REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD,

DURING ITS TWENTY FIRST SESSION;

HELD IN

RADER'S CHURCH,

ROCKINGHAM COUNTY, VIRGINIA,

FROM MONDAY THE 13TH TO THURSDAY THE 16TH OF SEPTEMBER, 1841.

NEW-MARKET, VA.
PRINTED IN S. HENKEL'S OFFICE.

1841.

II. Timothy ch. 3. v. 16.

Great is the mystery of godliness
See 1. cor. 2. 7-13. Eph. 3. 5. 9.

God was manifest in the flesh,
St. Joh. 1. 14. II. Joh 1. 2.
The Father & Holy Spirit were not manifest in the flesh. hence the above has direct reference to Jesus Christ.
He is True God. II. Joh. 5. 20.
Jesus is the God of Israel See Exo. 24. 9. 10
Psa 68. 17. 18. Eph 4. 8.
Father greater than Christ Joh 14. 28.
Though not in qualities & escence, But in a relative standing.
He is the Father's reighteous servant
See Isa. 53. 11.
He was less than men & Angle's Heb. 2. 9
12 28 49 76 19
11 36

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MINUTES.

On Saturday, Sept. the 11th, 1841, the ministers and lay-delegates, constituting the twenty first session of the Evangelical Lutheran Tennessee Synod, assembled at Rader's church, Rockingham co. Va. The solemn exercise of divine worship was introduced by the Rev. A. Henkel, who preached in the German language, from 1 John 1. 8, 9. After a short intermission, the exercises of the day were resumed by the Rev. A. J. Brown, who preached in the English language, from Matth. 11. 28-30.

The congregation was then dismissed with the divine benediction.

On Sunday morning at an early hour, a large concourse of people convened in the church, and was addressed, in the German language, by the Rev. J. Stirewalt, from 2 Cor. 8. 9; and, after a short recess, was followed, in the English language, by the Rev. A. Miller, who preached from 1 Cor. 11. 23-26. Confession and absolution, as is customary in our Church, were then solemnized, and the Lord's Supper administered to about one hundred communicants. During the exercises of the day a feeling of the deepest interest and greatest solemnity seemed to pervade the whole assembly, and we have reason to believe, that much good was done in the name of our divine Master.

Monday, 9 o'clock, A. M.

The ministers and lay-delegates assembled in the church, and introduced the exercises of the day by singing and prayer. The clerical catalogue was then called, when it appeared that

the following ministers were present.

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PASTORS.	POST-OFFICE ADDRESS.
Rev. Ambrose Henkel,	New-Market, Va.
" Adam Miller,	Early Grove, N. C.
" Jacob Stirewalt,	New-Market, Va.
" Abel J. Brown,	Killian's Mills, N. C.
" Jacob Killian	Waynesborough, Va.

DEACONS.

Mr. Christian G. Reitzel,	Flint Rock, N. C.
" Henry Wetzel,	Hull's Store, Va.

APPLICANT.

Mr. Dennis D. Swaney,	New-Market, Va.

The following ministers were absent.

PASTORS.	POST-OFFICE ADDRESS.
Rev. Adam Miller, sen'r.	Knoxville, Tenn.
" Nehemiah Bonham,	Pigeon River, N. C.
" George Easterly,	Warrensburg, Tenn.
" William Hansher,	Blountsville. Tenn.
" David Forrester,	Newmansville, Tenn.
" Henry Goodman,	Lexington, N. C.
" Daniel S. Schoolfield,	Marysville, Tenn.
" Jonathan R. Moser,	Flint Rock, N. C.
" Alfred J. Fox,	Coburn's Store, N. C.

DEACONS.

Mr. Jacob Costner,	Hoylesville, N. C.
" Samuel C. Parmer,	Eden's Ridge, Tenn.

APPLICANTS.

Mr. John Rhodes,	Hoylesville, N. C.
" Joel W. Hull,	China Grove, N. C.

The lay-delegates from the different congregations were now called upon to present their certificates of delegation, and were invited to take their seats in Synod.

LAY-DELEGATES.

Mr. John Oarbough, Lutheran Chapel, Augusta county, Virginia.

Mr. Jonathan Coiner, Coiner's church, Aug. co. Va.

Mr. Daniel Heiserman, Armentrout's, Rockingham co. Va.

Mr. Siram P. Henkel, Rader's church, Rockingham co. Va.

Mr. John Bowman, Pine church, Shen. co. Va.
" Daniel Printz, Hawksbill church, Page, "
" Godfrey Miller, Stony Creek, Shen. "
" Adam Miller, Solomon's church, Shen. "
" Noah Kite, Stineberger's church, Page, "
Dr. S. G. Henkel, New-Market, Shen. "

Mr. Adam G. Miller, Zion's and Hammon's churches, Pendleton, co. Va.

Mr. Abraham Ketteman, Mill Creek, Hardy co. Va.

Mr. Polycarp C. Henkel, St. Peter's, Zion's, Piny Grove, Lincoln co. and Friendship, Coldwell co. N. C.

Mr. John E. Hoke, Emanuel's, Lincolnton, N. C.

The Synod was then constitutionally organized by electing a president and secretary.

Resolved, That the minutes of the proceedings of the last session of our Synod be now read, and that a committee, of three, be appointed to report tomorrow morning on the unfinished business of the last session of our Synod.

Committee. Rev. Messrs. A. Miller, J. Killian, and H. Wetzel.

An intermission was then given, during which Rev. Jacob Killian preached in the English language, from John 14. 23.

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Monday, 2 o'clock, P. M.

The letters and petitions addressed to Synod were now called for and presented: Rev. J. Stirewalt, C. G. Reitzel, and Mr. Jonathan Comer were appointed a committee to number and class them.

The causes of the absence of our ministerial brethren was then taken into consideration.

Reasons, considered entirely satisfactory by the Synod, were assigned for the absence of Rev. A. Miller, sen'r. N. Bonham, G. Easterly, H. Goodman, W. Hansher, and Mr. J. Costner: they were therefore freely excused.

Inasmuch as there were no satisfactory reasons assigned for the absence of Rev. Messrs. D. Forrester J. R. Moser, A. J. Fox, and S. C. Parmer, they were considered inexcusable.

Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with singing and prayer.

Tuesday 9 o'clock, A. M.

Synod convened according to adjournment, and was opened with singing and prayer.

The committee appointed to report on the unfinished business of the last session of Synod, submitted the following report.

We, the committee appointed to report on the unfinished business of the last Synod, beg leave to submit the following:

1. In reference to the case of the Rev. D. S. Schoolfield, we are happy to state, for the satisfaction of our brethren, that we have received a letter from the Rev. Wm. Hansher, in which he informs us, that the charges against Mr. Schoolfield were legally investigated by the congregation in which it was said they had occurred, and that he was honorably acquitted.

2. That the publication of a Religious Periodical,

under the patronage of this body, was recommended to the consideration of our brethren at some future period. Respectfully submitted,

A. Miller,
H. Wetzel, } committee.
J. Killian.

Resolved, That this report be accepted.

Resolved, That the second section in the above report be hereafter acted upon.

The letters and petitions, addressed to the Synod, were now handed in, numbered and classed, and acted upon.

Nos. 1 and 2, are petitions from Zion's and Hammon's churches, Pendleton county, Va. in which the petitioners state, that they believe, that Mr. Henry Wetzel is morally and intellectually qualified for the office of the ministry, and that he is an Evangelical Lutheran of the Old School, and manifests no disposition to depart from the established order of the Lutheran Church; and therefore pray, that he be promoted to the office of a Pastor.

Nos. 3, 4, 5, 6, and 7, are petitions from a great number of persons, members of St. Peter's, Piny Grove, Zion's, and Miller's churches, in Lincoln, co. and Friendship, in Coldwell co. N. C. in which they state, that they believe, that Mr. C. G. Reitzel is well qualified for the office of the ministry, and therefore pray, that he be ordained a Pastor, according to the discipline of our Church.

Resolved, That Messrs. Wetzel and Reitzel be examined as to their qualifications for the office of Pastors, and, if found qualified, ordained to that office, and that Rev. Messrs. A. Henkel and A. Miller conduct the examination.

Nos. 8 and 9, are petitions from Liberty and White Haven churches, Lincoln county, N. C. in

which the pititioners state, that Mr. John Rhodes is a young man of good natural talents, literary acquirements, and moral character, and well qualified by the pursuance of a judicious course, to promote the interest of our Lutheran Zion, and pray, that he be ordained a Deacon according to the discipline of our church.

Nos. 10 and 11, are petitions from Trinity and St. Daniel's churches, Lincoln county, N. C. in which the petitioners give Mr. Joel W. Hull a good recommendation, and pray for his ordination as a Deacon in our church; also, that the next session of our Synod be held in Trinity church.

Resolved, That inasmuch as Messrs. Rhodes and Hull are not present, we cannot now comply with the request of these petitioners.

A recess was given, during which Rev. H. Wetzel preached a sermon in the English language, from John 14, 6.

Tuesday 2 o'clock, P. M.

Synod resumed its deliberations.

Mr. Dennis D. Swaney made application, and was received under the care of the Synod as a student of Theology.

No. 12 is a petition from Mill Creek church, Hardy county, Va. praying, that their church may be taken into connection with our Synod; and that we supply them with a preacher, who can officiate in the German and English languages; and also, that the next session of our Synod be held in their church.

Resolved, That this church be received into connection with our Synod, and that Rev. Messrs. Henkel, Stirewalt, Killian, and Wetzel supply them with preaching.

No. 13 is a petition from St. Paul's church, Wythe county, Va. in which they pray our Synod to

supply them with a residing preacher, and in case it cannot do that, they may be visited occasionally by some of our preachers; also, that the next session of our Synod be held in their church.

Resolved, That Rev. Messrs. Miller, Reitzel, and Killian visit these petitioners, if possible.

No. 14 and 15. are petitions from Trinity and Hebron churches, Lincoln county, N. C. in which the petitioners express their entire satisfaction with their present pastor, Rev. A. Miller; also, that Hebron church may be taken into connection with our Synod: also expressing an opinion, that a Riligious Periodical, devoted to the propagation and defence of our doctrines, if properly conducted, would eminently subserve in the promotion of our cause: also praying, that the next session of our Synod be held in Trinity church.

No. 16 is a memorial from Lutheran Chapel, Augusta county, Va. in which the memorialists express their entire satisfaction with their present pastor, Rev. J. Killian, and pray for his continuation among them.

Nos. 17 and 18, are memorials from Pine church, Shen. co. and Armentrout's church, Rockingham co. Va. in which the memorialists express their entire satisfaction with their pastor, Rev. A. Henkel, and pray for his continuation among them.

No. 19 is a memorial from Hawksbill church, Page co. Va. in which the memorialists express their entire satisfaction with their pastor, Rev. J. Stirewalt, and pray for his continuation among them; and requesting us to use the German language more frequently in our Synodical proceedings; also recommending the establishment of German schools among us; and that the next session of our Synod be held in their church.

No. 20 is a memorial from Rocky Spring church, Rockingham co. N. C. in which the memorialists

remonstrate with the Synod for having, as they suppose, neglected them: also praying, that the next session of our Synod be held in their church.

No. 21 is a petition from members of our church in New-Market, Va. in which the petitioners request our Synod to give an expression of its sentiments in reference to "New-Measures;"—the Union of all the different denominations into one great body as recommended in the "Fraternal Appeal to the American churches;"—the celebration of the Centenary of Lutheranism, as recommended by the "General Synod at its last session;"—also, that we do something in reference to the denunciation of our Synod, by the General Synod in 1839, and its recent proceedings in reference to our Synod;—and that we again express our opinion of the General Synod.

No. 22 is a petition from Coiner's church, Augusta county, Va. of nearly the same import.

Synod adjourned, and was closed with singing and prayer.

Wednesday 9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer.

The subject of "New Measures" was now taken up, and, after considerable discussion, it was unanimously

Resolved, That we decidedly disapprove the *new measures* which have been introduced into the Lutheran Church by modern enthusiasts, believing that they are contrary to the word of God, the doctrine of the Augsburg Confession of Faith, the symbolical books of the Lutheran Church, and her usages in her purest and best ages, and calculated to sow the seed of discord among her members.

An intermission was given, during which Rev. C. G. Reitzel preached in the German language, from 2 Cor. 5. 19-21.

Wednesday 2 o'clock, P. M.

The subject of a *general union of all the different denominations into one great body,* was then taken up, and, after considerable discussion, it was

Resolved, That inasmuch as the Church of Christ is a collection of all true believers, and is not now, nor never was divided, and as it is impossible for different and conflicting doctrines all to be in accordance with the word of God, and a christian union of the different denominations to be effected without a unanimity of sentiments, and as professors greatly differ in their religious sentiments and modes of church government, the union of all the different denominations into One Great Body, is impracticable and inexpedient; and if effected, instead of promoting, would prove detrimental to the true interest of the Redeemer's Kingdom, and endanger the civil and religious liberties of our happy country.

In reference to the *General Synod* and its *proceedings* towards our Synod, it was

Resolved, That whereas the General Synod has frequently denounced the Tennessee Synod as an anti-Lutheran and an anti-Christian body, both in its doctrines and practices, and some of its members have recently made systematic efforts to have our Synod recognized as an Evangelical Lutheran Body, and have expressed a desire to bring it into connection and co-operation with the General Synod, and have been violently opposed in this by others of its members; be it therefore

1. *Resolved,* That with us it is a matter of but little importance whether that body recognizes our Synod as an Evangelical Lutheran Synod or not, inasmuch as our orthodoxy and existence as a Lutheran body, in no wise, depend on its decisions.

2. *Resolved,* That we cannot recognize the General Synod as an *Evangelical Lutheran* body, inasmuch as it has departed from the primitive doctrines and usages of the Lutheran Church.

3. *Resolved,* That under existing circumstances we feel no disposition to unite with the *General Synod,* and never can unite with *it,* unless *it* return to the primitive doctrines and usages of the Lutheran Church.

4. *Resolved,* That Rev. A. J. Brown be appointed to draw up our objections to the General Synod, and show from its own publications wherein that body has departed from the doctrines and usages of the Lutheran Church; and submit his manuscript to our Synod at its next session for examination, and if approved, it be printed.

Synod adjourned till nine o'clock to-morrow morning. Closed with prayer.

Thursday 9 o'clock, A. M.

Synod was opened with prayer.

The following parochial reports were handed in:

PAROCHIAL REPORTS.

	Bap. chil.	Ad.	Confir.
Rev. A. Henkel,	36	1	19.
" J. Killian,	31	"	28.
" J. Stirewalt,	52	5	"
" C. G. Reitzel,	48	"	"
" A. Miller,	136	"	57.
" H. Wetzel,	16	"	"
" W. Hansher,	82	6	36.
" A. J. Brown,	60	3	15.

The following contributions were handed in to defray the expences of printing the minutes of our Synod,

Lutheran Chapel,	Augusta co.	Va.		$ 2 10
Coiner's church,	"	"	"	3 60
Armentrout's church,	Rockingham co.	Va.		1 50
Rader's "	"	"	"	3 00
Pine "	Shenandoah	"	"	1 50
Stony Creek, "	"	"	"	1 00
Solomon's "	"	"	"	1 50
New-Market, "	"	"	"	2 50
Hawksbill, "	Page	"	"	2 50
Stineberger's "	"	"	"	1 62½
Mill Creek "	Hardy	"	"	1 50
Emanuel's "	Lincolnton,	N. C.		1 00
St. Peter's "	Lincoln co.		"	1 25
Piny Grove, "	"	"	"	- 75
Zion's "	"	"	"	1 00
White Haven, "	"	"	"	1 51¼
Liberty, "	"	"	"	- 75
Lutheran Chapel,	"	"	"	2 12½
Pilgrim's church,	Davidson	"	"	1 87½
Beck's "	"	"	"	1 37½
Richland "	Randolph	"	"	- 50
School House "	"	"	"	- 50
Coble's "	Guilford	"	"	- 25
From Rev. W. Hansher's congregations,				3 00

INDIVIDUAL CONTRIBUTIONS.

Rev. A. Henkel, - - -	- 50
" A. Miller, - - -	1 00
" H. Goodman, - - -	- 50
" A. J. Brown, - - -	- 50
" J. Killian, - - -	- 25
" J. Stirewalt, - - -	- 50
" C. G. Reitzel, - - -	- 25
" H. Wetzel, - - -	- 50
" R. Cogly - - -	- 25
Mr. A. G. Miller, - - -	- 25
" S. Rexroad, - - -	- 25
" Jonathan Coiner, - -	- 25
	$ 43 21¼

Amount brought over,	$43	21¼
Mr. P. C. Henkel, - - - -		37½
" John Shutters, - - - -		25
" John Steffey, - - - -		12½
" D. D. Swaney, - - - -		25
" George Miller, - - - -		37½
Amount,	$44	58¾
Balance handed in from former agent,	6	22½
Total amount,	$50	81¼

The examination of Messrs. C. G. Reitzel and H. Wetzel, the candidates for ordination, now commenced, and occupied the forenoon session. They sustained the examination to the satisfaction of the Synod; it was therefore

Resolved, That they be ordained Pastors, and that the Rev. A. Henkel deliver a discourse adapted to the occasion.

A recess was given.

Thursday 2 o'clock, P. M.

The Rev. A. Henkel, in obedience to the resolution of Synod, delivered a very appropriate and interesting ordination sermon, from 2 Cor. 4. 7. He was followed with some appropriate remarks by Rev. A. Miller; after which, Rev. Messrs. Christian G. Reitzel and Henry Wetzel were solemnly set apart to the office of PASTORS, according to the discipline of our church, by the imposition of hands and prayer.

The celebration of the *Centenary of Lutheranism in the United States, as recommended by the General Synod at its last session*, was then taken up, and, after a short discussion, it was unanimously

Resolved, That whereas the General Synod, at its last session, recommended the celebration of the

Centenary of Lutheranism in the United States, and have not only called upon those Synods connected with it, but all other Lutheran Synods, to *unite with, and aid them* in this *celebration* by their *contributions* to raise $150,000 to endow their literary and other institutions; and whereas our Synod has been asked to express its opinion in reference to this subject, be it

Resolved, That we decidedly disapprove the proposed *centenary celebration*, and will discountenance it by refusing to *unite* in *it*, and by withholding our *contributions* to raise the proposed sum.

On clause second of the report on the unfinished business of last Synod, it was

Resolved, That we have no doubt that the publication of a Religious Periodical, within the bounds of our Synod, if devoted principally to the publication of correct translations from the writings of Luther, and conducted by some one of our Pastors, who would take upon himself the responsibility of the task, would be of lasting utility in the Church; but, that the Synod does not feel willing to take upon itself the responsibility of such a publication. We have reason to believe, that such a publication, as long as conducted according to the acknowledged Symbols of the Lutheran Church, would meet with general encouragement among our brethren; but whether such a work could be sustained, could not well be ascertained before the next Synod; therefore

Resolved, That we recommend subscriptions to be taken up in our congregations, to ascertain what number of subscribers can be procured.

Resolved, That Rev. J. Stirewalt be appointed agent to contract and pay for the printing of our minutes.

Resolved, That the next session of our Synod be held in Trinity church, Lincoln county, North Carolina, and that it commence (God willing) on the second Sunday in September, 1842.

Resolved, That a vote of thanks be returned to the people of this vicinity, for their hospitality towards us during the time of our stay among them.

The Synod, having finished the business before it, was closed with singing and prayer; after which, the members dispersed to return to their respective places of abode and various avocations in life.

That these transactions may redound to the glory of God, the advancement of the Redeemer's Kingdom, and the salvation of immortal souls, is the fervent prayer of

A. J. Brown, *Secretary*.

in Cop

Jacob Stewartz

Book

1841

Bericht

von den

Verrichtungen

der

Ev. Luth. Tennessee Synode,

während ihrer

ein und zwanzigsten Sitzung;

gehalten in der

Röders Kirche, Rockingham-Caunty, Virg.

Von Montag, den 13ten, bis Donnerstag, den 16ten Sept. 1841.

Neu-Market, Virg.

Gedruckt in S. Henkel's Druckerei.
1841.

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Bericht.

Samstags, den 11ten September, 1841, versammelten sich die Prediger und Abgeordneten der einund zwanzigsten Sitzung der Evangelisch Lutherischen Tennessee Synode, an der Rödders Kirche, Rockingham Caunty, Virginien. Die feierlichen Handlungen des Gottesdienstes wurden durch Pfr. A. Henkel eröffnet, welcher in der Deutschen Sprache, über 1 Joh. 1. 8, 9, predigte. Nach einer kurzen Unterlassung, wurde der Gottesdienst wieder durch Pfr. A. J. Braun fortgesetzet, welcher in der Englischen Sprache, über Matth. 11. 28-30, predigte. Alsdann wurde der Segen gesprochen und die Gemeine entlassen.

Sonntag Morgens, frühe, versammelte sich eine große Anzahl Menschen in der Kirche. Pfr. J. Steuerwalt predigte in der Deutschen Sprache, über 2 Cor. 8. 9. Nach einer kurzen Ruhezeit predigte Pfr. A. Miller, in der Englischen Sprache, über 1 Cor. 11. 23-26. Darauf wurde die Beicht und Absolution, dem Gebrauch unserer Kirche gemäß, gehalten, und das H. Abendmal zu ungefähr ein hundert Personen ausgetheilet. Während den langen Uebungen des Tages, schien großer Ernst und tiefe Theilnahme und die größte Feierlichkeit zu herrschen, und wir haben Ursache zu glauben, daß viel Gutes, in dem Namen unseres Heilandes, gestiftet wurde.

Montags, 9 Uhr, Vormittags.

Die Prediger und Abgeordneten versammelten sich in der Kirche, und machten den Anfang ihrer Geschäften mit Gesang und Gebet.

Das Verzeichniß der Namen der Prediger wurde nun gerufen, und

Folgende Brüder waren gegenwärtig:

Pastoren.	Postamt-Addresse.
Pfr. Ambrosius Henkel,	Neu-Market, Virg.
" Adam Miller,	Early Grove, N. C.
" Jacob Steuerwalt,	Neu-Market, Virg.
" Abel J. Braun,	Killians Mills, N. C.
" Jacob Killian,	Waynesborough, Virg.

Diener.

Hr. Christian G. Reitzel,	Flint Rock, N. C.
" Heinrich Wetzel,	Hulls Stohr, Virg.

Applicant.

Hr. Dennis D. Swåney,	Neu-Market, Virg.

Folgende Prediger waren abwesend.

Pastoren.

Pfr. Adam Miller, senr.	Knoxville, Tenn.
" Nehemiah Bonham,	Pigeon River, N. C.
" Georg Oesterly,	Warrensburg, Tenn.
" Willhelm Hanscher,	Blountsville, Tenn.
" David Forrester,	Neumansville, Tenn.
" Heinrich Gutmann,	Lexington, N. C.
" Daniel S. Schulfeld,	Marysville, Tenn.
" Jonathan R. Moser,	Flint Rock, N. C.
" Alfried J. Fuchs,	Coburns Stohr, N. C.

Diener.

Hr. Jacob Caßner,	Hoylesville, N. C.
" Samuel C. Parmer,	Ödens Ridsch, Tenn.

Applicanten.

Hr. Johannes Rhodes,	Hoylesville, N. C.
" Joel W. Hull,	Chiny Grove, N. C.

Die Abgeordneten von den verschiedenen Gemeinen wurden nun vorgerufen ihre Bescheinigungen einzuhändigen; worauf sie eingeladen wurden Sitz in der Synode zu nehmen.

Abgeordneten.

Hr.	Johannes Ohrbach,	Lutheran Chapel, Augusta C. Virg.
"	Jonathan Kainadt,	Kainadts Kirche, " "
"	Daniel Heisermann,	Ermentrauts Kirche, Rockingham Caunty, Virg.
"	Siram P Henkel,	Röders Kirche, " "
"	Johann Baumann,	Peint Kirche, Schenandoah C. "
"	Daniel Printz,	Hacksbill Kirche, Päge C. "
"	Gottfried Miller,	Stony Krick, Schenandoah C. "
"	Adam Miller,	Salomons Kirche, " "
"	Noah Keit,	Steinbergers Kirche, Päge C. "
Dr.	S. G. Henkel,	Neu-Market, Schenandoah C. "
Hr.	Adam G. Miller,	Zions und Hammans Kirche, Pendleton Caunty, Virg.
"	Abraham Ketteman,	Millkrick, Hardy Caunty, "
"	Polycarpus C. Henkel,	St. Peters, Zions, u. Piny Grove Kirche, Lincoln, und Freindschafts Kirche, Coldwell, N. C.
"	Johannes C. Hock,	Emanuels Kirche, Lincoln C. "

Der Grundverfassung gemäß wurde die Synode organisiret, und ein Vorsitzer und ein Schreiber erwählet.

Beschlossen, daß die Verrichtungen der letzten Sitzung unserer Synode jetzt gelesen werden, und daß eine Committee von drei Personen ernannt werde, um wegen den unvollendeten Geschäften der letzten Sitzung unserer Synode, Bericht abzustatten, und Morgen frühe denselben einzuhändigen.

Committee: Pfr. A. Miller, J. Killian, und H. Wetzel.

Eine Ruhestunde wurde dann gegeben; während derselben hielte Pfr. J. Killian eine Englische Rede, über Joh. 14. 23.

Montags, 2 Uhr, Nachmittags.

Die Briefe und Bittschriften, an unsere Synode gerichtet,

wurden nun eingehändiget; Pfr. J. Steuerwalt, C. G. Reitzel, und Hr. Jonathan Kainadt wurden zu einer Committee bestimmt, um dieselben zu classificiren und numeriren.

Die Ursachen der Abwesenheit unserer Amtsbrüder wurden dann in Erwägung genommen.

Dieweil man ganz befriedigende Ursachen erhielte, warum Pfr. Miller, senr. N. Bonham, G. Oesterly, H. Guthmann, W. Hanscher, und Hr. Caßner nicht an der Synode erschienen, so wurden sie entschuldiget.

Da man aber keine befriedigende Ursachen erhielte warum Pfr. D. Forrester, J. R. Moser, A. J. Fuchs, und S. C. Pärmer nicht an der Synode erschienen, so wurde beschlossen, daß sie nicht entschuldiget werden.

Die Geschäfte dieses Tages wurden nun mit Gesang und Gebet beschlossen.

Dienstags, 9 Uhr, Morgens.

Die Synode wurde mit Gesang und Gebet eröffnet.

Die Committee welche ernannt war, über die unvollendeten Geschäfte unserer letztjährigen Sitzung einen Bericht abzustatten, überreichte folgendes:

1. In Betreff der Sache gegen Pfr. D. S. Schulfeld, sind wir froh, daß wir, für die Befriedigung unserer Brüder, melden können, daß wir einen Brief von Pfr. Hanscher empfangen haben, worin er meldet, daß die Anklagen gegen Hrn. Schulfeld, von der Gemeine, in welcher sie entstanden, regelmäßig untersucht worden sind, und daß er auf eine ehrenvolle Weise befreiet wurde.

2. Daß die Herausgabe einer religiösen Zeitschrift, unter der Aufsicht dieses Körpers, der Ueberlegung unserer Brüder, zu einer künftigen Zeit anempfohlen ist.

A. Miller,
H. Wetzel, } Committee.
J. Killian.

Beschlossen, daß obiger Bericht angenommen sei.

Beschlossen, daß der zweite Abschnitt des obigen Berichts in Ueberlegung genommen werde.

Die Briefe und Bittschriften, an die Synode gerichtet, wurden nun classificiret und numeriret, eingehändiget und darüber beschlossen.

Nr. 1 und 2 sind Bittschriften von der Zions und Hammans Kirche, Pendleton Caunty, Virg. worin die Bittenden zu erkennen geben, daß sie glauben, daß Hr. Heinrich Wetzels Naturgaben und sein tugendhaftes Leben, ihn zu dem Amte eines Predigers berechtigen; und daß er nach der alten Ordnung, ächt Evangelisch Lutherisch ist, und daß er keine Neigung zeiget, von der vestgesetzten Ordnung der Lutherischen Kirche abzuweichen; und daher bitten sie, daß er möchte zu dem Amte eines Pastors befördert werden.

Nr. 3, 4, 5, 6, und 7, sind Bittschriften von einer großen Anzahl Personen, Mittglieder der St. Peters, Piny Grove, Zions, und Millers Kirche, in Lincoln Caunty, und Freindschafts Kirche, in Coldwell Caunty, N. C. worin sie zu erkennen geben, daß sie glauben, daß Hr. C. G. Reitzel, für das Amt eines Predigers ganz tüchtig ist; und daher bitten sie, daß er, nach der Ordnung unserer Kirche, zu einem Pastor ordiniret werden möchte.

Beschlossen, daß die Herren Wetzel und Reitzel in ihren Fähigkeiten geprüfet werden, und wenn sie tüchtig befunden, daß sie zu dem Amte eines Pastors ordiniret werden; und daß Pfr. A. Henkel und A. Miller das Examen verwalten.

Nr. 8 und 9 sind Bittschriften von der Liberty und Whitehaven Kirche, Lincoln Caunty, N. C. in welchen die Bittenden melden, daß Hr. Johannes Rhodes ein junger Mann von guten Naturgaben, Gelehrsamkeit, und tugendhaftem Betragen ist, und durch seinen anhaltenden Fleiß, tüchtig geworden, das Interesse unseres Lutherischen Zions zu befördern; und bitten daher, daß er, der Ordnung unserer Kirche gemäß, zu einem Diacon ordiniret werden möchte.

Nr. 10 und 11 sind Bittschriften von der Trinitatis und St. Daniels Kirche, Lincoln Caunty, N. C. in welchen die Bittenden Hr. Joel W. Hull ein gutes Zeugniß geben, und bitten, daß er zu einem Diacon unserer Kirche ordinirt werden möchte; auch daß die nächste Sitzung unserer Synode in der Trinitatis Kirche gehalten werde.

Beschlossen, daß, wir das Ersuchen der Bittenden nicht gewähren können, dieweil die Herren Rhodes und Hull nicht gegenwärtig sind.

Eine Ruhestunde wurde gegeben; während welcher Pfr. H. Wetzel über Joh. 14, 6, in der Englischen Sprache predigte.

Dienstags, 2 Uhr, Nachmittags.

Die Synode wurde wieder eröffnet.

Hr. Dennis D. Swäney machte Anspruch, und wurde, als Student der Theologie, unter die Aufsicht der Synode aufgenommen.

Nr. 12 ist eine Bittschrift von der Millkrick Kirche, Hardy Caunty, Virg. bittend, daß ihre Kirche möge in Verbindung mit unserer Synode genommen werden, und daß wir sie mit einem Prediger, der beides Deutsch und Englisch predigen kann, versehen; und auch, daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

Beschlossen, daß diese Kirche in Verbindung mit unserer Synode genommen werde, und daß Pfr. Henkel, Steuerwalt, Killian, und Wetzel sie mit Amtsdiensten versehen.

Nr. 13 ist eine Bittschrift von der St. Paulus Kirche, in Wythe Caunty, Virg. worin sie unsere Synode bitten, sie mit einem bei ihnen wohnhaften Prediger zu versehen, und im Fall daß dieses nicht geschehen kann, so bitten sie, daß sie öfters von unseren Predigern besucht werden möchten; auch daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

Beschlossen, daß Pfr. Miller, Reitzel, und Killian sie, wo möglich, besuchen.

Nr. 14 und 15 sind Bittschriften von der Trinitatis und Hebron Kirche, Lincoln Caunty, N. C. worin die Bittenden ihre gänzliche Zufriedenheit mit ihrem Prediger A. Miller äussern; und bitten auch, daß die Hebron Kirche in Verbindung mit unserer Synode aufgenommen werde: sie äussern auch eine Meinung, daß eine religiöse Zeitschrift, welche zur Fortpflanzung und Vertheidigung unserer Lehre gewidmet und gehörig verwaltet wäre, würde im höchsten Grade dienlich seyn, das Wohl unserer Kirche zu befördern: sie bitten auch, daß die nächste Sitzung unserer Synode in der Trinitatis Kirche gehalten werde.

Nr. 16 ist ein Memorial von der Lutheran Chäpel, Augusta Caunty, Virg. worin sie ihre gänzliche Zufriedenheit mit ihrem Prediger J. Killian zu erkennen geben, und begehren ihn ferner zu behalten.

Nr. 17 und 18 sind Memorialen von der Peint Kirche, Schenandoah Caunty, und Ermentrauts Kirche, Rockingham Caunty, Virg. worin sie ihre gänzliche Zufriedenheit mit ihrem Prediger A. Henkel zu erkennen geben, und begehren ihn ferner zu behalten.

Nr. 19 ist ein Memorial von der Hacksbill Kirche, Päge Caunty, Virg. worin sie ihre gänzliche Zufriedenheit mit ihrem Prediger J. Steuerwalt zu erkennen geben, und begehren ihn ferner zu behalten; und ersuchen uns, die Deutsche Sprache in unseren Synodal Verhandlungen mehr zu gebrauchen; auch empfehlen sie die Errichtung Deutscher Schulen unter uns; und bitten, daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

Nr. 20 ist ein Memorial von der Rocky Spring Kirche, Rockingham Caunty, N. C. worin die Unterschreiber klagen, daß die Synode, wie sie glauben, sie versäumet hätte; sie bitten auch, daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

Nr. 21 ist eine Bittschrift von Gliedern unserer Kirche in Neu-Market, Schenandoah Caunty, Virg. worin sie unsere

Synode ersuchen, einen Ausdruck ihrer Gesinnungen zu geben, in Betreff der "Neuen Maaßregeln;" der Vereinigung aller verschiedenen Religionsverfaßungen in einen großen Körper, so wie es in der "Fraternal Appeal an die Kirchen der Vereinigten Staaten," anempfohlen ist; und der Hundertjährigen Jubel-Feier, so wie es von der General Synode, in ihrer letzten Sitzung, anempfohlen ist; also auch, daß wir etwas thun in Betreff der drohenden Anklage der General Synode, in 1839, gegen unsere Synode, und ihrem neulichen Verfahren gegen unsere Synode; und daß wir wiederum unsere Meinung wegen der General Synode geben.

Nr. 22 ist eine Bittschrift von der Kainadts Kirche, Augusta Caunty, Virg. beinahe nemlichen Inhalts.

Die Verrichtungen dieses Tages wurden nun mit Gesang und Gebet beschlossen.

Mittwochs, 9 Uhr, Morgens.

Die Synode wurde mit Gesang und Gebet wieder eröffnet.

Die "Neue Maaßregeln" wurden nun in Ueberlegung genommen, und nach einer wohl überlegten Unterredung, wurde einmüthig

Beschlossen, daß wir die "Neue Maaßregeln," welche durch die jetzigen Schwärmer in die Lutherische Kirche eingeführet wurden. im höchsten Grade mißbilligen, weil wir glauben daß dieselben gegen Gottes Wort. gegen die Lehre der Augsburgischen Confeßion, gegen die symbolischen Bücher der Lutherischen Kirche, und gegen die Gebräuche der Kirche, in ihrem reinsten und besten Zeitalter, streiten, und eingerichtet sind, Uneinigkeit und Zwietracht in den Gliedern der Kirche zu erwecken.

Eine Ruhestund wurde gegeben; während welcher Pfr. C. G. Reitzel, über 2 Cor. 5. 19-21, in der Deutschen Sprache predigte.

Mittwochs, 2 Uhr, Nachmittags.

Die allgemeine Vereinigung aller verschiedenen Religions-

Partheien in einen großen Körper zu bringen, wurde nun in Ueberlegung genommen; und, nach einer beträchtlichen Unterredung, wurde es

Beschlossen, daß, weil die Kirche Christi eine Sammlung aller wahren Glaubigen ist, und ist jetzt nicht, und war auch niemals zertrennt; und da es unmöglich ist, daß alle verschiedene gegen einander streidente Lehren können mit dem Worte Gottes übereinstimmen; und da es unmöglich ist, ohne eine Einigkeit der Gesinnungen, eine christliche Vereinigung der unterschiedlichen Verfassungen zu wege zu bringen; und da die Lehrer weit verschieden sind in ihren religiösen Gesinnungen und Art ihres Kirchen Regiments; so ist die Vereinigung aller verschiedenen Verfassungen in einen großen Körper, unmöglich und unschicklich: und wenn es auch zuwege gebracht wäre, anstatt daß es das Reich des Erlösers befördern würde, so wäre es dem Wohl desselben schädlich, und würde die bürgerliche und religiöse Freiheit unseres glücklichen Landes in Gefahr setzen.

In Betreff der General Synode und ihrem Verfahren gegen unsere Synode, wurde

Beschlossen, daß, weil die General Synode öfters die Tennessee Synode angeklaget hat, als einen nicht Lutherischen und einen unchristlichen Körper, beides in ihrer Lehre und ihrem Betragen; und da etliche ihrer Glieder neulich eine systematische Probe machten, daß unsere Synode als ein Evangelisch Lutherischer Körper sollte anerkennet werden. und einen Wunsch äusserten dieselbe in Verbindung mit der General Synode, und als Mitarbeiter derselben zu bringen, und solches aber bei andern ihrer Glieder heftig widerstanden wurde; daher sei es

1. Beschlossen, daß es bei uns eine Sache von geringer Wichtigkeit ist. ob die General Synode uns als eine Evangelisch Lutherische Synode anerkennet oder nicht, dieweil unsere Rechtgläubigkeit und unser Daseyn. als ein Lutherischer Körper. keineswegs auf ihr Urtheil ankommt

2. Beschlossen, daß wir die General Synode nicht

als einen Evangelisch Lutherischen Körper anerkennen können, dieweil sie von der ursprünglichen Lehre und den Gebräuchen der Lutherischen Kirche abgegangen ist.

3. Beschlossen, daß unter gegenwärtigen Umständen, wir gar keine Neigung haben, uns mit der General Synode zu vereinigen, und uns niemals mit ihr vereinigen können, es sei denn daß sie wieder zu der ursprünglichen Lehre und den Gebräuchen der Lutherischen Kirche zurück kehre.

4. Beschlossen, daß Pfr. A. J. Braun bestimmt sei unsere Einwendungen gegen die General Synode zu verfassen, und aus ihren eigenen Schriften zu zeigen, worin jene Synode von der Lehre und den Gebräuchen der Lutherischen Kirche abgegangen ist; und das Manuscript unserer Synode, bei ihrer nächsten Sitzung einzuhändigen; und, wenn es für gut befunden wird, daß es gedruckt werde.

Die Geschäften des Tages wurden nun mit Gebet beschlossen.

Donnerstags, 9 Uhr, Morgens.

Die Synode wurde mit Gebet eröffnet.

Folgender Bericht der Amtsverrichtungen von etlichen unserer Brüder wurde eingehändigt:

	Kinder getauft.	Erwachsene.	Confirmiret.
Pfr. A. Henkel,	36	1	19
" J. Killian,	31	"	28
" J. Steuerwalt,	52	5	"
" C. G. Reitzel,	48	"	"
" A. Miller,	136	"	57
" H. Welzel,	16	"	"
" W. Hanscher,	82	6	36
" A. J. Braun,	60	3	15

Folgende Gelder wurden eingehändiget, um die Unkosten des Drucks dieser Verrichtungen zu bestreiten:

Lutheran Chäpel, Augusta Caunty, Virg.	$ 2	10
Kainadts Kirche, " " "	3	60
Ermentrauts Kirche, Rockingham Caunty, Virg.	1	50
Röders " " " "	3	00
Peint " Schenandoah " "	1	50
Stony Krick " " " "	1	00
Salomons " " " "	1	50
Neu-Market " " " "	2	50
Hacksbill " Päge " "	2	50
Steinbergers " " " "	1	62½
Millkrick " Härdy " "	1	50
St. Peters " Lincoln Caunty, "	1	25
Piny Grove " " " "	.	75
Emanuels " Lincolnton, N. C.	1	00
Zions " " " "	1	00
White Haven " " " "	1	51¼
Liberty " " " "	.	75
Lutheran Chäpel, " " "	2	12½
Pilgrims Kirche, Däviddson " "	1	87½
Becks " " " "	1	37½
Richland " Randolph " "	.	50
Schulhaus " " " "	.	50
Cobels " Guilford " "	.	25
Von Pfr. Hanschers Gemeinden,	3	00

Von einzelnen Personen:

Pfr. A. Henkel,	.	50
" A. Miller,	1	00
" H. Guthmann,	.	50
" A. J. Braun,	.	50
" J. Killian,	.	25
" J. Steuerwalt,	.	50
" C. G. Reitzel,	.	25
" H. Wetzel,	.	50
" R. Cogly,	.	25

Hr. A. G. Miller,			25
" S. Rexroth,			25
" J. Kainadt,			25
" P. C. Henkel,			37½
" J. Schotters,			25
" J. Steffey,			12½
" D. D. Swäney,			25
" G. Miller,			37½
		$ 44	58¾
Ueberrest, eingehändiget vom vorigen Agend,		6	22½
	Total,	$ 50	81¼

Das Examen der Candidaten, C. G. Reitzel und H. Wetzel, wurde nun vorgenommen, und währete den ganzen Vormittag. Zu einer vollkommenen Befriedigung der Synode, hielten sie ihre Prüfung aus; daher wurde es

Beschlossen, daß sie zu Pastoren ordiniret werden, und daß Pfr. A. Henkel zu dem Endzweck eine Predigt halte.

Eine Ruhestunde wurde dann gegeben.

Donnerstags, 2 Uhr, Nachmittags.

Dem Entschluß der Synode gemäß, hielte Pfr. A. Henkel eine interessirende und zweckmäßige Ordinations-Predigt, über 2 Cor. 4. 7. Nach ihm machte Pfr. A. Miller noch etliche schickliche Anmerkungen. Dann wurden die Hrn. Christian G. Reitzel und Heinrich Wetzel, der Ordnung unserer Kirche gemäß, durch Gebet und Händeauflegung zu Pastoren ordiniret.

Die Hundertjährige Jubel-Feier der Lutheraner, in den Vereinigten Staaten, wie es von der General Synode, bei ihrer letzten Sitzung anempfohlen ist, wurde dann in Ueberlegung genommen; und, nach einer kurzen Unterredung, wurde es einmüthig

Beschlossen, daß, da die General Synode, an ihrer letzten Sitzung, die Hundertjährige Jubel-Feier der Lutheraner, in den Vereinigten Staaten, anempfohlen hat, und nicht nur allein die Synoden die zu ihrer Verbindung gehören, sondern alle andere Lutherische Synoden angesprochen hat, sich mit ihnen zu vereinigen, und mit ihren Beiträgen ihnen in dieser Jubel-Feier beizustehen, um ein hundert und fünfzig tausend Thaler aufzubringen, um ihre literarische und andere Stiftungen zu bereichern; und da unsere Synode gebeten wurde, ihre Gesinnungen, in Hinsicht dieser Sache zu geben, so sei es

Beschlossen, daß wir die Hundertjährige Jubel-Feier ganz entscheident mißbilligen, und daß wir dieselbe nicht begünstigen wollen, weder durch uns damit zu vereinigen, oder mit Beiträgen, um die vorgeschlagene Summe aufzubringen.

Ueber den zweiten Punct des Berichts der unvollendeten Geschäften vom letzten Jahr, wurde

Beschlossen, daß wir keinen Zweifel haben, daß die Herausgabe einer Religiösen Zeitschrift, innerhalb dem Bezirk unserer Synode, wenn dieselbe hauptsächlich der Herausgabe richtiger Uebersetzungen von Luthers Schriften gewidmet wäre, und von einem unserer Prediger, der die Verantwortlichkeit dieses Geschäfts auf sich nehmen würde, verwaltet wäre, würde ein dauerhafter Nutzen in der Kirche seyn; — aber, daß die Synode nicht willig ist die Verantwortlichkeit einer solcher Herausgabe auf sich zu nehmen. Wir haben Ursache zu glauben, daß eine solche Herausgabe, so lange sie den anerkannten Symbolen der Lutherischen Kirche gemäß verwaltet wäre, würde eine allgemeine Unterstützung unserer Brüder finden; aber ob ein solches Werk ausführbar ist, kann nicht wohl vor der nächsten Synode bestimmt werden: daher wurde

Beschlossen, daß wir anempfehlen, daß in unseren Gemeinen Subscribenten gesammelt werden, damit es bestimmt werden kann, wie viele Unterschreiber wir bekommen können.

Beschlossen, daß Pfr. Steuerwalt zum Agend bestimmt sei, um für den Druck dieser Verrichtungen zu sorgen, und die Unkosten dafür auszuzahlen.

Beschlossen, daß die nächste Sitzung unserer Synode, in der Trinitatis Kirche, Lincoln County, N. C. gehalten werde; und, so Gott will, bis den zweiten Sonntag im September, 1842, ihren Anfang nehmen soll.

Beschlossen, daß wir den Leuten in dieser Gegend einen herzlichen Dank abstatten, für die Liebe und Freundschaft, die sie an uns erwiesen haben, während unserem Aufenthalt unter ihnen.

Da nun die Synode ihre Geschäften vollendet hatte, wurde dieselbe beschlossen mit Gesang und Gebet; nach welchem die Glieder sich zerstreueten, und zu ihren verschiedenen Wohnungen und Geschäften zurück kehreten.

Daß diese Verrichtungen zur Ehre Gottes, und zur Beförderung des Reichs unseres Erlösers, und zum Heil unsterblicher Seelen gereichen möge, ist der herzliche Wunsch von

A. J. Braun, Schreiber.

1842

REPORT

OF THE

PROCEEDINGS

OF THE

TWENTY-SECOND SESSION

OF THE

EVANGELICAL
Lutheran Tennessee Synod,

CONVENED AT

Trinity Church, Lincoln County, N. C.

From the 12th to the 16th September, 1842.

TOGETHER WITH

A DISCOURSE ON GOOD WORKS.

(*See Concordia, page* 964—977.)

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MINUTES.

Pursuant to previous notice, the Ministers and Lay-Delegates constituting the twenty-second session of the Evangelical Lutheran Tennessee Synod, convened in Trinity Church, Lincoln County, N. C., on the 10th of September, 1842.

The Rev. George Easterly introduced the solemn exercises of the day, by preaching, in the German language, from Gal. 1, 4; and was followed, without intermission, by the Rev. A. J. Fox, who preached in the English language, from Matth. 11, 28—30.

A short intermission was then given, after which thirty-one persons were admitted to full communion with the Church, by the solemn and impressive rite of confirmation. The congregation was dismissed with the divine benediction.

On Sunday, at an early period of the day, a very large congregation assembled at the Church, and there being both German and English persons present, it was deemed expedient to conduct the exercises of the day simultaneously, both in the English and German languages, in the church and at a stand, which had been erected in an adjoining grove, for that purpose. Accordingly, Rev. G. Easterly preached in the church, in the German language, from 1st. Cor. 11, 28; and at the same time the Rev. A. J. Brown preached, in the English language, at the stand, from Jude, 3d verse.

After an intermission of about half an hour, the congregation reassembled at the stand, and were addressed in the English language, by the Rev. J. Stirewalt, from 1st. Cor. 11, 23–32. Confession and absolution, as is customary in the Lutheran Church, were then solemnized, and the Sacrament of the Lord's Supper administered to about 245 communicants. Thus ended the solemn exercises of the Lord's Day. During these protracted exercises, a feeling of the deepest interest and solemnity seemed to pervade the whole congregation, and we have reason to believe that much good was done in the name of our Divine Master.

MONDAY, 9 O'CLOCK, A. M.

The Ministers and Lay Delegates assembled at the Church, and introduced the exercises of the Synod by singing and fervent prayer to Almighty God, for the light and influence of his Holy Spirit to guide them in their deliberations for the extension of the Kingdom of His Son.

The clerical catalogue was then called, from which it appeared that the following Ministers were present.

MINISTERS PRESENT.	P. O. ADDRESS.
Rev. George Easterly,	*Warrensburg, Greene co. Tenn.*
" Henry Goodman,	*Lexington, N. C.*
" Adam Miller, jun.,	*Early Grove, Lincoln co. N. C.*
" Wm. Hancher,	*Blountsville, Tenn.*
" Jonathan R. Moser,	*Flint Rock, Lincoln co. N. C.*
" Abel J. Brown,	*Killian's Mills, " " N. C.*
" Jacob Killian,	*Waynesborough, Va.*
" Jacob Stirewalt,	*New Market, Va.*
" Alfred J. Fox,	*Ashborough, N. C.*
" Christian J. Reitzel,	*Flint Rock, Lincoln co. N. C.*

DEACONS *present.*	*P. O. Address.*
Mr. *Samuel C. Parmer,*	Eden's Ridge, Sullivan co. Tenn.
" *Jacob Casner,*	Hoylesville, Loncoln co. N. C.
" *Joel W. Hull,*	China Grove, Rowan co. N. C.

APPLICANTS FOR THE MINISTRY.

Mr. Polycarp C. Henkel,	Mr. Jesse R. Peterson,
" Dennis D. Swaney,	" Jacob M. Shaver.

MINISTERS *absent.*	*P. O. Address.*
Rev. Adam Miller, Sen.,	*Abingdon, Va.*
" Nehemiah Bonham,	*Pigeon River, Haywood co. N. C.*
" Ambrose Henkel,	*New Market, Va.*
" Henry Wetzel,	*New Hope, Va.*
" D. S. Schoolfield,	*Greenville, Tenn.*
" D. Forester,	*Greenville, Tenn.*

The following Delegates presented their certificates of delegation, and were invited to seats in Synod.

LAY DELEGATES.

Mr. Samuel Jarrett,	Philadelphia Ch'ch,	Lincoln co.	N. C.
" Jno. Yount, Esq.	St John's,	do	do
" George Jarrett,	Grace,	do	do
" Jonas Rhyne,	Trinity,	do	do
" Jacob Arntz,	Liberty,	do	do
" James Brown,	Hebron,	do	do
" Ephraim Yount,	Miller's,	do	do
" William Carpenter,	Piney Grove,	do	do
" Jonathan Rhyne,	Lutheran Chapel,	do	do
" David Link,	Zion's,	do	do
" Joseph Barringer,	St. Daniel's	do	do
" Polycarp C. Henkel,	Friendship, Caldwell and St. Peter's Churches,	do	do
" George Smyer,	St. Paul's,	do	do
" Christian Acre,	Beaverdam,	do	do

LAY DELEGATES.

Gen. D. Seagle,	Emanuel's, Lincolnton, N. C.
Mr. Franklin Smyer,	Hauses, Lincoln county, N. C.
" John Abernathy,	White Haven, do do
" Absalom Brown,	Emanuel's, Davidson co. N. C.
" Conrad Seechrist,	Becks, do do
" Philip Grimes,	Pilgrims, do do
" Jno. Bostian,	Mount Moriah, Rowan co. N. C.
" Laban M. Fox.	Richland, Randolph co. N. C.
" Nimrod Moser,	School House, Orange co. N. C.
" Felix Clodfelter,	St. Martin's, Iredell co. N. C.
" Adam Ephert,	Flat Rock and St. Martin's, Stanly county, N. C.
" Daniel Wentz,	Morning Star, Mecklenburg co. N. C.
" Elisha Fleenor,	South Fork, Sullivan co. Tenn.
" Jacob Crumly,	Buehler's, do do
" Jacob M. Shaver,	Zion's, do do
" Martin Isenhower,	St. James, Greene co. do
" Andrew Cobble,	Sinking Spring, Blue Spring and Cove Creek, Greene co. Tenn.
" Ambrose Easterly	St. James, Severe co. Tenn.
" Wm. Greer,	Pilgrim's, Carter co. do
" Simon Harr,	Reedy Creek, Sullivan co. Tenn.
" James Fleenor,	North Fork, Washington co. Va.
" Henry Mumpower,	Liberty, do. do.
" Dennis D. Swaney,	New Market, Shenandoah and Mill Creek, Hardy County, Va.

The Synod was now constitutionally organized by electing a PRESIDENT, and the Rev. *A. J. Brown, Secretary.*

The Rev. Henry Goodman was appointed agent to receive the Synodical contributions, and to contract and pay for printing the Minutes of the present Session.

The Minutes of the last session of Synod were now read, and a committee of three appointed to report on their unfinished business.

Committee.—Rev. J. Killian, John Abernathy and Gen. Seagle.

The letters, petitions and documents addressed to Synod, were now called for and presented, and a committee of four appointed to class and number them.

Committee.—Rev. Messrs. Strewalt and Miller, and Mr. George Jarrett and John Yount, Esqrs.

A short intermission was given, during which the Rev. J. R. Moser preached, in the English language, from Luke 10, 25–28.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

Mr. Jacob Casner asked and obtained permission to be absent during the balance of the Synod, in consequence of sickness in his family.

The causes of the absence of our absent Ministers were now considered.

From letters received from Rev. A. Miller, N. Bonham and H. Wetzel we learn the causes of their absence. They were freely excused.

No satisfactory reasons were assigned for the absence of Rev. A. Henkel; he was therefore not excused.

After considerable consultation in reference to Rev. D. Forester and D. S. Schoolfield, it was

Resolved, That whereas they have, for a considerable length of time, neglected to attend Synod, or assign any satisfactory reasons for their absence, and have been, to a great extent, inactive in the ministry, be it

Resolved, That the Secretary be authorized by the Synod to write to them in the spirit of fraternal love, meekness and forbearance, but at the same time with great firmness and candor, informing them that their conduct has been highly dissatisfactory to the Synod, and earnestly admonishing them to discharge more faithfully their duty in the Ministry and towards the Synod; and that unless they do, we may feel it our duty to deal more severely with them.

Synod adjourned. Closed with prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with prayer.

The letters, petitions and documents addressed to Synod, were now handed in, classed and numbered.

Class first consisted of Letters.

No. 1. Is a letter from Rev. H. Wetzel, in which he expresses a great desire to participate in our proceedings; regrets his inability to be with us, and assigns the reasons of his absence; also urging upon our ministers the great necessity of instructing persons fully in the doctrines and discipline of the Church, before admitting them into full communion with the Church, and other matters of minor importance.

Resolved, That in answer to his letter, brother Wetzel be referred to the minutes of former sessions of our Synod, where action has been taken on all the subjects to which he calls the attention of Synod.

No. 2 Is a letter from John Moritz, Ashe county, N. C., in which he informs Synod of the present condition and future prospect of our Church in that section of country, and petitions Synod to send them a preacher.

Resolved, That brother Hancher visit and preach for them, and any other of our preachers that conveniently can.

No. 3. Is a letter from James M. Shinn, Esq., formerly of North Carolina, but now of Pope county, Arkansas, in which he informs Synod that there are a number of Lutherans dispersed through the country in which he resides; that they are about building a house of worship, and earnestly pray Synod to send them a minister, if possible; and says, they will do all they can to sustain him.

Resolved, That we cannot now comply with Mr. Shinn's request, but that we will do all in our power to furnish them a minister as soon as possible.

Nos. 4, 5 and 6, are letters from Rev. A. Henkel, N. Bonham, and A Miller, which were noticed and acted upon in considering the causes of their absence.

An intermission was given, during which Rev. H. Goodman preached in the English language, from John 1, 14.

TUESDAY, 2 O'CLOCK P. M.

Class second, are memorials and petitions for ministerial labors, &c.

No. 1. Is a memorial and petition from North Fork, Washington county, Virginia, in which the memorialists express their gratitude to Rev. Messrs. Hancher, A. Miller, sen., and A. J. Brown, for ministerial labors rendered them, and pray for a further supply.

Resolved, That these petitioners be attended by the above named brethren.

No. 2. Is a memorial from St. John's Church, Augusta county, Va., in which the memorialists inform Synod that they were originally an Evangelical Lutheran Church, but that they had unfortunately been connected with ministers professing to be Lutherans, but not in reality such; that they have dissolved connexion with them, and are now attended by Rev. Messrs. Killian and Wetzel, and pray to be taken into connexion with our Synod, inasmuch as we adhere to the doctrines and observe the usages of the Lutheran Church in her purest and best ages.

Resolved, That this Church be received into connexion with our Synod, and that brother Killian and Wetzel, continue to preach for them.

Nos. 3, 4 and 5, are petitions from Flat Rock church, Stanly county; Lutheran Union, Cabarrus county; and Morning Star, Mecklenburg county, N. C., in which the petitioners inform Synod that their churches have been vacated by the resignation of the Rev. A. J. Fox, who formerly had the ministerial charge of them, and pray Synod to send them a minister to break unto them, regularly, the bread of eternal life.

Resolved, That, inasmuch as we cannot now supply these brethren with a regular preacher, the Rev. H. Goodman and A. J. Fox visit them occasionally, the ensuing year, and as many others of the brethren as conveniently can.

Nos. 6, 7 and 8, are memorials from Zion's, Emanuel's and Buchler's Churches, Sullivan county, Tenn., and Liberty church, Washington county, Va., in which the memorialists express their entire satisfaction with their present minister, Rev. Wm. Hancher, and pray for his continuation among them.

Nos. 9 and 10, are memorials from Koiner's church, Augusta county, and McGaheysville, Rockingham county, Va., in which the memo-

rialists express their satisfaction with the services of their pastor, Rev. J. Killian, and pray for his continuation with them.

No 11. Is a petition from Cove Creek, Blue and Sinking Spring Churches, Greene co., Tenn, in which the petitioners return thanks to Synod for services rendered them by the Rev. A. J. Fox and others, and pray that Mr. Fox may locate among them.

Resolved, That inasmuch as brother Fox is so situated that he cannot now comply with the request of these petitioners, nothing definite can now be done to supply them with regular preaching.

No. 12. Is a memorial from the members of St. James church, Greene county, Tenn., in which they express their satisfaction with the labors of Rev. G. Easterly, and pray that he may be continued among them; also their gratitude for services rendered them in the English language, by the Rev. Messrs. Brown and Fox, and pray for a further supply of English preaching; also advising men who design embarking in the ministry, in connexion with our Synod, to study the German language; and also, that we change the time of holding our Synod to the 4th Sunday in September.

Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer by Rev. W. Hancher.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met according to adjournment, and was opened in the usual manner.

The committee appointed to report on the unfinished business of the last session of our Synod, submitted the following report:

We, the committee appointed to report on the unfinished business of the last Synod, beg leave to report that we find but two items of unfinished business.

1. That the Rev. A. J. Brown was appointed by Synod to draught our objections to the "General Synod," and show, from its own publications, wherein that body has departed from the doctrines and usages of the Lutheran Church, and submit his manuscript to this Synod for examination, and if approved, it be printed.

2. That the Synod recommend subscriptions to be taken up in our congregations, to ascertain the number of subscribers that can be procured to sustain a religious periodical, to be devoted to the propagation and defence of the doctrines of our Church.

Respectfully submitted, Jno. Abernathy, J. Killian, Dan. Seagle, } *Committee.*

On section first of this report, the Secretary informed Synod that he had complied with the request of Synod so far as able, and would submit to Synod, for examination, what he had written; but, in consequence of various intervening circumstances, he had not been able to complete the work assigned him, but expected to finish it shortly.

Resolved, That a committee of nine be appointed to examine the manuscript of the Secretary, so far as completed, and report to-morrow morning.

Committee.—Rev. Messrs. Easterly, Killian, Stirewalt, Miller and Moser; and Messrs. George Jarrett, James Brown, Christian Acre and Wm. Greer.

The consideration of memorials, petitions, &c., was resumed.

Nos. 13, 14 and 15, Are memorials from St. Daniels, Hebron, and St. John's Churches, Lincoln county N. C., in which the memorialists express their satisfaction with their Pastor, Rev. A. Miller, and pray that he may continue among them. The memorialists from St. Daniel's also express their opinion as to the utility of a properly conducted religious periodical, within the bounds of our Synod, devoted to the propagation and defence of the doctrines which we maintain.

Nos. 16, 17 and 18, Are memorials from Steinberger's and Solomon's churches, Page county; New Market and Mill Creek, Hardy county, Virginia; in which the memorialists express their satisfaction with their minister, Rev. Jacob Stirewalt, and pray that he may be continued among them.

No. 19, Is a memorial from Lutheran Chapel, Augusta county, Va., in which the memorialists express their satisfaction with the labors of Rev. Henry Wetzel, and pray that he may continue with them.

A recess was given, during which Rev. J. Killian delivered a sermon, in the English language, from 1st Timothy 3, 16.

WEDNESDAY, 2 OCLOCK, P. M.

Petitions for ordination to the Ministry were now read and considered.

Nos. 1, 2, 3 and 4, Are petitions from Mount Moriah and Phanuel's churches, Rowan county; and St. Martin's and Bethany churches, Iredell county, N. C., in which the petitioners speak favorably of the talents, acquirements, orthodoxy and moral character of Deacon Joel W. Hull, and pray that he be examined by Synod as to his qualifications for the highest grade in the ministry; and if considered qualified for that office, he be ordained thereto.

Resolved, That inasmuch as brother Hull has been prevented by bodily indisposition from attending Synod, that the request of these petitioners cannot now be complied with; but that, should it please the Great Disposer of events, in whose hands are life and death, to restore him to health, that Rev. Messrs. Miller, Brown, Moser and Reitzel, be appointed a committee to carry out their request at some subsequent period.

Nos. 5, 6 and 7, Are petitions from New Market, Shenandoah county; Steinberger's, Page county; and Mill Creek, Hardy county, Va., in which the petitioners represent Mr. Dennis D. Swany, as a young man of good intellect, literary acquirements and moral character; and, in

their judgment, well qualified for the first grade in the ministry; and pray Synod to examine him as to qualifications for the Deaconship, and if, on examination, consider him qualified, to ordain him to that office.

Resolved, That in compliance with the request of these petitioners, Mr. Swaney be examined as to his qualifications for the Deaconship, and that Rev. Messrs. Easterly, Hancher and Miller, be appointed a committee to conduct the examination.

Nos. 8, 9, 10 and 11, Are petitions from New Hope, South Fork and Buehler's churches, Sullivan county; and Pilgrim's church, Carter county, Tenn., in which the petitioners represent Deacon S. C. Parmer as a man of exemplary moral character, and, in their judgment, worthy of being promoted to the highest grade in the ministry; and therefore pray Synod to examine him as to his qualifications for the office of a Pastor; and if, on examination, consider him qualified, to ordain him to that office.

Resolved, That inasmuch as Mr. Parmer has voluntarily declined submitting to an examination, the request of these petitioners cannot now be complied with.

The melancholy and heart-rending intelligence having become known to the Synod, that it hath pleased Almighty God, in the wise dispensation of his inscrutable Providence, to remove from us, by death, our beloved brother in the Ministry, Rev. John Rhodes, it was

Resolved, That, as an evidence of the high esteem in which we held him while among us, and the affectionate regard with which we cherish his memory, the Rev. A. Miller be appointed to draught an obituary of his death.

Synod adjourned till 9 o'clock to-morrow morning. Closed as usual.

THURSDAY, 9 O'CLOCK, A. M.

Synod convened according to adjournment, and was opened by singing and prayer.

The committee appointed to examine the manuscript objections to the General Synod, so far as completed, submited the following report:

We, the committee appointed to examine the manuscript objections, draughted by the Secretary to the "General Synod of the Evangelical Lutheran Church in the United States of America," beg leave to submit the following report:

We have examined the manuscript, so far as completed, and believe that our objections to the General Synod, are therein plainly and correctly set forth; and that it is well calculated to place in their proper light the views and practices of the General Synod, and expose its corruptions and departures from Lutheranism, as well as to evince the fact that the Tennessee Synod still retain, in their primitive purity, the doctrines, and adhere to the usages of the Lutheran Church: we therefore recommend its publication, believing that it will prove highly benefi-

cial and satisfactory to the public generally, and especially to the members of our church.

A. Miller,	James Brown,	Committee.
G. Easterly,	George Jarrett,	
J. Stirewalt,	Christian Acre,	
J. Killian,	Wm. Greer.	
J. R. Moser,		

Resolved, That this report be accepted.

Resolved, That a committee of six be appointed to examine the balance of the objections to the General Synod, when drawn up, and if approved by said committee, the publication of said objections are hereby ordered.

Committee.—Rev. A. Miller jun., J. R. Moser, Christian G. Reitzel, and Messrs. George Smyer, George Jarrett and Michæl Rudisill.

Rev. Messrs. A. Miller, and A. J. Brown, submitted to Synod the report of the proceedings of a Called Session of Synod, which they held since our last Synod, and at which they ordained to the office of Deacon, Messrs J. Rhodes and J. W. Hull.

Resolved, That this report be appended to the Minutes of the present session of Synod.

The following contributions were handed in by the different individuals, to whose names they are appended, for printing the Minutes of the Synod.

James Brown,	$1 00	Jonas Rhyne,	$1 50
Dennis D. Swaney,	25	Joseph Barringer,	1 37½
Polycarp C. Henkel,	1 25	Wm. Greer,	50
Adam Ephert,	1 25	Andrew Cobble,	50
Jno. Bostian,	50	Adam Miller,	50
Jno. Goodman,	1 25	J. R. Moser,	50
Jacob Philips,	1 00	Jno. Yount, Esq.,	1 75
Absalom Bower,	1 25	Wm. Moyer,	75
Conrad Seechrist,	2 25	H. Wetzel,	5 10
Geo. Jarrett,	1 25	J. Killian,	2 50
James Fleenor,	50	J. Stirewalt,	1 00
Jacob Crumley,	1 00	Mill Creek Church,	1 50
Henry Mumpower,	50	Brock Gap, do	1 37½
Jno. Abernathy,	1 81¼	Steinberger's, do	75
Jacob Arntz,	1 25	Hawksbill, do	1 00
David Link,	1 37½	Solomon's, do	1 00
Martin Harr,	37½	Rader's, do	2 00
J. Rhyne	1 75	New-Market do	1 25
Elisha Fleenor,	25	Armentrout, do	1 00
Dan. Seagle,	1 00	Rein, do	1 00
Martin Isenhower,	1 50	Ephraim Mitchell,	12½
George Smyer,	75	Bostian Moser,	12½
Timothy Moser,	37½	Wm. Fogleman,	12½

A. J. Fox,	$0 25	Wm. Steel,	$0 12½
J. Killian,	25	Henry Moser,	12½
H. Wetzel,	25	Ephraim Yount,	1 00
S. Jarrett,	3 62½	Philip Grimes,	2 25
G. Easterly,	50	Dolly Ingold	12½
W. J. Carpenter,	62½	Hiram Steel,	12½
Felix Clodfelter,	37½	Martin Moser,	12½
Christian Acre,	50	A. F. Smyer,	75
Dan. Wentz,	50	L. M. Fox,	50
Absalom Brown, Esq.,	50	Remaining in the hands of last year's agent,	10 50
C. G. Reitzel,	25		
Wm. Hancher,	1 00		
		Total	$75, 15¼

Messrs. Polycarp C. Henkel, Jesse R. Peterson and Jacob M. Shaver, made application, and were taken under the care of the Synod as Students of Theology.

Messrs. Rev Jonathan R. Moser, Rev. C. G. Reitzel, and Mr. P. C. Henkel were appointed a committee to select or prepare an essay on some useful and interesting subject, to be appended to the minutes of the present session of Synod.

The following parochial reports were handed in by the brethren for the past Synodical year. It is very defective, in consequence of several ministers having failed to make a report.

PAROCHIAL REPORT.

Ministers.	*Baptised.*			*Confirmed.*
Rev. Adam Miller, jun.,	108 infants	2 adults	3 slaves	86
" Jacob Killian,	33			
" Henry Wetzel,	27			
" Jacob Stirewalt,	65			37
" Henry Goodman,	60	3		
" Wm. Hancher,	95	25	1	146
" C. G. Reitzel,	69			59
" A. J. Fox,	160	18		152
" A. J. Brown,	60	1		25
" Joel W. Hull,	62			

The time and place of holding the next session of the Synod was now taken into consideration. After the various places from which invitations had been received, were considered, and the subject cancelled, it was

Resolved, That the next Session of the Evangelical Lutheran Tennessee Synod be held in St. James church, Greene county, Tennessee; and that it commence on the first Sunday in October, 1843.

Mr. Dennis D. Swany now presented himself before the Synod and was examined, by the committee appointed for that purpose, as to his

qualifications for the Deaconship; and having sustained the examination to the satisfaction of the Synod, it was

Resolved, That he be ordained to the office of a Deacon, according to the discipline of our Church; and that his ordination be performed by Rev. Messrs. A. J. Brown and J. Killian.

He was accordingly solemnly ordained a Deacon, by the individuals appointed for that purpose, by the imposition of hands and prayer.

The members of the Synod having thus transacted the business for which they had assembled, united in singing a hymn of praise and returning thanks to Him, whose merciful hand of Providence presided over us during our meeting, and in invoking his rich blessing upon all their transactions, consistent with his divine will; and then dispersed, to return to their respective places of abode and various avocations in life. May the Great Head of the Church and Bishop of souls grant, that these proceedings may be a means of advancing His Kingdom and promoting the salvation of immortal souls. AMEN.

A. J. BROWN.
Secretary of the Ev. Lu. Tenn. Synod.

Killian's Mills, N. C.,
October 3d, 1842.

REPORT

OF THE PROCEEDINGS

OF

A CALLED SESSION

OF THE

Evangelical Lutheran Tennessee Synod,

held in St. Paul's Church, Lincoln County, N. C., Dec. 13, 1841.

On Monday, December 13th, 1841, pursuant to previous notice, the following Ministers and Lay Delegates, with their certificates of Delegation, convened in St. Paul's Church, Lincoln County, N. C., viz:

Ministers.—Rev. A. Miller and Rev. A. J. Brown.

Deacon.—Mr. J. Cosner.

Lay Delegates.—Mr. Peter Huffman, Lutheran Chapel, Lincoln, N.C.

Mr. John Shook,	Piney Grove,	"	"
" Esli Rhyne,	St. Daniel's and Trinity,	"	"
" Jacob Helderman, Esq.,	Liberty,	"	"
" David Pasour,	Philadelphia,	"	"
" Samuel Hawn,	Zion's	"	"

" John Hedick,	Salem,	Lincoln, N. C.
" George Jarrett,	Grace,	" "
" David Crouse,	Beaverdam,	" "
" John Yount,	St. John's	" "

Applicants.—Messrs. John Rhodes and Joel W. Hull.

The Synod was duly organized by electing the Rev. A. MILLER, President, and A. J. BROWN, Secretary.

The President then briefly explained the object of the meeting to be for the purpose of examining Messrs. John Rhodes and Joel W. Hull, as to their qualifications to bear the office of Deacons in our Church; and if, on examination, found qualified, to ordain them to that office.

The letters and petitions directed to the Synod were now called for, presented and read.

Petitions were received from Lutheran Chapel, Liberty, White Haven, Salem, Trinity and Philadelphia churches, Lincoln county, N. C., in which the petitioners speak in terms of commendation of the moral character, natural talents and literary acquirements of Mr. John Rhodes, and pray that he may be ordained a Deacon, according to the discipline of our Church: because they believe that, by the pursuance of a judicious course, he may be instrumental in doing much good in the promotion of the Redeemer's Kingdom and our Lutheran Zion.

Petitions were received from St. Daniel's, Trinity, Salem and St. John's churches, Lincoln county; and from Phanuel's, St. Peter's and Mt. Moriah churches, in Rowan county, N. C., in which the petitioners commend Mr. Joel W. Hull as a young man of good moral character and intellectual faculties, and, in their opinion, well qualified, by the pursuance of a proper course, to promote the prosperity of the Redeemer's Kingdom and our Lutheran Zion; and therefore pray that he be ordained a Deacon, according to the discipline of our Church.

Resolved, That Messrs. Rhodes and Hull be examined with respect to their qualifications to bear the office of Deacons, and that the President and Secretary conduct the examination.

The candidates for the Deaconship were now invited to present themselves for examination; and having sustained the examination to the satisfaction of the Synod, it was unanimously

Resolved, That they be ordained to the office of Deacons, and that the President deliver a discourse adapted to the occasion.

The President then delivered a very interesting and appropriate ordination discourse from 2 Cor. 4, 1–7; after which Messrs. J. Rhodes and J. W. Hull were solemnly set apart for the office of Deacons, by the imposition of our hands and prayer.

The business of the Synod being transacted, the Synod adjourned *sine die.*

A. MILLER, PRESIDENT.

A. J. BROWN, *Secretary.*

December, 13th, 1841.

APPENDIX, No. 1.

Report of the committee on Rev. J. W. Hull's ordination.

We, the undersigned, three of the committee (bro. Reitzel having been absent) appointed by Synod to examine, and if, on examination, considered qualified, to ordain bro. J. W. Hull a Pastor, according to the discipline of our Church, report:

That Mr. Hull having so far recovered his health as to be able to resume the duties of the ministry, we called a meeting at Salem church, Lincoln county, N. C., October 3d, 1842, at which, in obedience to the resolution of Synod, we examined Mr. Hull as to his qualifications for the office of a Pastor, and having considered him qualified for that office, we solemnly ordained him thereto, according to the discipline of our church, by the imposition of our hands and prayer.

A. J. Brown,
J. R. Moser, } *Committee.*
A. Miller.

Lincoln Co., N. C., Oct. 5th, 1842.

APPENDIX, No. 2.

OBITUARY.

Departed this mortal life, on the 3d of September last, the Rev. John Rhodes, aged 22 years and 14 days.

This amiable and interesting young man was a member of the Evangelical Lutheran Tennessee Synod. He was ordained and set apart to the gospel ministry, on the 13th December, 1841. He manifested great zeal in the cause of his divine Redeemer, and bade fair for great usefulness to society, as an "able minister of the New Testament." About three months previous to his death, he visited the churches under the pastoral care of Parson Dreher, in South Carolina; and, sometime during the month of August, he returned to his native State, (North Carolina, Lincoln county,) to visit his affectionate mother and family, and to attend the ensuing session of the E. L. T. Synod; when and where, in all probability, he would have been promoted to the office of Pastor. He returned home in the enjoyment of excellent

health, to enjoy (for a few days) the society of relatives and friends. But, alas! in the midst of those scenes of social enjoyment so agreeable and interesting to kindred spirits, he was attacked with fever; which, in a short time, terminated his earthly existence. He bore his afflictions with much christian fortitude and resignation to the will of his Heavenly Father. He said, "that if it was the will of God to take him into Eternity, he did not crave his life." A short time before his death, he called his mother and family to his bedside, where he united with them in prayer to God, to aid them in the trying moments of their separation. He then proceeded, though laboring under great bodily debility, to give them an expression of his faith, upon which he was about to leave this world; he solemnly warned them to guard against false doctrine and teachers; admonishing them to continue in the true doctrine, "as once delivered to the saints." He solemnly assured his affectionate mother, that she should be entitled to an interest in his prayer, to his last moments. He yielded up his soul to God, his Heavenly Father, without a murmur, about five minutes after 7 o'clock, A. M. In the person of the deceased, the mother has been deprived of a dutiful son; the family of an affectionate brother; and society of an invaluable member. The body of the deceased was deposited in a family grave-yard, near Vestal's Ford; his funeral sermon was preached in Philadelphia church, on the same day, by the writer of this notice, from Phil. 3. 20—21: "For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."

OF GOOD WORKS.

(*See Concordia, Page* 964—977.)

A discussion also arose among the divines of the Augsburg Confession, concerning good works; inasmuch as some have used the following words and expressions: "Good works are necessary to salvation." "It is impossible to be saved without good works." Likewise: "No one ever has been saved without good works;" because good works are required of believers as fruits of faith, and faith without love is dead; although *that* love is not the cause of salvation.

Others, in opposition to this, contended that good works are truly necessary; but that they are not necessary unto salvation, but for other reasons; and that therefore the preceding propositions or expressions (since they are inconsistent with the form of sound words and doctrine; and have been and still are used by the Papists, in opposition to the doctrine of our christian faith, when we teach that faith alone justifies and saves us) are not to be tolerated in the church, that the merits of Christ our Redeemer may not be diminished, and the promise of salvation may be and remain firm and sure unto believers.

In this controversy some few have also used this proposition or expression: That good works are detrimental to salvation. It has also been contended by some, that good works are not *necessary*, but *voluntary*, because they are not extorted by the fear and punishment of the Law, but must proceed from a voluntary spirit and cheerful heart. In opposition to this, others have contended that good works *are* necessary.

This controversy at first took rise from the words (Necessitas and Libertas) that is, *necessity* and *liberty;* because, especially the word Necessitas, *necessary*, signifies not only the eternal unchangeable order, according to which all men owe obedience to God, but it also, at times, expresses a compulsion, with which the law drives men to good works.

But afterwards the controversy was not confined to the words only, but the doctrine itself was most violently assailed; and it was contended that the new obedience, in regenerated persons, in reference to the above order of God, was not necessary.

To explain this controversy in a christian manner, according to the word of God, and by his grace entirely to lay it aside, our doctrine, faith and confession is as follows:

Firstly, there is no controversy among us respecting this article, on the following points: namely, that it is the will, order and command of God, that believers should walk in good works; and that such are not truly good works, which each one contrives for himself, according

to his own good opinion, or which are performed after human ordinance; but those which God himself has prescribed and commanded in his word; also that good works are performed, not by our own natural abilities, but when the person by faith is reconciled to God, and renewed by the Holy Ghost; or, as St. Paul says, Eph. 2. 10, "*Created in Christ Jesus unto good works.*"

Neither is it disputed, how and why the good works of believers, although in this flesh they are unclean and imperfect, are pleasing and acceptable to God; namely for the sake of the Lord Jesus Christ, thro' faith; because the person is acceptable to God. For the works which pertain to the preservation of external discipline, which are performed and required, even of unbelievers and unconverted persons, although they are laudable in the sight of the world; moreover, they also in this world will be rewarded of God with temporal blessings; yet, inasmuch as they do not proceed from true faith, they are sin in the sight of God; that is, they are defiled with sin, and are held in the sight of God as being sinful and unclean, in consequence of corrupt nature, and because the person is not reconciled to God; "For an evil tree cannot bring forth good fruit." And as it is written Rom. 14, 23;—"*Whatsoever is not of faith is sin;*" for the person must first be acceptable to God, and that for the sake of Christ alone, before his works can by any means be acceptable to God.

Therefore the foundation and origin of those works, which are truly good and acceptable to God, which God will reward in this and the future world, must be faith; wherefore also St. Paul calls them true fruits of faith, as also of the Spirit. For, as Doctor Luther writes in his preface to St. Paul's epistle to the Romans, faith is a divine work in us, by which we are changed and born anew of God; and which mortifies the old man in us, and makes us quite different beings in heart, mind, spirit and all faculties, and imparts to us the Holy Ghost. Ah! faith is a living, active, busy, powerful principle, so that it cannot cease to do good. Neither does it inquire whether good works are to be performed; but before we inquire, it has already performed them, and is continually active. But he who does not perform these works is without faith, and gropes and looks about for faith and good works, and knows not what faith and good works are; yet babbles and prates a great deal about faith and good works. Faith is a living, strong confidence in the grace of God, so sure that one would die a thousand times for it; and this assurance and knowledge of divine grace, makes us cheerful, confident and merry towards God and all creatures; this the Holy Ghost does through faith; thus a man, without compulsion, is made cheerful and willing to do good to all men, serve all men, and suffer all things, from love and praise to God, who has manifested this grace unto him; so that it is impossible to separate works from faith; yea, as impossible as it is to separate burning and light from fire.

But since there is no controversy among us respecting these points,

we will not consider them at length; but we will only plainly and clearly explain the controverted points.

And firstly, as pertaining to the necessity and voluntariness of good works, it is evident, that in the Augsburg Confession and its Apology, these expressions are used and often repeated: That good works are also necessary. Likewise: That it is necessary to perform good works, which necessarily should follow faith and reconciliation. Likewise: that we necessarily shall and must perform good works which God has commanded. Thus the words *necessity* and *necessary*, likewise *shall* and *must* are also used in the Scriptures themselves, respecting that which we are bound to do in consequence of God's will, order and command. See Rom. 13, 5; I Cor. 9, 16; Acts 5, 29; John 15, 12; I John 4, 21.

Therefore the above expressions and propositions are unfairly condemned and rejected by some, which are justly to be used and taught to condemn and reject the secure epicurean presumptuousness; because many feign unto themselves a dead faith or presumption, without repentance or good works, as if there could be in one heart, at the same time, true faith and an evil design to persist in sin, which is impossible; or as if one could have and retain true faith, righteousness and salvation, when he even is, and remains an evil and unfruitful tree, where no good works follow at all: yea, if he even continues in sin against his conscience, or again designedly commits such sins, which is incorrect and erroneous. But here must also be observed the remark concerning this distinction; namely, that it is to be understood, (*Necessitas ordinis, mandati, et voluntatis Christi ac debiti nostri, non autem necessitas coactionis,*) (that is,) that if the word *necessity* is used, it is not to be understood of a compulsion, but only of the order of the unchangeable will of God, whose debtors we are; to which also his command directs us, that the creature should be obedient to its creator; for elsewhere, as II Cor. 9, 7; Philem. 14 v., and I Peter 5, 2; *that* is called necessity, which is urged from any one against his will by compulsion or otherwise, which he performs externally for a show, yet without and against his will; for God does not require such feigned works; for the people of the New Testament shall be a willing people, Ps. 110, 3, and freely offering, Ps. 54, 6, not grudgingly or of necessity, but be obedient from the heart, II Cor. 9, 7; Rom. 6, 17. For God loveth a cheerful giver, II Cor. 9, 7. With this intention and signification, it is correctly said and taught, that true good works must be willingly performed from a voluntary spirit by those whom the son of God has made free; and the controversy respecting the voluntariness of good works, has chiefly been based by some upon this signification.

But here again, the distinction of which St. Paul speaks, Rom. 7, 22, 23, should also be well observed: "*For I delight in the Law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to*

the law of sin which is in my members." And in relation to the reluctant and stubborn flesh St. Paul says, I Cor. 9, 27. "*But I keep under my body, and bring it into subjection.*" And Gal. 5, 27; Rom. 8, 13, 14, "*They that are Christ's crucify, yea mortify the flesh with the affections and lusts.*" But it is erroneous, and must be rejected, when it is pretended or taught, that good works are free to believers in such a manner, that it is left to their free choice either to perform or omit them, or act contrary to them, and they nevertheless could retain faith, and the favor and grace of God.

Secondly, when it is taught that good works are necessary, it must also be explained why and for what reasons they are necessary; as the reasons have been expressed in the Augsburg Confession and Apology.

But here great caution must be observed, that works are not introduced into and blended with the article of Justification and Salvation. Therefore the propositions, that to believers good works are necessary to salvation, and that it is impossible to be saved without good works, are justly rejected; for they are directly opposed to the doctrine, (*De particulis exclusivis in articulo Justificationis et Salvatoris,*) (that is,) they are repugnant to the words with which St. Paul entirely excludes our works and merits from the article of justification and salvation, and has ascribed all to the grace of God and the merits of Christ alone; as has been explained in the preceding article. They also deprive troubled and afflicted consciences of the consolation of the Gospel, give occasion to doubting, are in many ways dangerous, strengthen the presumptuousness of self-righteousness, and strengthen the reliance upon our own works, and are received by the Papists and used to their advantage against the true doctrine of that faith which alone can save. They are also repugnant to the form of sound words, when it is written: "*Salvation is that man's, unto whom God imputeth righteousness without works.*" Rom. 4, 6. Also, in the sixth article of the Augsburg Confession, it is written, that we are saved without works by faith alone. Doctor Luther likewise rejected and condemned these propositions:

1. In opposition to the false prophets, on the Galatians.

2. In opposition to the Papists, in many places.

3. In opposition to the Anabaptists who gloss in the following manner: That faith should not be rested upon the merits of works, yet we must nevertheless possess them, as things necessary to salvation. Also

4. In opposition to some others among his own, who endeavored to gloss this proposition in the following manner: Although we require works as necessary to salvation, yet we do not teach to rely on works, in Gen. 22d chap.

Therefore, and for the above named reasons, our churches should justly adhere to this, namely, that the above propositions be not taught, defended or palliated, but be rejected and condemned by our churches, as incorrect and erroneous; as such, which were renewed, origina-

ted and disputed from the INTERIM,* in the time of persecution, when clear and correct confessions against various corruptions and falsifications of the article of Justification, are chiefly necessary.

Thirdly, since it is in dispute, whether good works maintain salvation, or whether they are necessary to sustain faith, righteousness and salvation; and yet as very much depends upon this: "*For he that shall endure unto the end, the same shall be saved.*" Matthew 24, 13. Also Heb. 3, 6, 14. "*For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;*" it must also be well and properly explained, how righteousness and salvation are sustained in us, that they may not be lost again.

And therefore this erroneous epicurean presumption must be earnestly reprehended and rejected, when some imagine, that faith and the received righteousness and salvation could not be lost by the commission of any, even of willful and designed sins and evil deeds. But even if a christian, without fear or shame, should follow evil lusts, strive against the Holy Ghost, and designedly, against conscience, commit sin, yet, that he notwithstanding retains faith, God's grace, righteousness and salvation.

Against this pernicious presumption, the following true, immutable, divine threatenings and severe punishments and admonitions, must often be most diligently and earnestly repeated and impressed upon the christians, who have been justified by faith. I Cor. 6. 9, 10. "*Be not deceived; neither fornicators, nor idolators, nor adulturers, &c., shall inherit the kingdom of God.*" Gal. 5, 21; Eph, 5, 5: "*They who do such things, shall not inherit the kingdom of God.*" Rom. 8, 13. "*For if ye live after the flesh, ye shall die.*" Col. 3, 6. "*For which things' sake the wrath of God cometh on the children of disobedience.*"

But the Apology gives a beautiful example when and in what manner the admonition unto good works may be enjoined, without obscuring the doctrine of faith and the article of justification; when in article 20, on II Peter 1, 10: "*Give diligence to make your calling and election sure;*" it speaks thus: "Peter teaches why good works must be performed; namely, to make our calling sure; that is, that we may not fall from our calling, by again committing sin. Perform good works, saith he, that ye may abide in your heavenly calling; that ye may not again fall away, and lose his spirit and his gifts, which have been bestowed upon you; not on account of subsequent works, but by grace through Christ; and still are sustained by faith; but faith abides not in those who live in sin, lose the Holy Ghost and reject repentance." Thus far the words of the Apology.

But on the contrary, we are not to understand by this, that faith

*Interim, is a collection of the doctrines and practices of the church, which was drawn up in the time of the Reformation, and was valid till a general convention of the church. See Concordia, Explanation of foreign words.

grasps righteousness and salvation only in the beginning, and afterwards surrenders its office to works, that they are henceforth to sustain faith, the received righteousness and salvation; but in order that the promise, not only of receiving, but also of sustaining righteousness may be firm and sure unto us. St. Paul, (Rom. 5, 2,) ascribes unto faith not only the access of grace, but also our standing in grace and hope of the glory of God; that is, the beginning, middle and end he ascribes all to faith alone. Also Rom. 11, 20: "Because of unbelief they were broken off, and thou standest by faith." Col. 1, 22, 23.—"He will present you holy and unblameable and unreprovable in his sight, if ye continue in the faith." I Pet. 1, 5, 9; "Who are kept by the power of God through faith unto salvation." Again, "Ye shall receive the end of your faith, even the salvation of your souls."

Since then it is manifest from the word of God, that faith is the only proper means whereby righteousness and salvation are not only received, but also sustained of God. Therefore that must justly be rejected, which has been decreed by the council of Trent; and what else, in addition, has been said to this effect: that our good works sustain salvation; or that the received righteousness of faith, or even faith itself, is sustained and preserved, either entirely, or at least in part, by our works.

For, although before this controversy, a considerable number of orthodox teachers have used these and the like expressions in explaining the Scriptures, but by no means intended to confine the above named errors of the Papists; yet, inasmuch as afterwards controversy arose respecting these expressions and various vexatious dissensions followed, it is most safe, according to the admonition of St. Paul, to hold fast the form of sound words, as well as the true doctrine itself, by which much unnecessary wrangling may be cut off, and the church preserved from much offence.

Fourthly, as regards the proposition that good works are detrimental to salvation, we clearly express ourselves in the following manner: If any one would introduce good works into the article of Justification, place his righteousness and confidence of salvation upon them, merit the grace of God by them, and be saved through them; To this, not we, but Paul himself says, and repeats it the third time, Phil. 3. 7, 8, 9: that unto such a man, his works are not only unprofitable and a hindrance, but also detrimental. But the fault is not in good works themselves, but in the false confidence which, in opposition to the expressed word of God, is placed upon works.

But from this it by no means follows that we, without any qualification, should simply say: That good words are detrimental to the salvation of believers; for in believers good works are an indication of salvation, if performed, *propter veras causas, et ad veros fines*, (that is) when they are performed with the intention with which God requires them of a regenerated person. Phil. 1, 11. For it is the will and ex-

press command of God, that believers should perform good works; which are wrought in them by the Holy Ghost, and are acceptable to God, for Christ's sake; and gives them the promise of glorious rewards in this life, and in the life to come.

Therefore, this proposition is also condemned and rejected in our churches; because, if there used, without qualification, it is erroneous and creates offence, by which discipline and morality may become relaxed, and a rude, savage, secure, epicurian life introduced and encouraged; for we should guard with all diligence against that which is detrimental to our salvation.

But as christians should not be discouraged from, but most diligently admonished and encouraged to the performance of good works, this unqualified proposition can and must not be tolerated, taught or defended in the church.

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1842

REPORT

OF THE

PROCEEDINGS

OF THE

TWENTY-SECOND SESSION

OF THE

EVANGELICAL
Lutheran Tennessee Synod,

CONVENED AT

Trinity Church, Lincoln County, N. C.

From the 12th to the 16th September, 1842.

TOGETHER WITH

A DISCOURSE ON GOOD WORKS.

(*See Concordia, page* 964—977.)

BLUM & SON,
BOOK AND JOB PRINTERS
SALEM, N. C.

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MINUTES.

PURSUANT to previous notice, the Ministers and Lay-Delegates constituting the twenty-second session of the Evangelical Lutheran Tennessee Synod, convened in Trinity Church, Lincoln County, N. C., on the 10th of September, 1842.

The Rev. George Easterly introduced the solemn exercises of the day, by preaching, in the German language, from Gal. 1, 4; and was followed, without intermission, by the Rev. A. J. Fox, who preached in the English language, from Matth. 11, 28—30.

A short intermission was then given, after which thirty-one persons were admitted to full communion with the Church, by the solemn and impressive rite of confirmation. The congregation was dismissed with the divine benediction.

On Sunday, at an early period of the day, a very large congregation assembled at the Church, and there being both German and English persons present, it was deemed expedient to conduct the exercises of the day simultaneously, both in the English and German languages, in the church and at a stand, which had been erected in an adjoining grove, for that purpose. Accordingly, Rev. G. Easterly preached in the church, in the German language, from 1st. Cor. 11, 28; and at the same time the Rev. A. J. Brown preached, in the English language, at the stand, from Jude, 3d verse.

After an intermission of about half an hour, the congregation reassembled at the stand, and were addressed in the English language, by the Rev. J. Stirewalt, from 1st. Cor. 11, 23–32. Confession and absolution, as is customary in the Lutheran Church, were then solemnized, and the Sacrament of the Lord's Supper administered to about 245 communicants. Thus ended the solemn exercises of the Lord's Day. During these protracted exercises, a feeling of the deepest interest and solemnity seemed to pervade the whole congregation, and we have reason to believe that much good was done in the name of our Divine Master.

MONDAY, 9 O'CLOCK, A. M.

The Ministers and Lay Delegates assembled at the Church, and introduced the exercises of the Synod by singing and fervent prayer to Almighty God, for the light and influence of his Holy Spirit to guide them in their deliberations for the extension of the Kingdom of His Son.

The clerical catalogue was then called, from which it appeared that the following Ministers were present.

MINISTERS PRESENT.	P. O. ADDRESS.
Rev. George Easterly,	*Warrensburg, Greene co. Tenn.*
" Henry Goodman,	*Lexington, N. C.*
" Adam Miller, jun.,	*Early Grove, Lincoln co. N. C.*
" Wm. Hancher,	*Blountsville, Tenn.*
" Jonathan R. Moser,	*Flint Rock, Lincoln co. N. C.*
" Abel J. Brown,	*Killian's Mills, " " N. C.*
" Jacob Killian,	*Waynesborough, Va.*
" Jacob Stirewalt,	*New Market, Va.*
" Alfred J. Fox,	*Ashborough, N. C.*
" Christian J. Reitzel,	*Flint Rock, Lincoln co. N. C.*

DEACONS *present.*	*P. O. Address.*
Mr. *Samuel C. Parmer,*	Eden's Ridge, Sullivan co. Tenn.
" *Jacob Casner,*	Hoylesville, Loncoln co. N. C.
" *Joel W. Hull,*	China Grove, Rowan co. N. C.

APPLICANTS FOR THE MINISTRY.

Mr. Polycarp C. Henkel,	Mr. Jesse R. Peterson,
" Dennis D. Swaney,	" Jacob M. Shaver.

MINISTERS *absent.*	*P. O. Address.*
Rev. Adam Miller, Sen.,	*Abingdon, Va.*
" Nehemiah Bonham,	*Pigeon River, Haywood co. N. C.*
" Ambrose Henkel,	*New Market, Va.*
" Henry Wetzel,	*New Hope, Va.*
" D. S. Schoolfield,	*Greenville, Tenn.*
" D. Forester,	*Greenville, Tenn.*

The following Delegates presented their certificates of delegation, and were invited to seats in Synod.

LAY DELEGATES.

Mr. Samuel Jarrett,	Philadelphia Ch'ch,	Lincoln co.	N. C.
" Jno. Yount, Esq.	St John's,	do	do
" George Jarrett,	Grace,	do	do
" Jonas Rhyne,	Trinity,	do	do
" Jacob Arntz,	Liberty,	do	do
" James Brown,	Hebron,	do	do
" Ephraim Yount,	Miller's,	do	do
" William Carpenter,	Piney Grove,	do	do
" Jonathan Rhyne,	Lutheran Chapel,	do	do
" David Link,	Zion's,	do	do
" Joseph Barringer,	St. Daniel's	do	do
" Polycarp C. Henkel,	Friendship, Caldwell and St. Peter's Churches,	do	do
" George Smyer,	St. Paul's,	do	do
" Christian Acre,	Beaverdam,	do	do

LAY DELEGATES.

Gen. D. Seagle,	Emanuel's, Lincolnton, N. C.
Mr. Franklin Smyer,	Hauses, Lincoln county, N. C.
" John Abernathy,	White Haven. do do
" Absalom Brown,	Emanuel's, Davidson co. N. C.
" Conrad Seechrist,	Becks, do do
" Philip Grimes,	Pilgrims, do do
" Jno. Bostian,	Mount Moriah, Rowan co. N. C.
" Laban M. Fox.	Richland, Randolph co. N. C.
" Nimrod Moser,	School House, Orange co. N. C.
" Felix Clodfelter,	St. Martin's, Iredell co. N. C.
" Adam Ephert,	Flat Rock and St. Martin's, Stanly county, N. C.
" Daniel Wentz,	Morning Star, Mecklenburg co. N. C.
" Elisha Fleenor,	South Fork, Sullivan co. Tenn.
" Jacob Crumly,	Boehler's, do do
" Jacob M. Shaver,	Zion's, do do
" Martin Isenhower,	St. James, Greene co. do
" Andrew Cobble,	Sinking Spring, Blue Spring and Cove Creek, Greene co. Tenn.
" Ambrose Easterly	St. James, Severe co. Tenn.
" Wm. Greer,	Pilgrim's, Carter co. do
" Simon Barr,	Reedy Creek, Sullivan co. Tenn.
" James Fleenor,	North Fork, Washington co. Va.
" Henry Mumpower,	Liberty, do. do.
" Dennis D. Swaney,	New Market, Shenandoah and Mill Creek, Hardy County, Va.

The Synod was now constitutionally organized by electing a PRESIDENT, and the Rev. *A. J. Brown, Secretary.*

The Rev. Henry Goodman was appointed agent to receive the Synodical contributions, and to contract and pay for printing the Minutes of the present Session.

The Minutes of the last session of Synod were now read, and a committee of three appointed to report on their unfinished business.

Committee.—Rev. J. Killian, John Abernathy and Gen. Seagle.

The letters, petitions and documents addressed to Synod, were now called for and presented, and a committee of four appointed to class and number them.

Committee.—Rev. Messrs. Strewalt and Miller, and Mr. George Jarrett and John Yount, Esqrs.

A short intermission was given, during which the Rev. J. R. Moser preached, in the English language, from Luke 10, 25–28.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

Mr. Jacob Casner asked and obtained permission to be absent during the balance of the Synod, in consequence of sickness in his family.

The causes of the absence of our absent Ministers were now considered.

From letters received from Rev. A. Miller, N. Bonham and H. Wetzel we learn the causes of their absence. They were freely excused.

No satisfactory reasons were assigned for the absence of Rev. A. Henkel; he was therefore not excused.

After considerable consultation in reference to Rev. D. Forester and D. S. Schoolfield, it was

Resolved, That whereas they have, for a considerable length of time, neglected to attend Synod, or assign any satisfactory reasons for their absence, and have been, to a great extent, inactive in the ministry, be it

Resolved, That the Secretary be authorized by the Synod to write to them in the spirit of fraternal love, meekness and forbearance, but at the same time with great firmness and candor, informing them that their conduct has been highly dissatisfactory to the Synod, and earnestly admonishing them to discharge more faithfully their duty in the Ministry and towards the Synod; and that unless they do, we may feel it our duty to deal more severely with them.

Synod adjourned. Closed with prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with prayer.

The letters, petitions and documents addressed to Synod, were now handed in, classed and numbered.

Class first consisted of Letters.

No. 1. Is a letter from Rev. H. Wetzel, in which he expresses a great desire to participate in our proceedings; regrets his inability to be with us, and assigns the reasons of his absence; also urging upon our ministers the great necessity of instructing persons fully in the doctrines and discipline of the Church, before admitting them into full communion with the Church, and other matters of minor importance.

Resolved, That in answer to his letter, brother Wetzel be referred to the minutes of former sessions of our Synod, where action has been taken on all the subjects to which he calls the attention of Synod.

No. 2 Is a letter from John Moritz, Ashe county, N. C., in which he informs Synod of the present condition and future prospect of our Church in that section of country, and petitions Synod to send them a preacher.

Resolved, That brother Hancher visit and preach for them, and any other of our preachers that conveniently can.

No. 3. Is a letter from James M. Shinn, Esq., formerly of North Carolina, but now of Pope county, Arkansas, in which he informs Synod that there are a number of Lutherans dispersed through the country in which he resides; that they are about building a house of worship, and earnestly pray Synod to send them a minister, if possible; and says, they will do all they can to sustain him.

Resolved, That we cannot now comply with Mr. Shinn's request, but that we will do all in our power to furnish them a minister as soon as possible.

Nos. 4, 5 and 6, are letters from Rev. A. Henkel, N. Bonham, and A Miller, which were noticed and acted upon in considering the causes of their absence.

An intermission was given, during which Rev. H. Goodman preached in the English language, from John 1, 14.

TUESDAY, 2 O'CLOCK P. M.

Class second, are memorials and petitions for ministerial labors, &c.

No. 1. Is a memorial and petition from North Fork, Washington county, Virginia, in which the memorialists express their gratitude to Rev. Messrs. Hancher, A. Miller, sen., and A. J. Brown, for ministerial labors rendered them, and pray for a further supply.

Resolved, That these petitioners be attended by the above named brethren.

No. 2. Is a memorial from St. John's Church, Augusta county, Va., in which the memorialists inform Synod that they were originally an Evangelical Lutheran Church, but that they had unfortunately been connected with ministers professing to be Lutherans, but not in reality such; that they have dissolved connexion with them, and are now attended by Rev. Messrs. Killian and Wetzel, and pray to be taken into connexion with our Synod, inasmuch as we adhere to the doctrines and observe the usages of the Lutheran Church in her purest and best ages.

Resolved, That this Church be received into connexion with our Synod, and that brother Killian and Wetzel, continue to preach for them.

Nos. 3, 4 and 5, are petitions from Flat Rock church, Stanly county; Lutheran Union, Cabarrus county; and Morning Star, Mecklenburg county, N. C., in which the petitioners inform Synod that their churches have been vacated by the resignation of the Rev. A. J. Fox, who formerly had the ministerial charge of them, and pray Synod to send them a minister to break unto them, regularly, the bread of eternal life.

Resolved, That, inasmuch as we cannot now supply these brethren with a regular preacher, the Rev. H. Goodman and A. J. Fox visit them occasionally, the ensuing year, and as many others of the brethren as conveniently can.

Nos. 6, 7 and 8, are memorials from Zion's, Emanuel's and Bucher's Churches, Sullivan county, Tenn., and Liberty church, Washington county, Va., in which the memorialists express their entire satisfaction with their present minister, Rev. Wm. Hancher, and pray for his continuation among them.

Nos. 9 and 10, are memorials from Koiner's church, Augusta county, and McGaheysville, Rockingham county, Va., in which the memo-

rialists express their satisfaction with the services of their pastor, Rev. J. Killian, and pray for his continuation with them.

No 11. Is a petition from Cove Creek, Blue and Sinking Spring Churches, Greene co., Tenn, in which the petitioners return thanks to Synod for services rendered them by the Rev. A. J. Fox and others, and pray that Mr. Fox may locate among them.

Resolved, That inasmuch as brother Fox is so situated that he cannot now comply with the request of these petitioners, nothing definite can now be done to supply them with regular preaching.

No. 12. Is a memorial from the members of St. James church, Greene county, Tenn., in which they express their satisfaction with the labors of Rev. G. Easterly, and pray that he may be continued among them; also their gratitude for services rendered them in the English language, by the Rev. Messrs. Brown and Fox, and pray for a further supply of English preaching; also advising men who design embarking in the ministry, in connexion with our Synod, to study the German language; and also, that we change the time of holding our Synod to the 4th Sunday in September.

Synod adjourned till 9 o'clock to-morrow morning. Closed with prayer by Rev. W. Hancher.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met according to adjournment, and was opened in the usual manner.

The committee appointed to report on the unfinished business of the last session of our Synod, submitted the following report:

We, the committee appointed to report on the unfinished business of the last Synod, beg leave to report that we find but two items of unfinished business.

1. That the Rev. A. J. Brown was appointed by Synod to draught our objections to the "General Synod," and show, from its own publications, wherein that body has departed from the doctrines and usages of the Lutheran Church, and submit his manuscript to this Synod for examination, and if approved, it be printed.

2. That the Synod recommend subscriptions to be taken up in our congregations, to ascertain the number of subscribers that can be procured to sustain a religious periodical, to be devoted to the propagation and defence of the doctrines of our Church.

Respectfully submitted, Jno. Abernathy, J. Killian, Dan. Seagle. } *Committee.*

On section first of this report, the Secretary informed Synod that he had complied with the request of Synod so far as able, and would submit to Synod, for examination, what he had written; but, in consequence of various intervening circumstances, he had not been able to complete the work assigned him, but expected to finish it shortly.

Resolved, That a committee of nine be appointed to examine the manuscript of the Secretary, so far as completed, and report to-morrow morning.

Committee.—Rev. Messrs. Easterly, Killian, Stirewalt, Miller and Moser; and Messrs. George Jarrett, James Brown, Christian Acre and Wm. Greer.

The consideration of memorials, petitions, &c., was resumed.

Nos. 13, 14 and 15, Are memorials from St. Daniels, Hebron, and St. John's Churches, Lincoln county N. C., in which the memorialists express their satisfaction with their Pastor, Rev. A. Miller, and pray that he may continue among them. The memorialists from St. Daniel's also express their opinion as to the utility of a properly conducted religious periodical, within the bounds of our Synod, devoted to the propagation and defence of the doctrines which we maintain.

Nos. 16, 17 and 18, Are memorials from Steinberger's and Solomon's churches, Page county; New Market and Mill Creek, Hardy county, Virginia; in which the memorialists express their satisfaction with their minister, Rev. Jacob Stirewalt, and pray that he may be continued among them.

No. 19, Is a memorial from Lutheran Chapel, Augusta county, Va., in which the memorialists express their satisfaction with the labors of Rev. Henry Wetzel, and pray that he may continue with them.

A recess was given, during which Rev. J. Killian delivered a sermon, in the English language, from 1st Timothy 3, 16.

WEDNESDAY, 2 OCLOCK, P. M.

Petitions for ordination to the Ministry were now read and considered.

Nos. 1, 2, 3 and 4, Are petitions from Mount Moriah and Phanuel's churches, Rowan county; and St. Martin's and Bethany churches, Iredell county, N. C., in which the petitioners speak favorably of the talents, acquirements, orthodoxy and moral character of Deacon Joel W. Hull, and pray that he be examined by Synod as to his qualifications for the highest grade in the ministry; and if considered qualified for that office, he be ordained thereto.

Resolved, That inasmuch as brother Hull has been prevented by bodily indisposition from attending Synod, that the request of these petitioners cannot now be complied with; but that, should it please the Great Disposer of events, in whose hands are life and death, to restore him to health, that Rev. Messrs. Miller, Brown, Moser and Reitzel, be appointed a committee to carry out their request at some subsequent period.

Nos. 5, 6 and 7, Are petitions from New Market, Shenandoah county; Steinberger's, Page county; and Mill Creek, Hardy county, Va., in which the petitioners represent Mr. Dennis D. Swany, as a young man of good intellect, literary acquirements and moral character; and, in

their judgment, well qualified for the first grade in the ministry; and pray Synod to examine him as to qualifications for the Deaconship, and if, on examination, consider him qualified, to ordain him to that office.

Resolved, That in compliance with the request of these petitioners, Mr. Swaney be examined as to his qualifications for the Deaconship, and that Rev. Messrs. Easterly, Hancher and Miller, be appointed a committee to conduct the examination.

Nos. 8, 9, 10 and 11, Are petitions from New Hope, South Fork and Buehler's churches, Sullivan county; and Pilgrim's church, Carter county, Tenn., in which the petitioners represent Deacon S. C. Parmer as a man of exemplary moral character, and, in their judgment, worthy of being promoted to the highest grade in the ministry; and therefore pray Synod to examine him as to his qualifications for the office of a Pastor; and if, on examination, consider him qualified, to ordain him to that office.

Resolved, That inasmuch as Mr. Parmer has voluntarily declined submitting to an examination, the request of these petitioners cannot now be complied with.

The melancholy and heart-rending intelligence having become known to the Synod, that it hath pleased Almighty God, in the wise dispensation of his inscrutable Providence, to remove from us, by death, our beloved brother in the Ministry, Rev. JOHN RHODES, it was

Resolved, That, as an evidence of the high esteem in which we held him while among us, and the affectionate regard with which we cherish his memory, the Rev. A. Miller be appointed to draught an obituary of his death.

Synod adjourned till 9 o'clock to-morrow morning. Closed as usual.

THURSDAY, 9 O'CLOCK, A. M.

Synod convened according to adjournment, and was opened by singing and prayer.

The committee appointed to examine the manuscript objections to the General Synod, so far as completed, submited the following report:

We, the committee appointed to examine the manuscript objections, draughted by the Secretary to the "General Synod of the Evangelical Lutheran Church in the United States of America," beg leave to submit the following report:

We have examined the manuscript, so far as completed, and believe that our objections to the General Synod, are therein plainly and correctly set forth; and that it is well calculated to place in their proper light the views and practices of the General Synod, and expose its corruptions and departures from Lutheranism, as well as to evince the fact that the Tennessee Synod still retain, in their primitive purity, the doctrines, and adhere to the usages of the Lutheran Church: we therefore recommend its publication, believing that it will prove highly benefi-

cial and satisfactory to the public generally, and especially to the members of our church.

A. Miller,	James Brown,	Committee.
G. Easterly,	George Jarrett,	
J. Stirewalt,	Christian Acre,	
J. Killian,	Wm. Greer.	
J. R. Moser,		

Resolved, That this report be accepted.

Resolved, That a committee of six be appointed to examine the balance of the objections to the General Synod, when drawn up, and if approved by said committee, the publication of said objections are hereby ordered.

Committee.—Rev. A. Miller jun., J. R. Moser, Christian G. Reitzel, and Messrs. George Smyer, George Jarrett and Michael Rudisill.

Rev. Messrs. A. Miller, and A. J. Brown, submitted to Synod the report of the proceedings of a Called Session of Synod, which they held since our last Synod, and at which they ordained to the office of Deacon, Messrs J. Rhodes and J. W. Hull.

Resolved, That this report be appended to the Minutes of the present session of Synod.

The following contributions were handed in by the different individuals, to whose names they are appended, for printing the Minutes of the Synod.

James Brown,	$1 00	Jonas Rhyne,	$1 50
Dennis D. Swaney,	25	Joseph Barringer,	1 37½
Polycarp C. Henkel,	1 25	Wm. Greer,	50
Adam Ephert,	1 25	Andrew Cobble,	50
Jno. Bostian,	50	Adam Miller,	50
Jno. Goodman,	1 25	J. R. Moser,	50
Jacob Philips,	1 00	Jno. Yount, Esq.,	1 75
Absalom Bower,	1 25	Wm. Moyer,	75
Conrad Seechrist,	2 25	H. Wetzel,	5 10
Geo. Jarrett,	1 25	J. Killian,	2 50
James Fleenor,	50	J. Stirewalt,	1 00
Jacob Crumley,	1 00	Mill Creek Church,	1 50
Henry Mumpower,	50	Brock Gap, do	1 37½
Jno. Abernathy,	1 81¼	Steinberger's, do	75
Jacob Arntz,	1 25	Hawksbill, do	1 00
David Link,	1 37½	Solomon's, do	1 00
Martin Harr,	37½	Rader's, do	2 00
J. Rhyne	1 75	New-Market do	1 25
Elisha Fleenor,	25	Armentrout, do	1 00
Dan. Seagle,	1 00	Rein, do	1 00
Martin Isenhower,	1 50	Ephraim Mitchell,	12½
George Smyer,	75	Bostian Moser,	12½
Timothy Moser,	37½	Wm. Fogleman,	12½

A. J. Fox,	$0 25	Wm. Steel,	$0 12½
J. Killian,	25	Henry Moser,	12½
H. Wetzel,	25	Ephraim Yount,	1 00
S. Jarrett,	3 62½	Philip Grimes,	2 25
G. Easterly,	50	Dolly Ingold	12½
W. J. Carpenter,	62½	Hiram Steel,	12½
Felix Clodfelter,	37½	Martin Moser,	12½
Christian Acre,	50	A. F. Smyer,	75
Dan. Wentz,	50	L. M. Fox,	50
Absalom Brown, Esq.,	50	Remaining in the hands of last year's agent,	10 50
C. G. Reitzel,	25		
Wm. Hancher,	1 00		
		Total	$75, 15¼

Messrs. Polycarp C. Henkel, Jesse R. Peterson and Jacob M. Shaver, made application, and were taken under the care of the Synod as Students of Theology.

Messrs. Rev Jonathan R. Moser, Rev. C. G. Reitzel, and Mr. P. C. Henkel were appointed a committee to select or prepare an essay on some useful and interesting subject, to be appended to the minutes of the present session of Synod.

The following parochial reports were handed in by the brethren for the past Synodical year. It is very defective, in consequence of several ministers having failed to make a report.

PAROCHIAL REPORT.

Ministers.	*Baptised.*			*Confirmed.*
Rev. Adam Miller, jun.,	108 infants	2 adults	3 slaves	86
" Jacob Killian,	33			
" Henry Wetzel,	27			
" Jacob Stirewalt,	65			37
" Henry Goodman,	60	3		
" Wm. Hancher,	95	25	1	146
" C. G. Reitzel,	69			59
" A. J. Fox,	160	18		152
" A. J. Brown,	60	1		25
" Joel W. Hull,	62			

The time and place of holding the next session of the Synod was now taken into consideration. After the various places from which invitations had been received, were considered, and the subject cancelled, it was

Resolved, That the next Session of the Evangelical Lutheran Tennessee Synod be held in St. James church, Greene county, Tennessee; and that it commence on the first Sunday in October, 1843.

Mr. Dennis D. Swany now presented himself before the Synod and was examined, by the committee appointed for that purpose, as to his

qualifications for the Deaconship; and having sustained the examination to the satisfaction of the Synod, it was

Resolved, That he be ordained to the office of a Deacon, according to the discipline of our Church; and that his ordination be performed by Rev. Messrs. A. J. Brown and J. Killian.

He was accordingly solemnly ordained a Deacon, by the individuals appointed for that purpose, by the imposition of hands and prayer.

The members of the Synod having thus transacted the business for which they had assembled, united in singing a hymn of praise and returning thanks to Him, whose merciful hand of Providence presided over us during our meeting, and in invoking his rich blessing upon all their transactions, consistent with his divine will; and then dispersed, to return to their respective places of abode and various avocations in life. May the Great Head of the Church and Bishop of souls grant, that these proceedings may be a means of advancing His Kingdom and promoting the salvation of immortal souls. AMEN.

A. J. BROWN.
Secretary of the Ev. Lu. Tenn. Synod.

Killian's Mills, N. C.,
October 3d, 1842.

REPORT

OF THE PROCEEDINGS

OF

A CALLED SESSION

OF THE

Evangelical Lutheran Tennessee Synod,

held in St. Paul's Church, Lincoln County, N. C., Dec. 13, 1841.

On Monday, December 13th, 1841, pursuant to previous notice, the following Ministers and Lay Delegates, with their certificates of Delegation, convened in St. Paul's Church, Lincoln County, N. C., viz:

Ministers.—Rev. A. Miller and Rev. A. J. Brown.

Deacon.—Mr. J. Cosner.

Lay Delegates.—Mr. Peter Huffman, Lutheran Chapel, Lincoln, N.C.

Mr. John Shook,	Piney Grove,	"	"
" Esli Rhyne,	St. Daniel's and Trinity,	"	"
" Jacob Helderman, Esq.,	Liberty,	"	"
" David Pasour,	Philadelphia,	"	"
" Samuel Hawn,	Zion's	"	"

" John Hedick,	Salem,	Lincoln, N. C.
" George Jarrett,	Grace,	" "
" David Crouse,	Beaverdam,	" "
" John Yount,	St. John's	" "

Applicants.—Messrs. John Rhodes and Joel W. Hull.

The Synod was duly organized by electing the Rev. A. Miller, President, and A. J. Brown, Secretary.

The President then briefly explained the object of the meeting to be for the purpose of examining Messrs. John Rhodes and Joel W. Hull, as to their qualifications to bear the office of Deacons in our Church; and if, on examination, found qualified, to ordain them to that office.

The letters and petitions directed to the Synod were now called for, presented and read.

Petitions were received from Lutheran Chapel, Liberty, White Haven, Salem, Trinity and Philadelphia churches, Lincoln county, N. C., in which the petitioners speak in terms of commendation of the moral character, natural talents and literary acquirements of Mr. John Rhodes, and pray that he may be ordained a Deacon, according to the discipline of our Church: because they believe that, by the pursuance of a judicious course, he may be instrumental in doing much good in the promotion of the Redeemer's Kingdom and our Lutheran Zion.

Petitions were received from St. Daniel's, Trinity, Salem and St. John's churches, Lincoln county; and from Phanuel's, St. Peter's and Mt. Moriah churches, in Rowan county, N. C., in which the petitioners commend Mr. Joel W. Hull as a young man of good moral character and intellectual faculties, and, in their opinion, well qualified, by the pursuance of a proper course, to promote the prosperity of the Redeemer's Kingdom and our Lutheran Zion; and therefore pray that he be ordained a Deacon, according to the discipline of our Church.

Resolved, That Messrs. Rhodes and Hull be examined with respect to their qualifications to bear the office of Deacons, and that the President and Secretary conduct the examination.

The candidates for the Deaconship were now invited to present themselves for examination; and having sustained the examination to the satisfaction of the Synod, it was unanimously

Resolved, That they be ordained to the office of Deacons, and that the President deliver a discourse adapted to the occasion.

The President then delivered a very interesting and appropriate ordination discourse from 2 Cor. 4, 1–7; after which Messrs. J. Rhodes and J. W. Hull were solemnly set apart for the office of Deacons, by the imposition of our hands and prayer.

The business of the Synod being transacted, the Synod adjourned *sine die.*

A. MILLER, President.

A. J. Brown, *Secretary.*

December, 13th, 1841.

APPENDIX, No. 1.

Report of the committee on Rev. J. W. Hull's ordination.

We, the undersigned, three of the committee (bro. Reitzel having been absent) appointed by Synod to examine, and if, on examination, considered qualified, to ordain bro. J. W. Hull a Pastor, according to the discipline of our Church, report:

That Mr. Hull having so far recovered his health as to be able to resume the duties of the ministry, we called a meeting at Salem church, Lincoln county, N. C., October 3d, 1842, at which, in obedience to the resolution of Synod, we examined Mr. Hull as to his qualifications for the office of a Pastor, and having considered him qualified for that office, we solemnly ordained him thereto, according to the discipline of our church, by the imposition of our hands and prayer.

A. J. Brown,
J. R. Moser, } *Committee.*
A. Miller.

Lincoln Co., N. C., Oct. 5th, 1842.

APPENDIX, No. 2.

OBITUARY.

Departed this mortal life, on the 3d of September last, the Rev. John Rhodes, aged 22 years and 14 days.

This amiable and interesting young man was a member of the Evangelical Lutheran Tennessee Synod. He was ordained and set apart to the gospel ministry, on the 13th December, 1841. He manifested great zeal in the cause of his divine Redeemer, and bade fair for great usefulness to society, as an "able minister of the New Testament." About three months previous to his death, he visited the churches under the pastoral care of Parson Dreher, in South Carolina; and, sometime during the month of August, he returned to his native State, (North Carolina, Lincoln county,) to visit his affectionate mother and family, and to attend the ensuing session of the E. L. T. Synod; when and where, in all probability, he would have been promoted to the office of Pastor. He returned home in the enjoyment of excellent

health, to enjoy (for a few days) the society of relatives and friends. But, alas! in the midst of those scenes of social enjoyment so agreeable and interesting to kindred spirits, he was attacked with fever, which, in a short time, terminated his earthly existence. He bore his afflictions with much christian fortitude and resignation to the will of his Heavenly Father. He said, "that if it was the will of God to take him into Eternity, he did not crave his life." A short time before his death, he called his mother and family to his bedside, where he united with them in prayer to God, to aid them in the trying moments of their separation. He then proceeded, though laboring under great bodily debility, to give them an expression of his faith, upon which he was about to leave this world; he solemnly warned them to guard against false doctrine and teachers; admonishing them to continue in the true doctrine, "as once delivered to the saints." He solemnly assured his affectionate mother, that she should be entitled to an interest in his prayer, to his last moments. He yielded up his soul to God, his Heavenly Father, without a murmur, about five minutes after 7 o'clock, A. M. In the person of the deceased, the mother has been deprived of a dutiful son; the family of an affectionate brother; and society of an invaluable member. The body of the deceased was deposited in a family grave-yard, near Vestal's Ford; his funeral sermon was preached in Philadelphia church, on the same day, by the writer of this notice, from Phil. 3. 20—21: "For our conversation is in heaven; from whence we also look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself."

OF GOOD WORKS.

(*See Concordia, Page* 964—977.)

A discussion also arose among the divines of the Augsburg Confession, concerning good works; inasmuch as some have used the following words and expressions: "Good works are necessary to salvation." "It is impossible to be saved without good works." Likewise: "No one ever has been saved without good works;" because good works are required of believers as fruits of faith, and faith without love is dead; although *that* love is not the cause of salvation.

Others, in opposition to this, contended that good works are truly necessary; but that they are not necessary unto salvation, but for other reasons; and that therefore the preceding propositions or expressions (since they are inconsistent with the form of sound words and doctrine; and have been and still are used by the Papists, in opposition to the doctrine of our christian faith, when we teach that faith alone justifies and saves us) are not to be tolerated in the church, that the merits of Christ our Redeemer may not be diminished, and the promise of salvation may be and remain firm and sure unto believers.

In this controversy some few have also used this proposition or expression: That good works are detrimental to salvation. It has also been contended by some, that good works are not *necessary*, but *voluntary*, because they are not extorted by the fear and punishment of the Law, but must proceed from a voluntary spirit and cheerful heart. In opposition to this, others have contended that good works *are* necessary.

This controversy at first took rise from the words (Necessitas and Libertas) that is, *necessity* and *liberty;* because, especially the word Necessitas, *necessary*, signifies not only the eternal unchangeable order, according to which all men owe obedience to God, but it also, at times, expresses a compulsion, with which the law drives men to good works.

But afterwards the controversy was not confined to the words only, but the doctrine itself was most violently assailed; and it was contended that the new obedience, in regenerated persons, in reference to the above order of God, was not necessary.

To explain this controversy in a christian manner, according to the word of God, and by his grace entirely to lay it aside, our doctrine, faith and confession is as follows:

Firstly, there is no controversy among us respecting this article, on the following points: namely, that it is the will, order and command of God, that believers should walk in good works; and that such are not truly good works, which each one contrives for himself, according

to his own good opinion, or which are performed after human ordinance; but those which God himself has prescribed and commanded in his word; also that good works are performed, not by our own natural abilities, but when the person by faith is reconciled to God, and renewed by the Holy Ghost; or, as St. Paul says, Eph. 2. 10, "*Created in Christ Jesus unto good works.*"

Neither is it disputed, how and why the good works of believers, although in this flesh they are unclean and imperfect, are pleasing and acceptable to God; namely for the sake of the Lord Jesus Christ, thro' faith; because the person is acceptable to God. For the works which pertain to the preservation of external discipline, which are performed and required, even of unbelievers and unconverted persons, although they are laudable in the sight of the world; moreover, they also in this world will be rewarded of God with temporal blessings; yet, inasmuch as they do not proceed from true faith, they are sin in the sight of God; that is, they are defiled with sin, and are held in the sight of God as being sinful and unclean, in consequence of corrupt nature, and because the person is not reconciled to God; "For an evil tree cannot bring forth good fruit." And as it is written Rom. 14, 23;—"*Whatsoever is not of faith is sin;*" for the person must first be acceptable to God, and that for the sake of Christ alone, before his works can by any means be acceptable to God.

Therefore the foundation and origin of those works, which are truly good and acceptable to God, which God will reward in this and the future world, must be faith; wherefore also St. Paul calls them true fruits of faith, as also of the Spirit. For, as Doctor Luther writes in his preface to St. Paul's epistle to the Romans, faith is a divine work in us, by which we are changed and born anew of God; and which mortifies the old man in us, and makes us quite different beings in heart, mind, spirit and all faculties, and imparts to us the Holy Ghost. Ah! faith is a living, active, busy, powerful principle, so that it cannot cease to do good. Neither does it inquire whether good works are to be performed; but before we inquire, it has already performed them, and is continually active. But he who does not perform these works is without faith, and gropes and looks about for faith and good works, and knows not what faith and good works are; yet babbles and prates a great deal about faith and good works. Faith is a living, strong confidence in the grace of God, so sure that one would die a thousand times for it; and this assurance and knowledge of divine grace, makes us cheerful, confident and merry towards God and all creatures; this the Holy Ghost does through faith; thus a man, without compulsion, is made cheerful and willing to do good to all men, serve all men, and suffer all things, from love and praise to God, who has manifested this grace unto him; so that it is impossible to separate works from faith; yea, as impossible as it is to separate burning and light from fire.

But since there is no controversy among us respecting these points,

we will not consider them at length; but we will only plainly and clearly explain the controverted points.

And firstly, as pertaining to the necessity and voluntariness of good works, it is evident, that in the Augsburg Confession and its Apology, these expressions are used and often repeated: That good works are also necessary. Likewise: That it is necessary to perform good works, which necessarily should follow faith and reconciliation. Likewise: that we necessarily shall and must perform good works which God has commanded. Thus the words *necessity* and *necessary*, likewise *shall* and *must* are also used in the Scriptures themselves, respecting that which we are bound to do in consequence of God's will, order and command. See Rom. 13, 5; I Cor. 9, 16; Acts 5, 29; John 15, 12; I John 4, 21.

Therefore the above expressions and propositions are unfairly condemned and rejected by some, which are justly to be used and taught to condemn and reject the secure epicurean presumptuousness; because many feign unto themselves a dead faith or presumption, without repentance or good works, as if there could be in one heart, at the same time, true faith and an evil design to persist in sin, which is impossible; or as if one could have and retain true faith, righteousness and salvation, when he even is, and remains an evil and unfruitful tree, where no good works follow at all: yea, if he even continues in sin against his conscience, or again designedly commits such sins, which is incorrect and erroneous. But here must also be observed the remark concerning this distinction; namely, that it is to be understood, (*Necessitas ordinis, mandati, et voluntatis Christi ac debiti nostri, non autem necessitas coactionis,*) (that is,) that if the word *necessity* is used, it is not to be understood of a compulsion, but only of the order of the unchangeable will of God, whose debtors we are; to which also his command directs us, that the creature should be obedient to its creator; for elsewhere, as II Cor. 9, 7; Philem. 14 v., and I Peter 5, 2; *that* is called necessity, which is urged from any one against his will by compulsion or otherwise, which he performs externally for a show, yet without and against his will; for God does not require such feigned works; for the people of the New Testament shall be a willing people, Ps. 110, 3, and freely offering, Ps. 54, 6, not grudgingly or of necessity, but be obedient from the heart, II Cor. 9, 7; Rom. 6, 17. For God loveth a cheerful giver, II Cor. 9, 7. With this intention and signification, it is correctly said and taught, that true good works must be willingly performed from a voluntary spirit by those whom the son of God has made free; and the controversy respecting the voluntariness of good works, has chiefly been based by some upon this signification.

But here again, the distinction of which St. Paul speaks, Rom. 7, 22, 23, should also be well observed: "*For I delight in the Law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to*

the law of sin which is in my members." And in relation to the reluctant and stubborn flesh St. Paul says, I Cor. 9, 27. "*But I keep under my body, and bring it into subjection.*" And Gal. 5, 27; Rom. 8, 13, 14, "*They that are Christ's crucify, yea mortify the flesh with the affections and lusts.*" But it is erroneous, and must be rejected, when it is pretended or taught, that good works are free to believers in such a manner, that it is left to their free choice either to perform or omit them, or act contrary to them, and they nevertheless could retain faith, and the favor and grace of God.

Secondly, when it is taught that good works are necessary, it must also be explained why and for what reasons they are necessary; as the reasons have been expressed in the Augsburg Confession and Apology.

But here great caution must be observed, that works are not introduced into and blended with the artcile of Justification and Salvation. Therefore the propositions, that to believers good works are necessary to salvation, and that it is impossible to be saved without good works, are justly rejected; for they are directly opposed to the doctrine, (*De particulis exclusivis in articulo Justificationis et Salvatoris,*) (that is,) they are repugnant to the words with which St. Paul entirely excludes our works and merits from the article of justification and salvation, and has ascribed all to the grace of God and the merits of Christ alone; as has been explained in the preceding article. They also deprive troubled and afflicted consciences of the consolation of the Gospel, give occasion to doubting, are in many ways dangerous, strengthen the presumptuousness of self-righteousness, and strengthen the reliance upon our own works, and are received by the Papists and used to their advantage against the true doctrine of that faith which alone can save. They are also repugnant to the form of sound words, when it is written: "*Salvation is that man's, unto whom God imputeth righteousness without works.*" Rom. 4, 6. Also, in the sixth article of the Augsburg Confession, it is written, that we are saved without works by faith alone. Doctor Luther likewise rejected and condemned these propositions:

1. In opposition to the false prophets, on the Galatians.

2. In opposition to the Papists, in many places.

3. In opposition to the Anabaptists who gloss in the following manner: That faith should not be rested upon the merits of works, yet we must nevertheless possess them, as things necessary to salvation. Also

4. In opposition to some others among his own, who endeavored to gloss this proposition in the following manner: Although we require works as necessary to salvation, yet we do not teach to rely on works, in Gen. 22d chap.

Therefore, and for the above named reasons, our churches should justly adhere to this, namely, that the above propositions be not taught, defended or palliated, but be rejected and condemned by our churches, as incorrect and erroneous; as such, which were renewed, origina-

ted and disputed from the INTERIM,* in the time of persecution, when clear and correct confessions against various corruptions and falsifications of the article of Justification, are chiefly necessary.

Thirdly, since it is in dispute, whether good works maintain salvation, or whether they are necessary to sustain faith, righteousness and salvation; and yet as very much depends upon this: "*For he that shall endure unto the end, the same shall be saved.*" Matthew 24, 13. Also Heb. 3, 6, 14. "*For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;*" it must also be well and properly explained, how righteousness and salvation are sustained in us, that they may not be lost again.

And therefore this erroneous epicurean presumption must be earnestly reprehended and rejected, when some imagine, that faith and the received righteousness and salvation could not be lost by the commission of any, even of willful and designed sins and evil deeds. But even if a christian, without fear or shame, should follow evil lusts, strive against the Holy Ghost, and designedly, against conscience, commit sin, yet, that he notwithstanding retains faith, God's grace, righteousness and salvation.

Against this pernicious presumption, the following true, immutable, divine threatenings and severe punishments and admonitions, must often be most diligently and earnestly repeated and impressed upon the christians, who have been justified by faith. I Cor. 6. 9, 10. "*Be not deceived; neither fornicators, nor idolators, nor adulturers, &c., shall inherit the kingdom of God.*" Gal. 5, 21; Eph, 5, 5: "*They who do such things, shall not inherit the kingdom of God.*" Rom. 8, 13. "*For if ye live after the flesh, ye shall die.*" Col. 3, 6. "*For which things' sake the wrath of God cometh on the children of disobedience.*"

But the Apology gives a beautiful example when and in what manner the admonition unto good works may be enjoined, without obscuring the doctrine of faith and the article of justification; when in article 20, on II Peter 1, 10: "*Give diligence to make your calling and election sure;*" it speaks thus: "Peter teaches why good works must be performed; namely, to make our calling sure; that is, that we may not fall from our calling, by again committing sin. Perform good works, saith he, that ye may abide in your heavenly calling; that ye may not again fall away, and lose his spirit and his gifts, which have been bestowed upon you; not on account of subsequent works, but by grace through Christ; and still are sustained by faith; but faith abides not in those who live in sin, lose the Holy Ghost and reject repentance." Thus far the words of the Apology.

But on the contrary, we are not to understand by this, that faith

*Interim, is a collection of the doctrines and practices of the church, which was drawn up in the time of the Reformation, and was valid till a general convention of the church. See Concordia, Explanation of foreign words.

grasps righteousness and salvation only in the beginning, and afterwards surrenders its office to works, that they are henceforth to sustain faith, the received righteousness and salvation; but in order that the promise, not only of receiving, but also of sustaining righteousness may be firm and sure unto us. St. Paul, (Rom. 5, 2,) ascribes unto faith not only the access of grace, but also our standing in grace and hope of the glory of God; that is, the beginning, middle and end he ascribes all to faith alone. Also Rom. 11, 20: "Because of unbelief they were broken off, and thou standest by faith." Col. 1, 22, 23.—"He will present you holy and unblameable and unreprovable in his sight, if ye continue in the faith." I Pet. 1, 5, 9; "Who are kept by the power of God through faith unto salvation." Again, "Ye shall receive the end of your faith, even the salvation of your souls."

Since then it is manifest from the word of God, that faith is the only proper means whereby righteousness and salvation are not only received, but also sustained of God. Therefore that must justly be rejected, which has been decreed by the council of Trent; and what else, in addition, has been said to this effect: that our good works sustain salvation; or that the received righteousness of faith, or even faith itself, is sustained and preserved, either entirely, or at least in part, by our works.

For, although before this controversy, a considerable number of orthodox teachers have used these and the like expressions in explaining the Scriptures, but by no means intended to confine the above named errors of the Papists; yet, inasmuch as afterwards controversy arose respecting these expressions and various vexatious dissensions followed, it is most safe, according to the admonition of St. Paul, to hold fast the form of sound words, as well as the true doctrine itself, by which much unnecessary wrangling may be cut off, and the church preserved from much offence.

Fourthly, as regards the proposition that good works are detrimental to salvation, we clearly express ourselves in the following manner: If any one would introduce good works into the article of Justification, place his righteousness and confidence of salvation upon them, merit the grace of God by them, and be saved through them; To this, not we, but Paul himself says, and repeats it the third time, Phil. 3. 7, 8, 9: that unto such a man, his works are not only unprofitable and a hindrance, but also detrimental. But the fault is not in good works themselves, but in the false confidence which, in opposition to the expressed word of God, is placed upon works.

But from this it by no means follows that we, without any qualification, should simply say: That good words are detrimental to the salvation of believers; for in believers good works are an indication of salvation, if performed, *propter veras causas, et ad veros fines*, (that is) when they are performed with the intention with which God requires them of a regenerated person. Phil. 1, 11. For it is the will and ex

press command of God, that believers should perform good works; which are wrought in them by the Holy Ghost, and are acceptable to God, for Christ's sake; and gives them the promise of glorious rewards in this life, and in the life to come.

Therefore, this proposition is also condemned and rejected in our churches; because, if there used, without qualification, it is erroneous and creates offence, by which discipline and morality may become relaxed, and a rude, savage, secure, epicurian life introduced and encouraged; for we should guard with all diligence against that which is detrimental to our salvation.

But as christians should not be discouraged from, but most diligently admonished and encouraged to the performance of good works, this unqualified proposition can and must not be tolerated, taught or defended in the church.

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

Twenty-third Session

OF THE

EVANGELICAL

Lutheran Tennessee Synod,

CONVENED AT

ST. JAMES CHURCH,

GREENE COUNTY, TENN.

From the 30th of September to the 5th of October, 1843.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.

1843.

THE FLOWERS COLLECTION
R.B.D.
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REPORT.

Pursuant to a resolution of the last session of our Synod, the ministers and lay-delegates composing the 23d session of the Evangelical Lutheran Tennessee Synod, met at St. James church, Green county, Tennessee, on Saturday the 30th of September, 1843, at an early hour, when divine service was introduced by Deacon Samuel C. Palmer, who preached an English discourse from John, 3d chapter, 13th and 14th verses; and was followed, without intermission, by the Rev. A. J. Fox, who preached from Matthew, 5th chapter and 3d verse.

On Sunday, at an early hour, the congregation met at the church. There being both German and English persons present, it was deemed expedient to conduct the services of the day simultaneously, both in the German and English languages, in the church and at a stand, which had been previously erected in the adjoining grove for that purpose. Accordingly the Rev. G. Esterly preached, in the German language, from the Book of Esther, 4th chapt. 16th v., and 5th chapter, 2d verse. And at the same time the Rev. D. S. Schoolfield preached in the English language, from John 3d chapter, 5th verse.

After an intermission of half an hour, the congregation re-assembled at the stand, when the Rev. A. Miller preached, in the English language, from 1st Corinthians, 11th chapter, 26th verse.

Confession and absolution, according to the custom of the Lutheran church, were then solemnized, and the sacrament of the Lord's Supper administered to 258 communicants. Thus ended the solemn exercises of the present day.

MONDAY, 9 O'CLOCK, A. M.

The ministers and lay-delegates assembled at the church and introduced the exercises of the Synod by singing and prayer.

The following ministers were present:

PASTORS.	P. O. ADDRESS.
Rev. George Easterly,	*Warrensburg, Tennessee.*
" Adam Miller, jr.	*Early Grove, N. C.*
" Wm. Hancher,	*Blountsville, Tenn.*
" David Forester,	*Newmansville, Tenn.*
" Daniel S. Schoolfield,	*Carterstation, Tenn.*
" A. J. Fox,	*Asheborough, N. C.*
" C. G. Reitzel,	*Flint Rock, N. C.*

DEACONS.

Mr. S. C. Palmer, *Eden's Ridge, Tenn.*

APPLICANTS.

Mr. P. C. Henkel,	- - -	Flint Rock, N. C.
" J. R. Peterson,	- - -	Early Grove, N. C.
" Jacob M. Shaver,	- - -	Ray's Store, Tenn.

DELEGATES.

Mr. John Kyler,	From this place.		
" John Coble,	Blue Spring,	Greene county,	Tenn.
" John Freshhouer,	Cove Creek,	do	do
" David Olinger,	St. Philip's,	do	do
" George Burkhart,	Buehler's,	Sullivan co.	do
" Henry Fleenor,	Zion's,	do	do
" John S. Harr,	Emanuel's,	do	do
" James M. Wagener,	South Fork,	do	do
" John Barger,	New Hope,	do	do
" Moses Roberts,	St. Paul's,	Monroe	do
" Wm. Greer,	Pilgrim's,	Carter	do
" Esly Rhyne,	Trinity, Grace, St. Daniel's, Hebron, Lincoln and Catawba co. N. C.		
" M. H. Costner	Philadelphia, Beaverdam,	Lincoln,	do
" Timothy Moser,	Zion's, Miller's, St. Peter's, Piney Grove, and Friendship, Catawba and Caldwell counties, N. C.		
Henry Mumpower,	Liberty,	Washington co.,	Va.

The following brethren were absent.

Rev. Adam Miller sen.,	- - -	*Knoxville, Tennessee.*
" Ambrose Henkel,	- - -	*New-Market, Va.*
" Nehemiah Bonham,	- - -	*Pidgeon River, N. C.*
" Henry Goodman,	- - -	*Lexington, do*
" A. J. Brown,	- - - -	*Killian's Mills do*
" J. Killian,	- - - -	*Waynesborough, Va.*
" Henry Wetzel,	- - -	*New Hope, Va.*
" J. Stirewalt,	- - - -	*New Market, Va.*
" J. R. Moser,	- - - -	*Flint Rock, N. C.*
" J. W. Hull,	- - - -	*Salisbury, do*

DEACONS.

Mr. D. D. Swany,	- - - -	New Market, Va.
" *Jacob Costner,*	- - - -	Hoylville, N. C.

The Synod was now duly organized by electing a President and A. J. Fox, *Secretary.*

The Synod now proceeded to elect an agent; upon which the Rev. Henry Goodman was re-elected.

Messrs. P. C. Henkel, J. R. Peterson and J. M. Shaver, were admitted as advisory members ot Synod.

The letters and petitions were then called for and presented ; upon which they were referred to the following committees, appointed to class and number them, and return them to Synod to-morrow morning ;

Committee on Petitions.

Messrs. A. Miller, G. Burkhart, and J. M. Wagener.

A recess was now given, during which the Rev. A. Miller preached an English sermon from Luke, 11th chapter, 28th verse.

MONDAY, 2 O'CLOCK, P. M.

A committee was appointed to class and number the letters addressed to this Synod, consisting of Messrs. Wm. Hancher, P. C. Henkel and J. R. Peterson.

A committee of three was then appointed to report on the unfinished business of the last session of Synod.

Committee.—Messrs. G. Easterly, A. J. Fox and C. G. Reitzel.

The absence of our brethren was now considered. From the best information we can obtain concerning the absence of the Rev. Adam Miller, sen., we learn that in consequence of bodily indisposition, decrepitude &c., he could not attend the present session of our Synod.

Resolved, That he be freely excused, and that this body heartily sympathize with him in his afflictions.

Resolved, That inasmuch as no information could be obtained in relation to the absence of Rev. A. Henkel, and J. Stirewalt, that they be not excused.

Inasmuch as Mr. Bonham, in consequence of his great age, and in other respects, is, in a great measure, incapable of discharging the duties of a minister of the Gospel, *Resolved,* That he be advised by this body to retire from the ministry, and abide with his family in peace.

From verbal information received, we learn that in consequence of the ill health of the Rev. Goodman's family, he could not be present: *Resolved,* That he be excused.

From verbal information received of the absence of the Rev. A. J. Brown, we learn that in consequence of misfortune and bodily indisposition, he could not be present: *Resolved*, That he be freely excused, and that this body heartily sympathise with him in his misfortune and afflictions.

Inasmuch as the information received of the absence of Messrs. Killian, Wetzel and Moser, was not considered satisfactory, it was, *Resolved*, That they be not excused, and that they be admonished by this body to be more vigilant in future in the discharge of their duty.

From verbal information received of the absence of the Rev. J. W. Hull, we learn that in consequence of bodily indisposition he could not attend the present session of Synod: *Resolved therefore*, That he be excused.

No information being received concerning the absence of deacon D. D. Swaney, *Resolved*, That he be not excused.

Inasmuch as we learn, from verbal information, that Mr. J. Costner was unable to attend this sesssion of Synod, *Resolved*, That he be excused.

Synod adjourned with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer.

A committee was then appointed to settle with the agent of last Synod, consisting of Messrs. Reitzel, Burkhart and Mumpower.

Committee No 1. on the unfinished business of last Synod then handed in their report.

We, the committee appointed to report on the unfinished business of the last session of our Synod, having examined the minutes of last Synod, beg leave to submit the following:

1st. In relation to the resolution of the last session of the Synod, authorizing the Secretary to write certain letters to Messrs. Forester and Schoolfield, we, your committee, recommend the Synod to inquire whether it has been complied with.

2d. Concerning that part of manuscript containing our objections to the General Synod, to be forwarded to a committee appointed for the purpose of examining the same, your committee recommend the Synod to inquire whether it has been forwarded, examined, approved or published.

3d. In relation to those petitions addressed to the last session of the Synod, praying for ministerial labors, your committee recommend the

Synod to inquire whether the petitioners have been attended to. Respectfully submitted.

George Easterly,
C. G. Reitzel,
A. J. Fox,
} *Committee.*

Resolved, That the above report be adopted.

Upon examination it appears that the requirements referred to in No. 1, in the above report, have been complied with. Upon examination it appears that the manuscript referred to in No. 2, of the above report, has not been forwarded; consequently not examined, approved or published. Concerning the petitions referred to in No. 3, of the above report, upon examination it was found to have been in general attended to.

Committee No. 2, appointed to class and number the petitions addressed to this Synod, now handed them in classed and numbered.

Class I.

No. 1 and 2, are petitions from Liberty church, Washington county, Va., and Zion's church, Sullivan county, Tennessee, rendering thanks for the ministerial services rendered them by the Rev. Wm. Hancher, and praying for the next session of the Synod to be held in their respective churches.

No. 3, is a petition from South Fork, Sullivan county, Tenn., of the same import, with this addition; they pray for the ordination of Deacon Samuel C. Palmer to the office of pastor.

No. 4, is a petition from New-Hope, Sullivan county, Tenn., wherein the petitioners demand the instruction, examination and ordination of Deacon S. C. Palmer to the office of pastor.

No. 5, is a petition from Pilgrim's church, Carter county, Tenn. also praying for the ordination of S. C. Palmer to the office of pastor.

No. 6, is a petition from Blue Spring, Greene county, Tenn., praying for the location of a pastor amongst them.

No. 7, is a petition from Cove Creek, Greene co., Tenn., of the same import.

No. 8, is a petition from St. Paul's, church, Monroe co., Tenn., rendering thanks for the ministerial services of the Rev. Adam Miller sen., and praying for ministerial assistance.

Class II.

No 1, is a petition from St. Peter's church, Catawba co., N. C., re-

turning thanks for the ministerial services of the Rev. C. G. Reitzel; and recommend Messrs. P C. Henkel and T. Moser to this body for examination and ordination; and also pray that the next session of the Synod be held in their Church.

No. 2, is a petition from Zion's church, Catawba co., N. C., of similar import; and also that the next session of the Synod be held in their church.

No. 3, is a petition from Philadelphia church, Lincoln co. N. C., praying for the next session of the Synod to be held in their church, or in one of the neighboring churches; and return thanks for the ministerial services of the Rev. A Miller, jr.; and further pray that all letters and petitions addressed to this body be regularly attended to; and moreover, that something edifying be annexed to the minutes of our Synod.

No. 4, is a petition from Trinity, Grace, St. Daniel's and Hebron churches, Catawba and Lincoln counties, N. C., praying for the next session of the Synod to be held in Grace church; and also rendering thanks for the ministerial services of the Rev. A. Miller, jr.: and further pray that all young men, who are about to embark in the ministry be promoted to such grades as their qualifications claim, and especially that Messrs. J. R. Peterson and P. C. Henkel may be promoted to the office of Deacon; and that all letters and petitions addressed to this body be respectfully considered.

No. 5, is a petition from Beaverdam, Lincoln county, N. C, praying for the next session of the Synod to be held in their Church.

No. 6, is a petition from Luther's church, Burke county, N. C., praying for a regular minister; but if this cannot be obtained, they pray for ministerial visits.

No 7, is a memorial from Bethany, Iredell co., N. C., simply returning their thanks for the ministerial services of the Rev. J. W. Hull.

No. 8, is a memorial from St. Martin's, Iredell co., N. C., of the same import.

No. 9, is a petition from Hase's church, Catawba county, N. C., praying for the examination of J. R. Peterson, and if found qualified, that he be ordained a deacon.

A recess was then given, during which the Rev. Miller preached a funeral discourse from 1st Thess. 4th chapter, and 13th verse.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed business by proceeding to consider CLASS III of petitions.

No. 1, is a petition from members of the Lutheran church, at Jacksonville, Benton, Alabama, stating that notwithstanding their remoteness from any ministers of the Lutheran Church, they are still strongly attached to the Lutheran doctrine; they also return their sincere thanks for the visit payed them by the Rev. A. J. Brown, and earnestly solicit further services from some of the clerical brethren.

No. 2, is a petition from the members of the Lutheran church residing in Pope county, Arkansas, earnestly praying to this body to take their situation into consideration; stating that they are earnestly desirous of the administration of the sacrament among them, and that they are looking to this body for a located minister; and earnestly desire that one of our number be situated among them.

No 3, is a memorial from Coiner's church, Augusta co., Va., simply remembering their good wishes towards us, in a Synodical capacity.

No. 4, is a petition from Liberty church, Washington county, Va., and Zion's and Buehler's, Sullivan, Tenn., praying for the examination of Jacob M. Shaver, in relation to his theological knowledge, and if found qualified, that he be ordained a deacon.

Committee No. III, on letters, now handed them in, numbered.

Letters 1, 2 and 3, containing the excuse ot the absence of Messrs. Killian, Moser and Wetzel, were considered on yesterday.

No. 4, is a letter, in the form of a petition, from an individual residing in Perry, Missouri, stating that one hundred families are living in that vicinity, who are Lutherans, and earnestly desire this body to assist them in procuring ministerial services; otherwise the consequence may prove quite injurious to them, in many respects.

The Synod adjourned with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

The Synod met, and was opened with singing and prayer.

The committee appointed to make settlement with the agent submitted the following report:

We, the committee appointed to settle with the agent of last Synod, beg leave to submit the following report: After deducting the expenses for printing, postage, traveling, &c., from the total sum, which

was $75 15¼ cents, we find remaining in the hands of the agent $13 76½ cents. Respectfully submitted.

C. G. Reitzel,
George Burkhar, } *Committee.*
Henry Mumpower.

Resolved, That the above report be accepted.

Rev. Goodman, elected as our agent, not being present, it was resolved, that Mr. Timothy Moser be appointed an agent of conveyance of the contributions to Mr. Goodman; and provided he (Mr. Goodman) should decline acting in the capacity of agent, that Mr. Moser be required to act in his stead.

The consideration of the petitions was then taken up.

Class I.

Resolved, That the requests contained in petitions Nos. 1, 2, 3, 4 and 5 be considered at proper times.

Resolved, That the petitioners in petitions Nos. 6, 7 and 8 be attended to, if possible.

Class II.

Resolved, That petitioners in petitions Nos. 1 and 2, be considered at the proper time.

Resolved, That the request of the petitioners in No. 3, requesting the notice of petitions addressed to this body, be complied with; and also that their request for Synod to convene in their church, and that something edifying be annexed to the minutes, be considered in its proper place.

Resolved, That the requests in petition No. 4, requesting all letters and petitions addressed to this body to be respectfully attended to; and also their request for the next Session of our Synod, and the examination of Messrs. Peterson and Henkel, be considered at the proper time.

A recess was now given, during which A. J. Fox preached an English sermon from Mark, 1st chapter, 15 verse.

WEDNESDAY, 2 O'CLOCK, P. M.

The consideration of petitions was now resumed.

Resolved, That the petitioners in No. 5 be attended to as much as possible.

Resolved, That the memorialists in No. 7 and 8, be congratulated in their satisfaction with their minister, Rev. Hull.

Resolved, That the request of petitioners in No. 9 be considered at the proper time.

Class, III.

Resolved, That inasmuch as we cannot now say any thing definite in relation to the condition of the petition in No. 1 and 2 of this class, and No 4 of the letters, that we recommend any young men being members of our synodical body, that, if possible, they visit them, and, if suitable arrangement can be made locate among them.

Resolved, That we thank the memorialists in No. 3, for their good wishes expressed towards us.

Resolved, That the request contained in No. 4 be considered at a proper time.

Resolved, That this body, in all future conventions, respectfully consider all letters and petitions addressed to it in a synodical capacity.

The petitions for ordination were now considered: whereupon Mr. Moser refused to sustain an examination; Messrs. Palmer, Peterson, Henkel and Shaver, having presented themselves for examination, it was resolved that the examination take place on to-morrow morning.

Resolved, That Rev. A. Miller and George Easterly be appointed to conduct the examination.

PAROCHIAL REPORT.

Ministers.	*Baptised.*			*Confirmed.*
Rev. George Easterly,	no report			
" Adam Miller,	209 infants	7 adults	14 slaves	80
" Wm. Hancher,	100	22		64
" C. G. Reitzel,	76		1	19
" Henry Wetzel,	34		1	24
" A. J. Fox.	25			3

Messrs. James M. Wagener, Henry Mumpower, Timothy Moser, John Conly and Moses Roberts, were taken under the care of the Synod, as applicants.

The following contributions were handed in by the delegation and individuals.

FROM CONGREGATIONS.

Becks,	$2 00	Piney Grove,	50
Pilgrim's	87½	Friendship,	25
Ritchland,	75	St. Peter's,	50
St. Paul's,	1 00	St. James,	3 00
Miller's,	1 62½	Lutheran Chapel,	1 25
Salem,	1 25	Philadelphia,	2 00
Liberty,	1 12½	Beaverdam,	1 00
Zion's,	1 00	Coiner's	3 00

FROM INDIVIDUALS.

Rev. Henry Goodman,	$1 00	Mr. Moses Roberts,	87½
" C. G. Reitzel,	25	" J. M. Wagener,	50
" J. R. Moser,	25	" J. S. Harr,	87½
" George Easterly,	75	" A. B. Edgar,	25
" Wm. Hancher,	25	" Wm. Greer,	50
" A Miller,	50	" Esly Rhyne,	3 37½
Mr. George Burkhart,	1 00	" Jesse R. Peterson,	25
" P. C. Henkel,	12½	" H. Mumpower	12½
" T. Moser,	50	" Henry Fleenor,	50
" Jacob Livingston,	25	" Wm. Lippard, sen.	12½
" John Freshhour,	$1 00	" Wm. J. Lippard, jr.	12½
" Adam Reitzel, sen.,	12½	" Ephraim Mitchell,	12½

Amount of contributions,	$34 75
Remaining in the hands of last year's agent,	13 76½
Total,	$48 51½

In consequence of the smallness of this year's contributions, we are unable to annex any thing to our minutes.

Resolved, That the proceedings of our present session be printed in both the German and English languages.

The place of holding the next session of Synod was now taken into consideration. After the various places, from which invitations had been received, were considered, and the subject cancelled, it was

Resolved, That the next session of the Evangelical Lutheran Tenne ssee Synod be held in Zion's Church, Catawba county, N. C., 18 miles north of Lincolnton, and that it commence on the first Sunday in October, 1844.

Resolved, That a vote of thanks be returned to the people of this vicinity for their kindness and hospitality manifested towards us during the sitting of our present session.

The Synod then adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

The Synod met according to adjournment, and was opened with singing and prayer.

The examination of the candidates for ordination was now taken up.

Mr. Palmer not having sustained the examination to the satisfaction of the Synod, it was deemed inexpedient to ordain him to the office of Pastor.

A recess was now given, during which the Rev. C. G. Reitzel preached a German discourse from Matthew, 28th chapter, 19th and 20th verses.

Messrs. J. R. Peterson, P. C. Henkel and J. M. Shaver, having sustained the examination to the satisfaction of the Synod, were now solemnly set apart to the office of Deacon, by the imposition of hands and prayer.

The present session of Synod now adjourned by singing and prayer.

From the very brotherly manner in which the members of Synod met and transacted the business of the present session, we trust that they may greatly redound to the promotion of the Redeemer's Kingdom, which is the unfeigned wish and humble prayer of the Secretary.

A. J. FOX.

☞ The Rev. MILLER delivered the funeral sermon, during the recess on Tuesday of this session, from I Thess. 4th ch. 13th and 14th vs.

1843

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

Twenty-third Session

OF THE

EVANGELICAL Lutheran Tennessee Synod,

CONVENED AT

ST. JAMES CHURCH,

GREENE COUNTY, TENN.

From the 30th of September to the 5th of October, 1843.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.

1843.

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REPORT.

Pursuant to a resolution of the last session of our Synod, the ministers and lay-delegates composing the 23d session of the Evangelical Lutheran Tennessee Synod, met at St. James church, Green county, Tennessee, on Saturday the 30th of September, 1843, at an early hour, when divine service was introduced by Deacon Samuel C. Palmer, who preached an English discourse from John, 3d chapter, 13th and 14th verses; and was followed, without intermission, by the Rev. A. J. Fox, who preached from Matthew, 5th chapter and 3d verse.

On Sunday, at an early hour, the congregation met at the church. There being both German and English persons present, it was deemed expedient to conduct the services of the day simultaneously, both in the German and English languages, in the church and at a stand, which had been previously erected in the adjoining grove for that purpose. Accordingly the Rev. G. Esterly preached, in the German language, from the Book of Esther, 4th chapt. 16th v., and 5th chapter, 2d verse. And at the same time the Rev. D. S. Schoolfield preached in the English language, from John 3d chapter, 5th verse.

After an intermission of half an hour, the congregation re-assembled at the stand, when the Rev. A. Miller preached, in the English language, from 1st Corinthians, 11th chapter, 26th verse.

Confession and absolution, according to the custom of the Lutheran church, were then solemnized, and the sacrament of the Lord's Supper administered to 258 communicants. Thus ended the solemn exercises of the present day.

MONDAY, 9 O'CLOCK, A. M.

The ministers and lay-delegates assembled at the church and introduced the exercises of the Synod by singing and prayer.

The following ministers were present:

PASTORS.	P. O. ADDRESS.
Rev. George Easterly,	*Warrensburg, Tennessee.*
" Adam Miller, jr.	*Early Grove, N. C.*
" Wm. Hancher,	*Blountsville, Tenn.*
" David Forester,	*Newmansville, Tenn.*
" Daniel S. Schoolfield,	*Carterstation, Tenn.*
" A. J. Fox,	*Asheborough, N. C.*
" C. G. Reitzel,	*Flint Rock, N. C.*

DEACONS.

Mr. S. C. PALMER, *Eden's Ridge, Tenn.*

APPLICANTS.

Mr. P. C. Henkel,	- - -	Flint Rock, N. C.
" J. R. Peterson,	- - -	Early Grove, N. C.
" Jacob M. Shaver,	- - -	Ray's Store, Tenn.

DELEGATES.

Mr. John Kyler,	From this place.		
" John Coble,	Blue Spring,	Greene county,	Tenn.
" John Freshhouer,	Cove Creek,	do	do
" David Olinger,	St. Philip's,	do	do
" George Burkhart,	Buehler's,	Sullivan co.	do
" Henry Fleenor,	Zion's,	do	do
" John S. Harr,	Emanuel's,	do	do
" James M. Wagener,	South Fork,	do	do
" John Barger,	New Hope,	do	do
" Moses Roberts,	St. Paul's,	Monroe	do
" Wm. Greer,	Pilgrim's,	Carter	do
" Esly Rhyne,	Trinity, Grace, St. Daniel's, Hebron, Lincoln and Catawba co. N. C.		
" M. H. Costner	Philadelphia, Beaverdam, Lincoln, do		
" Timothy Moser,	Zion's, Miller's, St. Peter's, Piney Grove, and Friendship, Catawba and Caldwell counties, N. C.		
Henry Mumpower,	Liberty,	Washington co.,	Va.

The following brethren were absent.

Rev. ADAM MILLER sen.,	- - -	*Knoxville, Tennessee.*
" AMBROSE HENKEL,	- - -	*New-Market, Va.*
" NEHEMIAH BONHAM,	- - -	*Pidgeon River, N. C.*
" HENRY GOODMAN,	- - -	*Lexington, do*
" A. J. BROWN,	- - - -	*Killian's Mills do*
" J. KILLIAN,	- - - -	*Waynesborough, Va.*
" HENRY WETZEL,	- - -	*New Hope, Va.*
" J. STIREWALT,	- - - -	*New Market, Va.*
" J. R. MOSER,	- - - -	*Flint Rock, N. C.*
" J. W. HULL,	- - - -	*Salisbury, do*

DEACONS.

Mr. D. D. Swany,	- - - -	New Market, Va.
" *Jacob Costner,*	- - - -	Hoylville, N. C.

The Synod was now duly organized by electing a President and A. J. Fox, *Secretary.*

The Synod now proceeded to elect an agent; upon which the Rev. Henry Goodman was re-elected.

Messrs. P. C. Henkel, J. R. Peterson and J. M. Shaver, were admitted as advisory members of Synod.

The letters and petitions were then called for and presented ; upon which they were referred to the following committees, appointed to class and number them, and return them to Synod to-morrow morning :

Committee on Petitions.

Messrs. A. Miller, G. Burkhart, and J. M. Wagener.

A recess was now given, during which the Rev. A. Miller preached an English sermon from Luke, 11th chapter, 28th verse.

MONDAY, 2 O'CLOCK, P. M.

A committee was appointed to class and number the letters addressed to this Synod, consisting of Messrs. Wm. Hancher, P. C. Henkel and J. R. Peterson.

A committee of three was then appointed to report on the unfinished business of the last session of Synod.

Committee.—Messrs. G. Easterly, A. J. Fox and C. G. Reitzel.

The absence of our brethren was now considered. From the best information we can obtain concerning the absence of the Rev. Adam Miller, sen., we learn that in consequence of bodily indisposition, decrepitude &c., he could not attend the present session of our Synod.

Resolved, That he be freely excused, and that this body heartily sympathize with him in his afflictions.

Resolved, That inasmuch as no information could be obtained in relation to the absence of Rev. A. Henkel, and J. Stirewalt, that they be not excused.

Inasmuch as Mr. Bonham, in consequence of his great age, and in other respects, is, in a great measure, incapable of discharging the duties of a minister of the Gospel, *Resolved,* That he be advised by this body to retire from the ministry, and abide with his family in peace.

From verbal information received, we learn that in consequence of the ill health of the Rev. Goodman's family, he could not be present: *Resolved,* That he be excused.

From verbal information received of the absence of the Rev. A. J. Brown, we learn that in consequence of misfortune and bodily indisposition, he could not be present: *Resolved*, That he be freely excused, and that this body heartily sympathise with him in his misfortune and afflictions.

Inasmuch as the information received of the absence of Messrs. Killian, Wetzel and Moser, was not considered satisfactory, it was, *Resolved*, That they be not excused, and that they be admonished by this body to be more vigilant in future in the discharge of their duty.

From verbal information received of the absence of the Rev. J. W. Hull, we learn that in consequence of bodily indisposition he could not attend the present session of Synod: *Resolved therefore*, That he be excused.

No information being received concerning the absence of deacon D. D. Swaney, *Resolved*, That he be not excused.

Inasmuch as we learn, from verbal information, that Mr. J. Costner was unable to attend this sesssion of Synod, *Resolved*, That he be excused.

Synod adjourned with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer.

A committee was then appointed to settle with the agent of last Synod, consisting of Messrs. Reitzel, Burkhart and Mumpower.

Committee No 1. on the unfinished business of last Synod then handed in their report.

We, the committee appointed to report on the unfinished business of the last session of our Synod, having examined the minutes of last Synod, beg leave to submit the following:

1st. In relation to the resolution of the last session of the Synod, authorizing the Secretary to write certain letters to Messrs. Forester and Schoolfield, we, your committee, recommend the Synod to inquire whether it has been complied with.

2d. Concerning that part of manuscript containing our objections to the General Synod, to be forwarded to a committee appointed for the purpose of examining the same, your committee recommend the Synod to inquire whether it has been forwarded, examined, approved or published.

3d. In relation to those petitions addressed to the last session of the Synod, praying for ministerial labors, your committee recommend the

Synod to inquire whether the petitioners have been attended to. Respectfully submitted.

GEORGE EASTERLY,
C. G. REITZEL,
A. J. FOX,
} *Committee.*

Resolved, That the above report be adopted.

Upon examination it appears that the requirements referred to in No. 1, in the above report, have been complied with. Upon examination it appears that the manuscript referred to in No. 2, of the above report, has not been forwarded; consequently not examined, approved or published. Concerning the petitions referred to in No. 3, of the above report, upon examination it was found to have been in general attended to.

Committee No. 2, appointed to class and number the petitions addressed to this Synod, now handed them in classed and numbered.

CLASS I.

No. 1 and 2, are petitions from Liberty church, Washington county, Va., and Zion's church, Sullivan county, Tennessee, rendering thanks for the ministerial services rendered them by the Rev. Wm. Hancher, and praying for the next session of the Synod to be held in their respective churches.

No. 3, is a petition from South Fork, Sullivan county, Tenn., of the same import, with this addition: they pray for the ordination of Deacon Samuel C. Palmer to the office of pastor.

No. 4, is a petition from New-Hope, Sullivan county, Tenn., wherein the petitioners demand the instruction, examination and ordination of Deacon S. C. Palmer to the office of pastor.

No. 5, is a petition from Pilgrim's church, Carter county, Tenn. also praying for the ordination of S. C. Palmer to the office of pastor.

No. 6, is a petition from Blue Spring, Greene county, Tenn., praying for the location of a pastor amongst them.

No. 7, is a petition from Cove Creek, Greene co., Tenn., of the same import.

No. 8, is a petition from St. Paul's, church, Monroe co., Tenn., rendering thanks for the ministerial services of the Rev. Adam Miller sen., and praying for ministerial assistance.

CLASS II.

No 1, is a petition from St. Peter's church, Catawba co., N. C., re-

turning thanks for the ministerial services of the Rev. C. G. Reitzel, and recommend Messrs. P C. Henkel and T. Moser to this body for examination and ordination; and also pray that the next session of the Synod be held in their Church.

No. 2, is a petition from Zion's church, Catawba co., N. C., of similar import; and also that the next session of the Synod be held in their church.

No. 3, is a petition from Philadelphia church, Lincoln co. N. C., praying for the next session of the Synod to be held in their church, or in one of the neighboring churches; and return thanks for the ministerial services of the Rev. A Miller, jr.; and further pray that all letters and petitions addressed to this body be regularly attended to; and moreover, that something edifying be annexed to the minutes of our Synod.

No. 4, is a petition from Trinity, Grace, St. Daniel's and Hebron churches, Catawba and Lincoln counties, N. C., praying for the next session of the Synod to be held in Grace church; and also rendering thanks for the ministerial services of the Rev. A. Miller, jr.; and further pray that all young men, who are about to embark in the ministry be promoted to such grades as their qualifications claim, and especially that Messrs. J. R. Peterson and P. C. Henkel may be promoted to the office of Deacon; and that all letters and petitions addressed to this body be respectfully considered.

No. 5, is a petition from Beaverdam, Lincoln county, N. C, praying for the next session of the Synod to be held in their Church.

No. 6, is a petition from Luther's church, Burke county, N. C., praying for a regular minister; but if this cannot be obtained, they pray for ministerial visits.

No 7, is a memorial from Bethany, Iredell co., N. C., simply returning their thanks for the ministerial services of the Rev. J. W. Hull.

No. 8, is a memorial from St. Martin's, Iredell co., N. C., of the same import.

No. 9, is a petition from Hase's church, Catawba county, N. C., praying for the examination of J. R. Peterson, and if found qualified, that he be ordained a deacon.

A recess was then given, during which the Rev. Miller preached a funeral discourse from 1st Thess. 4th chapter, and 13th verse.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed business by proceeding to consider CLASS III of petitions.

No. 1, is a petition from members of the Lutheran church, at Jacksonville, Benton, Alabama, stating that notwithstanding their remoteness from any ministers of the Lutheran Church, they are still strongly attached to the Lutheran doctrine; they also return their sincere thanks for the visit payed them by the Rev. A. J. Brown, and earnestly solicit further services from some of the clerical brethren.

No. 2, is a petition from the members of the Lutheran church residing in Pope county, Arkansas, earnestly praying to this body to take their situation into consideration; stating that they are earnestly desirous of the administration of the sacrament among them, and that they are looking to this body for a located minister; and earnestly desire that one of our number be situated among them.

No 3, is a memorial from Coiner's church, Augusta co., Va., simply remembering their good wishes towards us, in a Synodical capacity.

No. 4, is a petition from Liberty church, Washington county, Va., and Zion's and Buehler's, Sullivan, Tenn., praying for the examination of Jacob M. Shaver, in relation to his theological knowledge, and if found qualified, that he be ordained a deacon.

Committee No. III, on letters, now handed them in, numbered.

Letters 1, 2 and 3, containing the excuse of the absence of Messrs. Killian, Moser and Wetzel, were considered on yesterday.

No. 4, is a letter, in the form of a petition, from an individual residing in Perry, Missouri, stating that one hundred families are living in that vicinity, who are Lutherans, and earnestly desire this body to assist them in procuring ministerial services; otherwise the consequence may prove quite injurious to them, in many respects.

The Synod adjourned with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

The Synod met, and was opened with singing and prayer.

The committee appointed to make settlement with the agent submitted the following report:

We, the committee appointed to settle with the agent of last Synod, beg leave to submit the following report: After deducting the expenses for printing, postage, traveling, &c., from the total sum, which

was $75 15¼ cents, we find remaining in the hands of the agent $13 76½ cents. Respectfully submitted.

C. G. Reitzel,
George Burkhar ,
Henry Mumpower. } *Committee.*

Resolved, That the above report be accepted.

Rev. Goodman, elected as our agent, not being present, it was resolved, that Mr. Timothy Moser be appointed an agent of conveyance of the contributions to Mr. Goodman; and provided he (Mr. Goodman) should decline acting in the capacity of agent, that Mr. Moser be required to act in his stead.

The consideration of the petitions was then taken up.

Class I.

Resolved, That the requests contained in petitions Nos. 1, 2, 3, 4 and 5 be considered at proper times.

Resolved, That the petitioners in petitions Nos. 6, 7 and 8 be attended to, if possible.

Class II.

Resolved, That petitioners in petitions Nos. 1 and 2, be considered at the proper time.

Resolved, That the request of the petitioners in No. 3, requesting the notice of petitions addressed to this body, be complied with; and also that their request for Synod to convene in their church, and that something edifying be annexed to the minutes, be considered in its proper place.

Resolved, That the requests in petition No. 4, requesting all letters and petitions addressed to this body to be respectfully attended to; and also their request for the next Session of our Synod, and the examination of Messrs. Peterson and Henkel, be considered at the proper time.

A recess was now given, during which A. J. Fox preached an English sermon from Mark, 1st chapter, 15 verse.

WEDNESDAY, 2 O'CLOCK, P. M.

The consideration of petitions was now resumed.

Resolved, That the petitioners in No. 5 be attended to as much as possible.

Resolved, That the memorialists in No. 7 and 8, be congratulated in their satisfaction with their minister, Rev. Hull.

Resolved, That the request of petitioners in No. 9 be considered at the proper time.

CLASS, III.

Resolved, That inasmuch as we cannot now say any thing definite in relation to the condition of the petition in No. 1 and 2 of this class, and No 4 of the letters, that we recommend any young men being members of our synodical body, that, if possible, they visit them, and, if suitable arrangement can be made locate among them.

Resolved, That we thank the memorialists in No. 3, for their good wishes expressed towards us.

Resolved, That the request contained in No. 4 be considered at a proper time.

Resolved, That this body, in all future conventions, respectfully consider all letters and petitions addressed to it in a synodical capacity.

The petitions for ordination were now considered: whereupon Mr. Moser refused to sustain an examination; Messrs. Palmer, Peterson, Henkel and Shaver, having presented themselves for examination, it was resolved that the examination take place on to-morrow morning.

Resolved, That Rev. A. Miller and George Easterly be appointed to conduct the examination.

PAROCHIAL REPORT.

Ministers.	*Baptised.*			*Confirmed.*
Rev. George Easterly,	no report			
" Adam Miller,	209 infants	7 adults	14 slaves	80
" Wm. Hancher,	100	22		64
" C. G. Reitzel,	76		1	19
" Henry Wetzel,	34		1	24
" A. J. Fox,	25			3

Messrs. James M. Wagener, Henry Mumpower, Timothy Moser, John Conly and Moses Roberts, were taken under the care of the Synod, as applicants.

The following contributions were handed in by the delegation and individuals.

FROM CONGREGATIONS.

Becks,	$2 00	Piney Grove,	50
Pilgrim's	87½	Friendship,	25
Ritchland,	75	St. Peter's,	50
St. Paul's,	1 00	St. James,	3 00
Miller's,	1 62½	Lutheran Chapel,	1 25
Salem,	1 25	Philadelphia,	2 00
Liberty,	1 12½	Beaverdam,	1 00
Zion's,	1 00	Coiner's	3 00

FROM INDIVIDUALS.

Rev. Henry Goodman,	$1 00	Mr. Moses Roberts,	87½
" C. G. Reitzel,	25	" J. M. Wagener,	50
" J. R. Moser,	25	" J. S. Harr,	87½
" George Easterly,	75	" A. B. Edgar,	25
" Wm. Hancher,	25	" Wm. Greer,	50
" A Miller,	50	" Esly Rhyne,	3 37½
Mr. George Burkhart,	1 00	" Jesse R. Peterson,	25
" P. C. Henkel,	12½	" H. Mumpower	12½
" T. Moser,	50	" Henry Fleenor,	50
" Jacob Livingston,	25	" Wm. Lippard, sen.	12½
" John Freshhour,	$1 00	" Wm. J. Lippard, jr.	12½
" Adam Reitzel, sen.,	12½	" Ephraim Mitchell,	12½

Amount of contributions,	$34 75
Remaining in the hands of last year's agent,	13 76½
Total,	$48 51½

In consequence of the smallness of this year's contributions, we are unable to annex any thing to our minutes.

Resolved, That the proceedings of our present session be printed in both the German and English languages.

The place of holding the next session of Synod was now taken into consideration. After the various places, from which invitations had been received, were considered, and the subject cancelled, it was

Resolved, That the next session of the Evangelical Lutheran Tenne ssee Synod be held in Zion's Church, Catawba county, N. C., 18 miles north of Lincolnton, and that it commence on the first Sunday in October, 1844.

Resolved, That a vote of thanks be returned to the people of this vicinity for their kindness and hospitality manifested towards us during the sitting of our present session.

The Synod then adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

The Synod met according to adjournment, and was opened with singing and prayer.

The examination of the candidates for ordination was now taken up.

Mr. Palmer not having sustained the examination to the satisfaction of the Synod, it was deemed inexpedient to ordain him to the office of Pastor.

A recess was now given, during which the Rev. C. G. Reitzel preached a German discourse from Matthew, 28th chapter, 19th and 20th verses.

Messrs. J. R. Peterson, P. C. Henkel and J. M. Shaver, having sustained the examination to the satisfaction of the Synod, were now solemnly set apart to the office of Deacon, by the imposition of hands and prayer.

The present session of Synod now adjourned by singing and prayer.

From the very brotherly manner in which the members of Synod met and transacted the business of the present session, we trust that they may greatly redound to the promotion of the Redeemer's Kingdom, which is the unfeigned wish and humble prayer of the Secretary,

A. J. FOX.

☞ The Rev. MILLER delivered the funeral sermon, during the recess on Tuesday of this session, from I Thess. 4th ch. 13th and 14th va.

Thomas Crowe
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minit

1843

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

Twenty-third Session

OF THE

EVANGELICAL Lutheran Tennessee Synod,

CONVENED AT

ST. JAMES CHURCH,

GREENE COUNTY, TENN.

From the 30th of September to the 5th of October, 1843.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N. C.

1843.

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REPORT.

Pursuant to a resolution of the last session of our Synod, the ministers and lay-delegates composing the 23d session of the Evangelical Lutheran Tennessee Synod, met at St. James church, Green county, Tennessee, on Saturday the 30th of September, 1843, at an early hour, when divine service was introduced by Deacon Samuel C. Palmer, who preached an English discourse from John, 3d chapter, 13th and 14th verses; and was followed, without intermission, by the Rev. A. J. Fox, who preached from Matthew, 5th chapter and 3d verse.

On Sunday, at an early hour, the congregation met at the church. There being both German and English persons present, it was deemed expedient to conduct the services of the day simultaneously, both in the German and English languages, in the church and at a stand, which had been previously erected in the adjoining grove for that purpose. Accordingly the Rev. G. Esterly preached, in the German language, from the Book of Esther, 4th chapt. 16th v., and 5th chapter, 2d verse. And at the same time the Rev. D. S. Schoolfield preached in the English language, from John 3d chapter, 5th verse.

After an intermission of half an hour, the congregation re-assembled at the stand, when the Rev. A. Miller preached, in the English language, from 1st Corinthians, 11th chapter, 26th verse.

Confession and absolution, according to the custom of the Lutheran church, were then solemnized, and the sacrament of the Lord's Supper administered to 258 communicants. Thus ended the solemn exercises of the present day.

MONDAY, 9 O'CLOCK, A. M.

The ministers and lay-delegates assembled at the church and introduced the exercises of the Synod by singing and prayer.

The following ministers were present:

PASTORS.	P. O. ADDRESS.
Rev. George Easterly,	*Warrensburg, Tennessee.*
" Adam Miller, jr.	*Early Grove, N. C.*
" Wm. Hancher,	*Blountsville, Tenn.*
" David Forester,	*Newmansville, Tenn.*
" Daniel S. Schoolfield,	*Carterstation, Tenn.*
" A. J. Fox,	*Asheborough, N. C.*
" C. G. Reitzel,	*Flint Rock, N. C.*

DEACONS.

Mr. S. C. PALMER, *Eden's Ridge, Tenn.*

APPLICANTS.

Mr. P. C. Henkel,	- - -	Flint Rock, N. C.
" J. R. Peterson,	- - -	Early Grove, N. C.
" Jacob M. Shaver,	- - -	Ray's Store, Tenn.

DELEGATES.

Mr. John Kyler,	From this place.		
" John Coble,	Blue Spring,	Greene county,	Tenn.
" John Freshhouer,	Cove Creek,	do	do
" David Olinger,	St. Philip's,	do	do
" George Burkhart,	Buehler's,	Sullivan co.	do
" Henry Fleenor,	Zion's,	do	do
" John S. Harr,	Emanuel's,	do	do
" James M. Wagener,	South Fork,	do	do
" John Barger,	New Hope,	do	do
" Moses Roberts,	St. Paul's,	Monroe	do
" Wm. Greer,	Pilgrim's,	Carter	do
" Esly Rhyne,	Trinity, Grace, St. Daniel's, Hebron, Lincoln and Catawba co. N. C.		
" M. H. Costner	Philadelphia, Beaverdam, Lincoln,		do
" Timothy Moser,	Zion's, Miller's, St. Peter's, Piney Grove, and Friendship, Catawba and Caldwell counties, N. C.		
Henry Mumpower,	Liberty,	Washington co.,	Va.

The following brethren were absent.

Rev. ADAM MILLER sen., - - -	*Knoxville, Tennessee.*
" AMBROSE HENKEL, - - -	*New-Market, Va.*
" NEHEMIAH BONHAM, - - -	*Pidgeon River, N. C.*
" HENRY GOODMAN, - - -	*Lexington, do*
" A. J. BROWN, - - - -	*Killian's Mills do*
" J. KILLIAN, - - - -	*Waynesborough, Va.*
" HENRY WETZEL, - - -	*New Hope, Va.*
" J. STIREWALT, - - - -	*New Market, Va.*
" J. R. MOSER, - - - -	*Flint Rock, N. C.*
" J. W. HULL, - - - -	*Salisbury, do*

DEACONS.

Mr. D. D. Swany, - - - -	New Market, Va.
" *Jacob Costner,* - - - -	Hoylville, N. C.

The Synod was now duly organized by electing a President and A. J. Fox, *Secretary.*

The Synod now proceeded to elect an agent; upon which the Rev. Henry Goodman was re-elected.

Messrs. P. C. Henkel, J. R. Peterson and J. M. Shaver, were admitted as advisory members of Synod.

The letters and petitions were then called for and presented; upon which they were referred to the following committees, appointed to class and number them, and return them to Synod to-morrow morning;

Committee on Petitions.

Messrs. A. Miller, G. Burkhart, and J. M. Wagener.

A recess was now given, during which the Rev. A. Miller preached an English sermon from Luke, 11th chapter, 28th verse.

MONDAY, 2 O'CLOCK, P. M.

A committee was appointed to class and number the letters addressed to this Synod, consisting of Messrs. Wm. Hancher, P. C. Henkel and J. R. Peterson.

A committee of three was then appointed to report on the unfinished business of the last session of Synod.

Committee.—Messrs. G. Easterly, A. J. Fox and C. G. Reitzel.

The absence of our brethren was now considered. From the best information we can obtain concerning the absence of the Rev. Adam Miller, sen., we learn that in consequence of bodily indisposition, decrepitude &c., he could not attend the present session of our Synod.

Resolved, That he be freely excused, and that this body heartily sympathize with him in his afflictions.

Resolved, That inasmuch as no information could be obtained in relation to the absence of Rev. A. Henkel, and J. Stirewalt, that they be not excused.

Inasmuch as Mr. Bonham, in consequence of his great age, and in other respects, is, in a great measure, incapable of discharging the duties of a minister of the Gospel, *Resolved,* That he be advised by this body to retire from the ministry, and abide with his family in peace.

From verbal information received, we learn that in consequence of the ill health of the Rev. Goodman's family, he could not be present: *Resolved,* That he be excused.

From verbal information received of the absence of the Rev. A. J. Brown, we learn that in consequence of misfortune and bodily indisposition, he could not be present: *Resolved*, That he be freely excused, and that this body heartily sympathise with him in his misfortune and afflictions.

Inasmuch as the information received of the absence of Messrs. Killian, Wetzel and Moser, was not considered satisfactory, it was, *Resolved*, That they be not excused, and that they be admonished by this body to be more vigilant in future in the discharge of their duty.

From verbal information received of the absence of the Rev. J. W. Hull, we learn that in consequence of bodily indisposition he could not attend the present session of Synod: *Resolved therefore*, That he be excused.

No information being received concerning the absence of deacon D. D. Swaney, *Resolved*, That he be not excused.

Inasmuch as we learn, from verbal information, that Mr. J. Costner was unable to attend this sesssion of Synod, *Resolved*, That he be excused.

Synod adjourned with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer.

A committee was then appointed to settle with the agent of last Synod, consisting of Messrs. Reitzel, Burkhart and Mumpower.

Committee No 1. on the unfinished business of last Synod then handed in their report.

We, the committee appointed to report on the unfinished business of the last session of our Synod, having examined the minutes of last Synod, beg leave to submit the following:

1st. In relation to the resolution of the last session of the Synod, authorizing the Secretary to write certain letters to Messrs. Forester and Schoolfield, we, your committee, recommend the Synod to inquire whether it has been complied with.

2d. Concerning that part of manuscript containing our objections to the General Synod, to be forwarded to a committee appointed for the purpose of examining the same, your committee recommend the Synod to inquire whether it has been forwarded, examined, approved or published.

3d. In relation to those petitions addressed to the last session of the Synod, praying for ministerial labors, your committee recommend the

Synod to inquire whether the petitioners have been attended to. Respectfully submitted.

George Easterly,
C. G. Reitzel,
A. J. Fox,
} *Committee.*

Resolved, That the above report be adopted.

Upon examination it appears that the requirements referred to in No. 1, in the above report, have been complied with. Upon examination it appears that the manuscript referred to in No. 2, of the above report, has not been forwarded; consequently not examined, approved or published. Concerning the petitions referred to in No. 3, of the above report, upon examination it was found to have been in general attended to.

Committee No. 2, appointed to class and number the petitions addressed to this Synod, now handed them in classed and numbered.

Class I.

No. 1 and 2, are petitions from Liberty church, Washington county, Va., and Zion's church, Sullivan county, Tennessee, rendering thanks for the ministerial services rendered them by the Rev. Wm. Hancher, and praying for the next session of the Synod to be held in their respective churches.

No. 3, is a petition from South Fork, Sullivan county, Tenn., of the same import, with this addition: they pray for the ordination of Deacon Samuel C. Palmer to the office of pastor.

No. 4, is a petition from New-Hope, Sullivan county, Tenn., wherein the petitioners demand the instruction, examination and ordination of Deacon S. C. Palmer to the office of pastor.

No. 5, is a petition from Pilgrim's church, Carter county, Tenn. also praying for the ordination of S. C. Palmer to the office of pastor.

No. 6, is a petition from Blue Spring, Greene county, Tenn., praying for the location of a pastor amongst them.

No. 7, is a petition from Cove Creek, Greene co., Tenn., of the same import.

No. 8, is a petition from St. Paul's, church, Monroe co., Tenn., rendering thanks for the ministerial services of the Rev. Adam Miller sen., and praying for ministerial assistance.

Class II.

No 1, is a petition from St. Peter's church, Catawba co., N. C., re-

turning thanks for the ministerial services of the Rev. C. G. Reitzel, and recommend Messrs. P C. Henkel and T. Moser to this body for examination and ordination; and also pray that the next session of the Synod be held in their Church.

No. 2, is a petition from Zion's church, Catawba co., N. C., of similar import; and also that the next session of the Synod be held in their church.

No. 3, is a petition from Philadelphia church, Lincoln co. N. C., praying for the next session of the Synod to be held in their church, or in one of the neighboring churches; and return thanks for the ministerial services of the Rev. A Miller, jr.; and further pray that all letters and petitions addressed to this body be regularly attended to; and moreover, that something edifying be annexed to the minutes of our Synod.

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No. 6, is a petition from Luther's church, Burke county, N. C., praying for a regular minister; but if this cannot be obtained, they pray for ministerial visits.

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No. 8, is a memorial from St. Martin's, Iredell co., N. C., of the same import.

No. 9, is a petition from Hase's church, Catawba county, N. C., praying for the examination of J. R. Peterson, and if found qualified, that he be ordained a deacon.

A recess was then given, during which the Rev. Miller preached a funeral discourse from 1st Thess. 4th chapter, and 13th verse.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed business by proceeding to consider CLASS III of petitions.

No. 1, is a petition from members of the Lutheran church, at Jacksonville, Benton, Alabama, stating that notwithstanding their remoteness from any ministers of the Lutheran Church, they are still strongly attached to the Lutheran doctrine; they also return their sincere thanks for the visit payed them by the Rev. A. J. Brown, and earnestly solicit further services from some of the clerical brethren.

No. 2, is a petition from the members of the Lutheran church residing in Pope county, Arkansas, earnestly praying to this body to take their situation into consideration; stating that they are earnestly desirous of the administration of the sacrament among them, and that they are looking to this body for a located minister; and earnestly desire that one of our number be situated among them.

No 3, is a memorial from Coiner's church, Augusta co., Va., simply remembering their good wishes towards us, in a Synodical capacity.

No. 4, is a petition from Liberty church, Washington county, Va., and Zion's and Buehler's, Sullivan, Tenn., praying for the examination of Jacob M. Shaver, in relation to his theological knowledge, and if found qualified, that he be ordained a deacon.

Committee No. III, on letters, now handed them in, numbered.

Letters 1, 2 and 3, containing the excuse of the absence of Messrs. Killian, Moser and Wetzel, were considered on yesterday.

No. 4, is a letter, in the form of a petition, from an individual residing in Perry, Missouri, stating that one hundred families are living in that vicinity, who are Lutherans, and earnestly desire this body to assist them in procuring ministerial services; otherwise the consequence may prove quite injurious to them, in many respects.

The Synod adjourned with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

The Synod met, and was opened with singing and prayer.

The committee appointed to make settlement with the agent submitted the following report:

We, the committee appointed to settle with the agent of last Synod, beg leave to submit the following report: After deducting the expenses for printing, postage, traveling, &c., from the total sum, which

was $75 15¼ cents, we find remaining in the hands of the agent $13 76½ cents. Respectfully submitted.

C. G. Reitzel,
George Burkhar, } *Committee.*
Henry Mumpower.

Resolved, That the above report be accepted.

Rev. Goodman, elected as our agent, not being present, it was resolved, that Mr. Timothy Moser be appointed an agent of conveyance of the contributions to Mr. Goodman; and provided he (Mr. Goodman) should decline acting in the capacity of agent, that Mr. Moser be required to act in his stead.

The consideration of the petitions was then taken up.

Class I.

Resolved, That the requests contained in petitions Nos. 1, 2, 3, 4 and 5 be considered at proper times.

Resolved, That the petitioners in petitions Nos. 6, 7 and 8 be attended to, if possible.

Class II.

Resolved, That petitioners in petitions Nos. 1 and 2, be considered at the proper time.

Resolved, That the request of the petitioners in No. 3, requesting the notice of petitions addressed to this body, be complied with; and also that their request for Synod to convene in their church, and that something edifying be annexed to the minutes, be considered in its proper place.

Resolved, That the requests in petition No. 4, requesting all letters and petitions addressed to this body to be respectfully attended to; and also their request for the next Session of our Synod, and the examination of Messrs. Peterson and Henkel, be considered at the proper time.

A recess was now given, during which A. J. Fox preached an English sermon from Mark, 1st chapter, 15 verse.

WEDNESDAY, 2 O'CLOCK, P. M.

The consideration of petitions was now resumed.

Resolved, That the petitioners in No. 5 be attended to as much as possible.

Resolved, That the memorialists in No. 7 and 8, be congratulated in their satisfaction with their minister, Rev. Hull.

Resolved, That the request of petitioners in No. 9 be considered at the proper time.

Class, III.

Resolved, That inasmuch as we cannot now say any thing definite in relation to the condition of the petition in No. 1 and 2 of this class, and No 4 of the letters, that we recommend any young men being members of our synodical body, that, if possible, they visit them, and, if suitable arrangement can be made locate among them.

Resolved, That we thank the memorialists in No. 3, for their good wishes expressed towards us.

Resolved, That the request contained in No. 4 be considered at a proper time.

Resolved, That this body, in all future conventions, respectfully consider all letters and petitions addressed to it in a synodical capacity.

The petitions for ordination were now considered: whereupon Mr. Moser refused to sustain an examination; Messrs. Palmer, Peterson, Henkel and Shaver, having presented themselves for examination, it was resolved that the examination take place on to-morrow morning.

Resolved, That Rev. A. Miller and George Easterly be appointed to conduct the examination.

PAROCHIAL REPORT.

Ministers.	*Baptised.*			*Confirmed.*
Rev. George Easterly,	no report			
" Adam Miller,	209 infants	7 adults	14 slaves	80
" Wm. Hancher,	100	22		64
" C. G. Reitzel,	76		1	19
" Henry Wetzel,	34		1	24
" A. J. Fox.	25			3

Messrs. James M. Wagener, Henry Mumpower, Timothy Moser, John Conly and Moses Roberts, were taken under the care of the Synod, as applicants.

The following contributions were handed in by the delegation and individuals.

FROM CONGREGATIONS.

Becks,	$2 00	Piney Grove,	50
Pilgrim's	87½	Friendship,	25
Ritchland,	75	St. Peter's,	50
St. Paul's,	1 00	St. James,	3 00
Miller's,	1 62½	Lutheran Chapel,	1 25
Salem,	1 25	Philadelphia,	2 00
Liberty,	1 12½	Beaverdam,	1 00
Zion's,	1 00	Comer's	3 00

FROM INDIVIDUALS.

Rev. Henry Goodman,	$1 00	Mr. Moses Roberts,	87½
" C. G. Reitzel,	25	" J. M. Wagener,	50
" J. R. Moser,	25	" J. S. Harr,	87½
" George Easterly,	75	" A. B. Edgar,	25
" Wm. Hancher,	25	" Wm. Greer,	50
" A Miller,	50	" Esly Rhyne,	3 37½
Mr. George Burkhart,	1 00	" Jesse R. Peterson,	25
" P. C. Henkel,	12½	" H. Mumpower	12½
" T. Moser,	50	" Henry Fleenor,	50
" Jacob Livingston,	25	" Wm. Lippard, sen.	12½
" John Freshhour,	$1 00	" Wm. J. Lippard, jr.	12½
" Adam Reitzel, sen.,	12½	" Ephraim Mitchell,	12½

Amount of contributions,	$34 75
Remaining in the hands of last year's agent,	13 76½
Total,	$48 51½

In consequence of the smallness of this year's contributions, we are unable to annex any thing to our minutes.

Resolved, That the proceedings of our present session be printed in both the German and English languages.

The place of holding the next session of Synod was now taken into consideration. After the various places, from which invitations had been received, were considered, and the subject cancelled, it was

Resolved, That the next session of the Evangelical Lutheran Tenne ssee Synod be held in Zion's Church, Catawba county, N. C., 18 miles north of Lincolnton, and that it commence on the first Sunday in October, 1844.

Resolved, That a vote of thanks be returned to the people of this vicinity for their kindness and hospitality manifested towards us during the sitting of our present session.

The Synod then adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

The Synod met according to adjournment, and was opened with singing and prayer.

The examination of the candidates for ordination was now taken up.

Mr. Palmer not having sustained the examination to the satisfaction of the Synod, it was deemed inexpedient to ordain him to the office of Pastor.

A recess was now given, during which the Rev. C. G. Reitzel preached a German discourse from Matthew, 28th chapter, 19th and 20th verses.

Messrs. J. R. Peterson, P. C. Henkel and J. M. Shaver, having sustained the examination to the satisfaction of the Synod, were now solemnly set apart to the office of Deacon, by the imposition of hands and prayer.

The present session of Synod now adjourned by singing and prayer.

From the very brotherly manner in which the members of Synod met and transacted the business of the present session, we trust that they may greatly redound to the promotion of the Redeemer's Kingdom, which is the unfeigned wish and humble prayer of the Secretary.

A. J. FOX.

☞ The Rev. MILLER delivered the funeral sermon, during the recess on Tuesday of this session, from I Thess. 4th ch. 13th and 14th vs.

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REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL

Lutheran Tennessee Synod,

During its Twenty-Fourth Session,

HELD IN

ZION'S CHURCH,

CATAWBA COUNTY, N.C.

From the 7th to the 10th of October, 1844.

BLUM & SON,
BOOK AND JOB PRINTERS,
SALEM, N C.

1844.

REPORT.

Pursuant to a resolution of the last session of the Evangelical Lutheran Tennessee Synod, the ministers and lay-delegates composing the twenty-fourth session of our Synod, assembled at Zion's Church, Catawba county, N. C., on Saturday, the 5th day of October, 1844.

At an early hour, divine service was introduced by the Rev. J. R. Moser, who delivered a German discourse from Luke 6: 43–45 After a short intermission, divine service was resumed by the Rev. William Hansher, at a stand erected in the adjoining grove, for that purpose; who preached a sermon, in the English language, from Esther 8: 6.—Whereupon the congregation was dismissed.

On Sunday morning, at an early hour, the congregation re-assembled, and divine service was introduced, in the German language, by the Rev. Henry Goodman; who preached from 1 Pet. 1: 18 19. He was followed by the Rev. A. J. Fox, who preached an English discourse, from 1 Cor. 11: 2. An intermission was then given, after which the congregation re-assembled, and Confession and Absolution, as is the custom of our church, were solemnized, and the Lord's Supper administered to 170 communicants. The congregation was then again dismissed with the divine benediction.

MONDAY, 9 O'CLOCK, A. M.

The ministers and lay-delegates assembled at the church, and the Synod was opened with singing and prayer.

The following members were present:

PASTORS.

Rev. Adam Miller,	*Early Grove, N. C.*
" Henry Goodman,	*Lexington, N. C.*
" Wm. Hansher,	*Blountsville, Tenn.*
" C. G. Reitzel,	*Flint Rock, N. C.*
" Jacob Stirewalt,	*New Market, Va.*
" J. R Moser,	*Flint Rock, N. C.*
" A. J. Fox,	*Gustavus, Tenn.*
" J. W. Hull,	*Salisbury, N. C.*

DEACONS.

Mr. Jacob Costner,	*Hoylesville, N. C.*
" J. R. Peterson,	*Lincolnton, N. C.*
" P. C. Henkel,	*Flint Rock, N. C.*

THE FLOWERS COLLECTION

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APPLICANTS.

Mr. Timothy Moser,	- - -	Flint Rock, N. C.
" J. M. Wagner,	- - -	Blountsville, Ten.

LAY-DELEGATES.

Mr. Samuel Hahn,	From this place.		
" Ephraim Youndt,	Miller's, Catawba, N. C.		
" George Smyer,	St. John's, St Paul's & Hasses, Catawba		
" Jacob Helderman,	Liberty, Catawba county,		N. C.
" Marcus H. Rudisill,	Salem,	do	do
" George Coon,	St. Daniel's,	do	do
" Wm. S. Deal,	Piney Grove,	do	do
" Jacob Jarret,	Grace,	do	do
" A. W. Abernathy,	Philadelphia and Beaverdam, Lincoln,		
" W. W. McGinnes	Hebron,	do	do
" Henry Sadler,	White Haven,	do	do
" Jonas Stroup,	Lutheran Chapel,	do	do
" Joseph Huffman,	Luther's,	Burke,	do
" F. B. Rease,	Friendship,	Caldwell,	do
" Wm. Lippard, sen.	St. Martin's,	Iredell,	do
" Silas Bost,	Bethany,	do	do
" Daniel Goodman,	Phanuel's,	Rowan,	do
" Moses A. Goodman,	St. Peters,	do	do
" Adam Efert,	Lutheran Union, Cabarrus, and St. Martin's, Stanly, N. C.		
" Absolom Bowers,	Emanuel's,	Davidson,	N. C.
" Thomas Crouse,	Beck's,	do	do
" Henry Darr,	Pilgrim's	do	do
" Laban M. Fox,	Richland's, Randolph, and Cobles, Guilford, N. C.		
" Martin Moser,	Schoolhouse,	Orange,	N. C.
" George Bushong,	Buehler's,	Sullivan,	Tenn.
" Dedrick Mottorn,	Southfork,	do	do
" John Barger,	New Hope,	do	do
" Henry Fleener	Zion's	do	do
" George Woolford,	Emanuel's	do	do
" Wm. Greer,	Pilgrim's	Carter,	do
" M. L. Girdner,	Solomon's	Greene,	do
" Andrew Cobble,	Blue Spring,	do	do
" Jonathan Easterly,	St. James,	do	do
" Martin Isenhower,	Salem,	Cocke	do
" Peter Mumpower,	Liberty,	Washington,	Va.
" John Wetzel,	Zion's and St. Jacob's churches, Shenandoah, Va.		
" Noah Sigler,	Stonebargers and Hawksbill churches, Page, Va.		

The following ministers were absent:

PASTORS.

Rev. N. Bonham,	Pigeon River,	N. C.
" George Easterly,	Warrensburg,	Tenn.
" Ambrose Henkel,	New-Market,	Va.
" David Forrester,	Newmansville,	Tenn.
" Daniel S. Schoolfield,	Carter Station,	Tenn.
" A. J. Brown,	Cedarville,	Tenn.
" Jacob Killian,	Waynesboro,	Va.
" Henry Wetzel,	New Hope,	Va.

DEACONS.

Mr. Jacob M. Shaver,	Ray's Store,	Tenn.
" Dennis D. Swany,	New Market,	Va.

APPLICANTS.

Mr. Henry Mumpower, Mr. John Conelly, Mr. Moses Roberts.

The Synod was then organized by electing a President, and A. J. Fox, *Secretary.*

The Rev. Henry Goodman was appointed agent to receive the contributions to Synod, and to contract and pay for the printing of the minutes of the present session.

A recess was then given, during which the Rev. Jacob Stirewalt preached an English discourse from Eph. 2 : 8, 9.

MONDAY, 2 O'CLOCK, P. M.

Messrs. Timothy Moser and James M. Wagner were admitted as advisory members.

The letters and petitions addressed to this body, were now called for, handed in and referred to a committee.

Committee.—Messrs. J. R. Moser, A. J. Fox and George Bushong.

The proceedings of the last session of our Synod were now read, and referred to the following committee, to examine and report on the same, when called on.

Committee.—Messrs P. C. Henkel, Jacob Helderman and Jonathan Easterly.

The Synod was closed with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The committee on letters and petitions, now handed them in, classed and numbered.

No. 1, is a letter from the Rev. A. Henkel, in which he renders his excuse for his non-attendance; and also requests the next session of the Synod to convene in Zion's Church, Shenandoah, Va.

Inasmuch as Mr. Henkel's excuse was deemed insufficient, he was not excused.

No. 2, is a letter from the Rev. N. Bonham, containing his excuse for not attending Synod; and he also, in an appendix, states his recent misfortunes.

His excuse being considered sufficient, he was excused. The Synod also sympathize with him in his misfortunes.

No. 3, is a letter from the Rev. George Easterly, in which he expresses his earnest desire to be with us and participate with us in our present deliberations; and states his inability to attend Synod, and requests that the next session of Synod be held in Salem Church, Cocke county, Tenn.

His excuse was deemed sufficient; he was therefore freely and unanimously excused.

No. 4, is a letter from the Rev. A. J. Brown, in which he offers his excuse for his non-attendance at the present session of our Synod.

His excuse was considered insufficient; he was therefore not excused.

No. 5, is a letter from the Rev. Henry Wetzel, containing his excuse for non-attendance at the present session of our Synod.

His excuse not being deemed sufficient, he was not excused.

No. 6, is a letter from the Rev. Jacob Killian, containing his excuse for not attending the present session of Synod.

His excuse being deemed insufficient, it was *Resolved*, that he be not excused; and that he be admonished, by this body, to be more attentive, in future, to this part of his duty.

No. 7, is a letter from Deacon Jacob M. Shaver, stating the reason why he did not attend Synod.

His excuse being deemed insufficient, he was not excused.

No. 8, is a letter from Applicant H. Mumpower, containing his excuse for not attending Synod.

No. 9, is a letter from Applicant Jno. Conelly, containing his excuse for not attending Synod.

A recess was given; during which the Rev. J. W. Hull preached an English discourse, from Luke 15 : 11—32.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed business.

No intelligence having been received by this body concerning the ab-

sence of the Rev. D. Forrester and D. S. Schoolfield, they could not be excused.

Inasmuch as it appears to the satisfaction of the Synod, that, notwithstanding the many pressing calls for ministerial services, the Rev. Messrs. Forrester and Schoolfield are, and have been for some time, almost entirely inactive in the ministry; and have neglected to attend the meeting of our Synod, or render satisfactory reasons for their non-attendance, it was therefore

Resolved, That they be required by this body either to appear at the next session of our Synod, or otherwise render satisfactory reasons for their present course of inactivity; otherwise, their names will be discontinued in our clerical catalogue.

No satisfactory reasons having been received concerning the absence of Deacon Dennis D. Swany, he was not excused.

Inasmuch as we are credibly informed, that Deacon S. C. Palmer, has withdrawn himself from our church, without any just provocation, it was therefore

Resolved, That we discontinue his name in our clerical catalogue.

The petitions addressed to this body, were now considered.

No 1, is a petition from Lexington District S.C. stating that the petitioners are supplied with gospel preaching by the Rev. Godfrey Dreher; but, in order to be more abundantly supplied, they pray that some minister of our Synodical connexion be located among them.

Forasmuch as sundry of our brethern have consented to visit the above petitioners, it was

Resolved, That they be requested to do so; and, if suitable arrangements can be made, some one of them locate among them.

Synod was closed with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

The synod was opened with singing and prayer.

No. 2, is a petition from Greenville Church, Pope county, Arkans., in which the petitioners return their sincere thanks for the brotherly manner in which their petition to the last session of Synod was received and disposed of; and pray that some minister, belonging to our Synod, be located among them.

Rev. H. Goodman having consented to visit the above petitioners next summer, provided suitable arrangements can be made, it was

Resolved, That he be requested to do so; and also others of our brethren, if they possibly can; and, if suitable arrangements can be made, that one of them locate among them.

No. 3, is a petition from St. Paul's, Monroe, & St. Mary's, McMinn Counties, Tenn., in which the petitioners return their thanks for the ministerial services rendered them, and pray that Mr. P. C. Henkel, or some other minister of our body, locate among them.

No 4, is a petition from Spangler's Church, Knox county, Tenn., in which the petitioners lament the death of their venerable Pastor, Adam Miller, sen.; and pray for a regular pastor to supply his place; but if this cannot be, they pray to be visited by some of our ministers.

Resolved, That Messrs. A. J. Fox, P. C. Henkel and others, visit the petitioners No 3 and 4, if possible.

Nos. 5, 6, 7, 8, are petitions from Lutheran Union, Cabarrus, St. Martin's, Stanly, Morning Star, Mecklenburg county, N.C. and Bethlehem, Lancaster District, S. C., in which the petitioners return their thanks for services rendered them by Messrs H. Goodman and J. W. Hull; and pray for a continuance of the same; also that others of our brethren visit them.

Resolved, That the above petitioners be attended to, if possible.

No. 9, is a petition from New Hope, Sullivan, Tenn., in which the petitioners state their destitute situation, and pray that the next session of Synod convene in Tennessee; and also that the Rev. Wm. Hansher become their stated minister.

Resolved, That Mr. Hansher attend to them.

No. 10, is a petition from Bethany, Iredell, N. C.; The petitioners express their satisfaction with their pastor, J. W. Hull, and invite others of our brethren to visit them

Resolved, That if any of our brethren can visit the above petitioners, they be requested to do so.

No. 11, is a memorial from Trinity, Catawba, N. C, simply expressing the satisfaction of the memorialists with their pastor, Rev. A. Miller, and their good wishes toward us in a Synodical capacity.

No. 12, is a memorial from Hebron, Catawba county, N. C., of the same import.

No. 13, is a memorial from St. John's, Augusta, Va., in which the memorialists express their satisfaction with the services of the Rev. H. Wetzel and J. Killian.

No 14, is a memorial from St. Martin's, Iredell, N. C., in which the memorialists express their satisfaction with their pastor, J. W. Hull.

No. 15, is a memorial from Phanuel's, Rowan, N. C., of the same import.

No. 16, is a memorial from Zion's, Sullivan, Tenn., expressing the satisfaction of the memorialists with their pastor, the Rev. W. Hansher.

No. 17, is a memorial from Liberty, Washington, Va., of nearly the same import.

No. 18, is a memorial from Pilgrims, Davidson, N. C., simply expressing the satisfaction of the memorialists with their pastor, the Rev. H. Goodman.

An intermission was given, during which the Rev. J. Stirewalt preached a German discourse from Acts 16 : 30, 31.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed business.

No. 19, is a memorial from Schoolhouse, Orange, N. C., in which the memorialists express their satisfaction with their pastor, H. Goodman, and invite others of our brethren to visit them.

No. 20, is a petition from Buehler's, Sullivan, Tenn., in which the petitioners express their satisfaction with the Rev. Wm. Hansher, and pray that the next session of our Synod be held in their church.

No. 21, is a petition from Blue Spring, Greene, Tenn., in which the petitioners state that under the regular care of their present pastor, their church once more appears to be in a prosperous condition; they pray that the next session of our Synod be held in Salem church, Cocke, Tenn., believing that much good would result therefrom; and they believe that the said church is well able to sustain members of Synod during the session.

No. 22, is a petition from Salem, Cocke, Tenn., of the same import.

No. 23, is a petition from Cove Creek, Greene, Tenn., of nearly the same import.

No. 24, is a petition from Emanuel's, Sullivan, Tenn., in which the petitioners express their satisfaction with their pastor, Wm. Hansher, and pray that the next session be held in some church in Sullivan.

No. 25, is a petition from South Fork, Sullivan, Tenn., of the same import.

No. 26, is a petition from Pilgrims, Carter, Tenn., of the same import, with this addition; they specify Buehler's church.

No. 27, is a memorial from St. Daniel's, Catawba, N. C., in which the memorialists express their satisfaction with their Pastor, Rev. A. Miller, and also their good wishes toward us in a synodical capacity.

No. 28, is a petition from St. Peters, Rowan, N. C., in which the petitioners express their satisfaction with their Pastor, J. W. Hull; and pray that the next session of Synod be held in their church.

No. 29, is a petition from St. Paul's, Page, Va., in which the petitioners state, that they were formerly under the Pastoral supervision of ministers who were members of the Virginia Synod; but are now, and have been for upwards of three years, under the pastoral care of the Rev. J. Stirewalt; and therefore pray that they be taken in connexion with our Synod, because they confidently believe, that the members of our Synod do maintain the genuine doctrine of the Augsburg Confession; and pray that the next session of Synod be held in their church, or at least in Virginia.

No. 30, is a petition from Stonebargers, Page, Va, in which the petitioners express their satisfaction with their Pastor, J. Stirewalt, and pray that the next session of Synod be held in their church, or in some other church in their section of the country.

No. 31, is a petition from New-Market, Shenandoah, Va., in which the petitioners inform this body, that their church, under the pastoral

care of the Rev. J. Stirewalt, is in a flourishing condition. They pray that the next session of Synod convene in Zion's Church, of their county; stating that they believe that much good would result therefrom.

No. 32, is a petition from Zion's Church, Shenandoah, Va., in which the petitioners state, that they were, for a number of years, under the pastoral supervision of members of the Virginia Synod; but that eventually, some of those ministers attempted to introduce certain new measures among them, contrary to the former usages of the church, with which they were dissatisfied; and, in order to better themselves, they employed the Rev. J. Stirewalt, with whom they are well satisfied; and therefore pray to be received into connexion with our Synod. They also pray that the next session of our Synod convene in their church. This they ask, it appears, from their own belief that there is no place within the bounds of our Synod, where the convention of Synod would do as much good.

No. 33, is a petition from Coiner's church, Augusta, Va., in which the petitioners inform us that their situation is prosperous, under the pastoral care of the Rev. J. Killian; and pray that the next session of our Synod convene in their church, or somewhere in Virginia.

No. 34, is a petition from Hawksbill, Page, Va., in which the petitioners express their satisfaction with their pastor, Rev. J. Stirewalt, and pray that the next session of Synod convene in one of their churches; because they believe that much good would result therefrom.

No. 35, is a petition from Miller's Schoolhouse, Shenandoah, Va., of nearly the same import with the petition from Zion's, of the same county and state.

No. 36, is a petition from Pine church, Shenandoah, Va., in which the petitioners express their entire satisfaction with their pastor, the Rev. A. Henkel. They pray that the next session of Synod be held in Zion's church, Shenandoah, Va.; and also recommend that the Synod be held somewhat earlier in the season.

No. 37, is a petition from St. Jacob's, Shenandoah, Va., of nearly the same import with the petition from Zion's, of the same county and state.

Synod closed as usual.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The Synod proceeded to business by resuming the consideration of petitions.

No. 38, is a petition from St. Paul's, Augusta, Va.: the petitioners state that their number still continues to increase under the pastoral care of Rev. H. Wetzel, with whom they are well pleased; and pray that the next session of Synod convene in their church, or elsewhere in Virginia.

No. 39, is a petition from St. Jacob's church, Rockingham, Va.;

stating that the petitioners had recently organized themselves into a congregation, for the purpose of better enjoying the genuine doctrine and sacraments, which they believe and desire to receive; and pray to be received into connexion with our Synod; and also, that the next session of our Synod be held in Virginia.

In reply to the petitioners from St. Paul's church, Page, Va., Zion's and St Jacob's churches, Shenandoah, Va., and St. Jacob's church, Rockingham, Va., praying to be received into connexion with our Synod, it was

Resolved, That they be cordially received by this body.

The time and place of holding the next session of our Synod was now considered; and after considering the various places from which invitations were received, and cancelling the subject, it was

Resolved, That it convene, God willing, at Zion's Church, Shenandoah county, Va., on Saturday before the first Sunday in October, 1845.

No. 40, is a petition from Friendship, Caldwell, N. C., in which the petitioners return their thanks for the services rendered them by the Rev. C. G. Reitzel. They give Mr. P. C. Henkel a good recommendation, and pray that he be examined in relation to his qualifications for the office of pastor, and if found qualified, that he be ordained to that office.

No. 41, is a petition from Lutheran Chapel, Lincoln, N. C., in which the petitioners return their thanks for the ministerial services rendered them by the Rev. A. J. Brown and J. R. Peterson. They give Mr. Peterson a good recommendation, and pray that he be examined in relation to his qualifications for the office of Pastor; and if found qualified, that he be ordained to that office. They also recommend, that all young men aspiring to the ministry, should, previous to their ordination, prepare a written essay on some theological subject, of their own production, and lay it before Synod as a test of their abilities.

No. 42, is a petition from Salem, Catawba, N. C., in which the petitioners give Mr. J. R. Peterson a good recommendation; and pray that he be examined, and if found qualified, that he be ordained to the office of pastor.

No. 43, is a petition from Liberty, Catawba, N. C., of the same import.

In reply to the petitioners praying for the examination of Messrs. P. C. Henkel and J. R. Peterson, we state that they declined submitting to an examination, and consequently were not ordained.

After a short recess, Synod resumed the consideration of petitions.

No. 44, is a petition from Zion's church, Sullivan, Tenn., in which the petitioners give Mr. J. M. Wagner a good recommendation, and pray that he be examined in relation to his theological qualifications; and if found qualified, that he be ordained a Deacon.

No. 45, is a petition from New Hope, Sullivan, Tenn., of the same import.

No. 46, is a petition from South Fork, Sullivan, Tenn., of the same import.

No. 47, is a petition from Zion's, Catawba, N. C., in which the petitioners give Timothy Moser a good recommendation; and pray that he be examined with respect to his theological qualifications; and if found qualified, that he be ordained a Deacon.

Messrs. J. M. Wagner and T. Moser having consented to submit to an examination, it was

Resolved, That their examination take place after all other business of the present Session of Synod shall have been transacted; and that Messrs. A. J. Fox and J. R. Moser be appointed a committee to conduct the examination.

The committee appointed to report on the unfinished business of the last session of our Synod, now handed in their report.

We, the committee appointed to report on the unfinished business of last session of our Synod, having examined the minutes, beg leave to submit the following:

In relation to petitions Nos. 6, 7, 8, of Class I, and Nos. 1, 2, of Class III, and No. 4, of letters, praying for ministerial labors, your committee recommend that the Synod enquire whether they have been attended to.

Respectfully submitted.

P. C. Henkel,
Jonathan Easterly, } *Committee.*
Jacob Helderman,

Resolved, That the above report be accepted.

Upon examination, it appears that the above petitioners have been attended to, except Nos. 1, 2, of Class III, and No. 4 of letters.

Forasmuch as this body deems it expedient that something embracing the duties of church officers or elders, should be published; believing that it would have a salutary effect upon the members of our church in general, it was therefore,

Resolved, That the Rev. A. Henkel and J. Stirewalt, procure something to that effect, and lay it before the next session of our Synod, in order that it may be annexed to the minutes.

The intelligence having reached us that our venerable brother, the Rev. Adam Miller, sen., has recently deceased, it was

Resolved, That Messrs. George Easterly and A. J. Fox, be appointed to collect the necessary particulars, and compose an obituary, to be annexed to the proceedings of the present session of Synod.

Resolved, That the minutes of the present session of our Synod, be printed in both the German and English languages.

Messrs. James K. Hansher, Thomas Crouse and Jacob B. Emmet, were received under the care of our Synod as Applicants.

The brethren now handed in their Parochial Reports.

Ministers.	BAPTIZED. Infants.	adults.	slaves.	Confirmed.
Rev. Adam Miller,	180	22	6	98
" A. Henkel, 2 years	67	5		35
" H. Goodman,	33	2		44
" J. Stirewalt, 2 years	106	4		84
" N. Bonham, 4 years	202	5	4	1
" J. Killian,	32	2		16
" C. G. Reitzel,	93	6		32
" A J. Fox,	47	3		7
" P. C. Henkel,	29		1	
" J. R. Peterson,	31	1	1	
" J. W. Hull, 2 years	147	30	2	71
" Wm. Hansher,	168	19		53

The following contributions, to defray the expenses of printing the minutes, were handed in.

Mr. Joseph Stamey,	Catawba County, N. C.,		$1 50
Rev. Adam Miller,	do	do	50
Mr. Eli Deel,	do	do	50
" Frederick Smith,	do	do	50
" Moses Harman,	do	do	12½
" George Smyer,	do	do	50
" Wm. S. Deal,	do	do	50
" Marcus H. Rudisill,	do	do	50
Rev. C. G. Reitzel,	do	do	25
" Timothy Moser,	do	do	50
" P. C. Henkel,	do	do	12½
Mr. Ephraim Youndt,	do	do	1 00
Rev. J. R. Moser,	do	do	37½
Mr. Samuel Hawn,	do	do	1 25
" Jonas Stroup,	Lincoln	do	1 12½
" Henry Sadler,	do	do	1 50
" George Coon,	do	do	1 87½
" Wiley W. McGinnes,	do	do	2 00
" Jacob Helderman,	do	do	1 25
" J. R. Peterson,	do	do	25
" A. W. Abernathy,	do	do	3 00
" Absalom Bowers,	Davidson,	do	1 00
" Henry Darr,	do	do	1 25
" Thomas Crouse,	do	do	1 87½
" Adam Efert,	Stanly,	do	2 50
" Wm. Lippard,	Iredell,	do	1 25
" Silas Bost,	do	do	37½
" Daniel Goodman,	Cabarrus,	do	1 00

"	Moses A. Goodman,	Rowan,	N. C.	50
"	Laban M. Fox,	Randolph,	do	1 00
"	Martin Moser,	Orange,	do	1 00
"	William Greer,	Carter,	Tenn.	50
"	George Wolford,	Sullivan,	do	75
"	Dedrick Motron,	do	do	37½
"	James M. Wagner,	do	do	50
"	Henry Fleener,	do	do	50
Rev.	Wm. Hansher,	do	do	50
Mr.	George Burkhart,	do	do	1 00
"	Peter Mumpower,	do	do	12½
"	Andrew Cauble,	Greene,	do	50
"	Jonathan Easterly,	do	do	1 25
"	Michæl L. Girdner,	do	do	1 25
"	Martin Isenhower,	Cocke	do	50
Rev.	Jacob Stirewalt,	Shenandoah,	Va.	11 37½
"	Jacob Killian,	Augusta,	do	4 00
"	Henry Wetzel,	do	do	3 50
Mr.	George Wetzel,	Wythe,	do	50
"	Joseph Huffman,	Burke,	N. C.	50
Rev.	J. W. Hull,	Rowan,	do	1 12½
Mr.	Henry Ingold,	Catawba,	do	12½
			Amount of contributions,	$59 75

Resolved, That our agent, the Rev. H. Goodman, receive $16 82½ cents for his past services.

In reply to petitioners No. 41, it was

Resolved, That the Synod recommend to all young men, who in future may be candidates for the office of pastor, that they write and lay before the Synod, an essay on some theological subject, as a test of their proficiency.

Resolved, That a vote of thanks be returned to the people in this vicinity, for their kindness and hospitality manifested toward us during our stay with them.

The business of the Synod having been so far concluded, Messrs. T. Moser and James M. Wagner presented themselves for examination; and after sustaining the examination to the satisfaction of the Synod, they were solemnly set apart to the office of Deacons, by the imposition of hands and prayer.

The business of the present session of Synod having been transacted, the members of Synod, after uniting in singing an appropriate hymn, and offering up their devout prayers to Almighty God, for his blessings upon the transactions of the present session, and each other in returning to their respective places of abode, dispersed.

That the blessing of God may rest upon us and our mutual deliberations, and eventually crown us, and all our brethren, with immortal glory, is the prayer of the Secretary,

A J FOX.

NOTE.—All persons who, in future, address letters and petitions to Synod, should, by all means, pay the postage; otherwise they may not be attended to.

THE SECRETARY.

P. S. Since the close of the session, and after the minutes were placed in my hands for translation, &c., a letter was received from the Rev. Henry Wetzel, in which he informs us of the deplorable and destitute condition of the churches in Wythe county, Va., especially St. John's and St. Paul's; and most urgently and imploringly beseeches his brethren in North-Carolina, to aid him in binding up and re-building our bleeding Zion at that place. He believes it to be our imperative duty to attend to those churches, because he believes much good could be effected there, and an easy victory obtained.

J. R. MOSER, *Translator.*

The intelligence having reached the last session of the Evangelical Lutheran Tennessee Synod, that the Rev. ADAM MILLER, sen., a conspicuous member of the same, recently departed this mortal life, the undersigned were appointed to draw up an obituary to be annexed to and published with the minutes of this year's session, (1844.) We would observe to our brethren that, not being in possession of all the necessary intelligence respecting Mr. Miller, we shall not be able to give as general satisfaction as could be wished. Notwithstanding, in compliance with our appointment, we will submit to the reading of our brethren, the following

OBITUARY.

Departed this mortal life, Rev. ADAM MILLER, sen., our venerable, esteemed, and most worthy brother, and fellow-laborer in the vineyard of our benign Redeemer, Jesus Christ, on the 6th day of July, A. D. 1844, aged 84 years, 2 months and 18 days.

Mr. MILLER was born in York County, Pa., on the 18th day of April, 1760, of christian parents; who, in his infancy, dedicated him to the Lord, by observing his own appointed means, the ordinance of Holy Baptism. He was brought up and instructed in the nature and observance of this sacred vow, made by his parents, until matured by age and discretion; and upon being convinced, by the solemn and divine truths of the everlasting Gospel, he publicly confessed his Lord and Saviour, Jesus Christ, by being confirmed, according to the custom of the Evangelical Lutheran church, a member of the same, in which he continued to occupy a respectable station, as a private member, until the 53rd year of his age. Having previously migrated to Sullivan County, Tenn. That part of the country being quite destitute of ministers, who were members of the Lutheran Church, the calls for ministers were many. These things, with the very many pressing solicitations of his friends and brethren in the church, so wrought upon his philanthropic mind, that he was ultimately induced to embark in the ministry of the gospel. He delivered his first sermon in the year 1813, and was ordained to the office of pastor of the Evangelical Lutheran church in the year 1820, by the members composing the first regular session of the Tennessee Synod, convened at Solomon's church, Greene county, Tenn., in which capacity he continued successfully to act, until his death.

He served in the gospel ministry about 30 years, during which time he labored much, preached a great many sermons, and broke the bread of life to many immortal souls. And, indeed, his labors everywhere appeared to be owned, blessed, and crowned with abundant success, by the great Head of the church. He preached his last sermon in the Poor-Valley Church, Washington County, Va., from Luke, 4th chapt. and 18th verse, six days before he breathed his last.

Notwithstanding the simplicity of his style, and the plainness of his manner of delivering his sermons, he, as far as acquainted, was universally distinguished and admired for his candour, zeal, faithfulness and untiring diligence in the performance of the duty assigned him by his divine master. In a word, his character, as a minister, may truly be said to have been highly exemplary and interesting. As a husband, he was kind and endearing; as a father, he was gentle and indulgent; and as a citizen and member of society, he was affable and inoffensive. Hence, it may truly be said, that, by his death, the church has been deprived of a useful minister; his relatives of a valuable friend; and society of a worthy and exemplary member. Nevertheless, we would feel a disposition to bow with due deference to every event directed by heaven, and say, thy will be done, O Lord!

His last illness appears to have been a violent attack of the Scarlet Fever. His sufferings were truly great, though he bore them with great fortitude and submission, until the 5th day after his attack; when, feeling that he was fast sinking, he requested the 71st Psalm to be read in his hearing: which having been done, he declared the contents to be his own sentiments, and then added "Cast me not off in the time of old age; forsake me not when my strength fails me." He then requested the 573rd hymn in the Lutheran Church Hymn Book, to be sung. On the next day the violence of the disease grew too powerful for his age and weak frame, and he closed his eyes in the sleep of death. His perishable remains were committed to the narrow confines of the grave, in a family grave-yard, near the place where he expired. His funeral sermon was preached by the Rev. A. J. Brown, from Hebrews, the 11th chapter and 4th verse, at Poor Valley church, and was followed by the Rev. Wm. Hansher, with appropriate and interesting remarks.

We add, in conclusion, that we trust that while his perishable body reclines in the cold mansions of the dead, his disembodied and never-dying spirit is reaping the rich reward of all his earthly toils, in the world of never-ending bliss and glory.

GEORGE EASTERLY,
A. J. FOX.

J. Stinewalt

1844.

Bericht

der

Verrichtungen

der

Evangelisch Lutherischen Ten. Synode

während ihrer

Vier-und-Zwanzigsten Sitzung

gehalten in der

Zion's Kirche,

Catawba County, N. C.,

Vom 7ten bis den 10ten October, 1844.

Salem, N. C.

Gedruckt bey Blum und Sohn.

1844.

Bericht.

Zufolge eines Beschlußes der letzten Sitzung der Evangelisch Lutherischen Tennessee Synode, versammelten sich die Prediger und Abgeordneten der vier-und-zwanzigsten Sitzung unserer Synode, an der Zions Kirche, Catawba County, N. C., auf Sammstag, den 5ten October, 1844. Der Gottesdienst wurde von Pf. J. R. Moser eröffnet. Er predigte, in Teutscher Sprache, über Lucä 6 : 43—45. Nach einer kurzen Unterlaßung, wurde der Gottesdienst durch Pf. Wilhelm Hanscher fortgesetzt, welcher eine Englische Rede über Esther 8 : 6 hielt; worauf die Gemeine entlaßen wurde.

Sonntags versammelte sich wiederum die Gemeine, frühe, an der Kirche. Der Gottesdienst wurde, in der Teutschen Sprache, durch Pf. H. Guthmann, eröffnet; welcher eine Predigt über 1 Pet. 1 : 18 19 hielt. Nach ihm predigte Pf. A. J. Fuchs, in Englischer Sprache, über 1 Cor. 11 : 2. Nach einer kurzen Zwischenzeit, wurde, wie in unserer Kirche gebräuchlich, die Beicht und Absolution gehalten, und das Heilige Abendmahl unter 170 Communicanten ausgetheilt; worauf die Gemeine, mit dem Göttlichen Segen, entlaßen wurde.

Montags, 9 Uhr Vormittags.

Die Prediger und Abgeordneten versammelten sich in der Kirche, und die Synode wurde mit Gesang und Gebet eröffnet.

Folgende Glieder waren gegenwärtig:

Pastoren.

Pf.	Adam Miller, = = = =	Early Grove, N. C.
"	Heinrich Guthmann, = =	Lexington, N. C.
"	Wilhelm Hanscher, = = =	Blountsville, Tenn.
"	C. G. Reitzel, = = = =	Flint Rock, N. C.
"	Jacob Stenerwalt, = = =	Neu Market, Va.
"	J. R. Moser, = = = =	Flint Rock, N. C.
"	A. J. Fuchs, = = = =	Gustavus, Tenn.
"	J. W. Hull, = = = =	Salisbury, N. C.

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Diener.

Hr. Jacob Caßner, = = = = Hoylsville, N. C.
" J. R. Peterson, = = = Lincolnton, "
" P. C. Henkel, = = = = Flint Rock, "

Applicanten.

Hr. Timotheus Moser, = = = = Flint Rock, N. C.
" J. M. Wagner, = = = = Blountsville, Tenn.

Abgeordneten.

Hr. Samuel Hahn, = Des Orts.
" Ephraim Yundt, = Millers Kirche, Catawba, N. C.
" Georg Schmeier, = St. Johannes, St. Paulus, und Haßen Kirchen, Catawba, N. C.
" Jacob Heldermann, Liberty Kirche, " "
" Marcus H. Rudisill, Salem " " "
" Georg Kuhn, St. Daniels, " "
" Wm. S. Diehl, Peiny Grove, " "
" Jacob Jarrett, Gnadens, " "
" A. W. Abernathy, Philadelphia u. Bieberdam, Lincoln
" W. W. McGinnes, Hebron, "
" Heinrich Sattler, Wheit Haven, "
" Jonas Stroup, Lutheran Chapel, "
" Joseph Hoffmann Luthers, Burke County, N. C.
" F. B. Ries, Freundschafts, Caldwell, "
" Wm. Lippert, sen., St. Martins, Iredell, "
" Silas Bast, Bethanien, " "
" Daniel Guthmann, Phanuels, Rowan, "
" Moses A. Guthmann, St. Peters, " "
" Adam Ifert, Lutheran Union, Cabarrus, und St. Martins, Stanly, N. C.
" Absalom Bauer, Emanuels, Davidson, "
" Thomas Kraus, Becks " "
" Heinrich Derr, Pilgrims, " "
" Laban M. Fuchs, Reichlands, Randolph und Gobels, Guilford, N. C.
" Martin Moser, Schulhaus, Orange, N. C.
" Georg Buschong, Bühlers, Sullivan, Tenn.
" Dietrich Mattern, Süd-Fork, " "
" Johannes Berger, Neu-Hope, " "

Hr. Heinrich Fliener,	Zions,	Sullivan, Tenn.
" Georg Wolford,	Emanuels,	" "
" Wm. Grier, " "	Pilgrims,	Carter, "
" M. L. Gardner, "	Solomons,	Grien, "
" Andreas Gabel, "	Blau Spring,	" "
" Jonathan Esterly,	St. Jacobus,	" "
" Martin Eisenhauer,	Salem,	Lincoln, "
" Peter Mumpauer,	Liberty,	Washington, Va.
" Johannes Wetzel,	Zions u. St. Jacobus,	Schenandoah, Va.
" Noah Ziegler,	Steinbergers und Hacksbill,	Page, "

Folgende Prediger waren Abwesend.

Pastoren.

Pf. N. Bonham, " " " "	Pigeon River,	N. C.
" Georg Esterly, " " "	Warrensburg,	Tenn.
" Ambrosius Henkel, " " "	Neu-Market,	Va
" David Forrester, " " "	Newmansville,	Tenn.
" Daniel S. Schulfeld, " " "	Carter Station,	"
" A. J. Braun, " " " "	Cedersville,	"
" Jacob Killian, " " " "	Waynesboro,	Va.
" Heinrich Wetzel, " " "	Neu-Hope,	"

Diener.

Hr. Jacob M. Schäffer, " "	Räys Stohr,	Tenn.
" Dennis D. Swäny, " "	Neu-Market,	Va.

Applicanten.

Herrn. Heinrich Mumpauer, Johannes Conelly, Moses Roberts.

Die Synode wurde nun organisirt, und ein Vorsitzer, und A. J. Fuchs zum Schreiber erwählt

Pf. H. Guthmann wurde zum Agenten bestimmt, um den Druck der diesjährigen Verrichtungen zu besorgen.

Eine Ruhestunde wurde nun gegeben, während welcher Pf. J. Steuerwalt, in Englischer Sprache, über Eph. 2 : 8, 9, predigte.

Montags, 2 Uhr Nachmittags.

Die Hrrn. Timotheus Moser und J. M. Wagner wurden als Rathgebende Glieder zugelaßen.

Die Briefe und Bittschriften wurden nun eingehändiget, und einer Committee übergeben.

Committee.—Hr. J. R. Moser, A. J. Fuchs und Georg Buschong.

Die letztjährigen Verrichtungen wurden nun gelesen, und folgende Committee bestimmt wegen denselbigen Bericht abzustatten.

Committee.—Hrrn. P. C. Henkel, Jacob Heldermann und Jonathan Esterly.

Die Synode wurde mit Gesang und Gebet beschloßen.

Dienstags, 9 Uhr Vormittags.

Die Synode wurde mit Gesang und Gebet eröffnet.

Die classificirten und numerirten Bittschriften wurden nun von der dazu bestimmten Committee eingehändiget.

No. 1, ist ein Brief von Pf. A. Henkel, in welchem er seine Entschuldigung wegen seiner Abwesenheit abstattet; und bittet daß die nächste Sitzung der Synode in der Zions Kirche, Schenandoah, Va., gehalten werde.

Weil Pf. Henkels Entschuldigung nicht als hinlänglich angesehen wurde, so wurde er nicht entschuldiget.

No. 2, ist ein Brief von Pf N. Bonham, in welchem er die Ursach seiner Abwesenheit von der Synode meldet; und, in einem Anhang, giebt er sein späters Unglück zu erkennen.

Beschloßen, Daß er entschuldiget sey. Und daß die Synode mit ihm, wegen seinem Unglück, Mitleiden trage.

No. 3, ist ein Brief von Pf. Georg Esterly, worinn er zu erkennen giebt, daß es sein ernstlicher Wunsch sey bey uns zu seyn, und in unsern Berathschlagungen Theil zu nehmen; und meldet sein Unvermögen der Synode beyzuwohnen; und bittet daß die nächste Sitzung der Synode in der Salem Kirche, Lincoln County, gehalten werde.

Seine Entschuldigung wurde als zulänglich angesehen, deswegen wurde er einmüthiglich entschuldiget.

No. 4, ist ein Brief von Pf. A. J. Braun, in welchem er seine Entschuldigung wegen seiner Abwesenheit abstattet.

Seine Entschuldigung wurde nicht als hinlänglich angesehen, deswegen wurde er nicht entschuldiget.

No. 5, ist ein Brief von Pf. Heinrich Wetzel, in welchem er seine Entschuldigung wegen seiner Abwesenheit abstattet.

Weil seine Entschuldigung nicht hinlänglich angesehen wurde, so wurde er nicht entschuldiget.

No. 6, ist ein Brief von Pf. Jacob Killian, in welchem er seine Entschuldigung wegen seiner Abwesenheit abstattet.

Da seine Entschuldigung nicht als hinlänglich angesehen wurde, wurde er nicht entschuldiget; und es wurde

Beschloßen, Daß er von diesem Cörper ermahnet sey, in Zukunft, in hinsicht dieses Theils seiner Pflichten aufmerksam zu seyn.

No. 7, ist ein Brief von Diener Jacob M. Schäffer, worinn er die Ursachen seiner Abwesenheit meldet. Weil sie aber nicht als Zureichend angesehen wurden, ward er nicht entschuldiget.

No. 8, ist ein Brief vom Applicanten H. Mumpauer, worin er die Ursach seiner Abwesenheit zu erkennen giebt.

No. 9, ist ein Brief von Johannes Conelly, worinn er die Ursach seiner Abwesenheit meldet.

Eine Ruhestunde wurde gegeben; und während derselben predigte Pf. J. W. Hull, in Englischer Sprache, über Luc. 15 : 11—32.

Dienstags, 2 Uhr Nachmittags.

Die Synode setzte ihre Geschäfte fort.

Weil keine Nachricht wegen der Abwesenheit des Pfs. D. Forrester und D. S. Schulfeld erhalten wurde, so konnten sie nicht entschuldiget werden.

Da es zur Befriedigung der Synode genugsam erhellet, daß die Hrrn. Forrester und Schulfeld, ungeachtet der vielen dringenden Ansprüchen um Amtsdienste, dennoch, schon seit einiger Zeit, in ihrem Amte fast gänzlich unthätig gewesen sind; und vernachläßiget den Versammlungen unserer Synode beyzuwohnen, oder befriedigende Ursachen ihrer Abwesenheit anzugeben, so wurde

Beschloßen, Daß sie von diesem Cörper erfordert seyen, entweder an der nächsten Sitzung unserer Synode zu erscheinen, oder auf andere Art befriedigende Ursachen wegen ihrer gegenwärtigen Unthätigkeit zu leisten, sonst werden ihre Namen von unserm Prediger-Register ausgestrichen.

Da keine befriedigende Nachricht wegen der Abwesenheit des Dieners D. D. Swäny erhalten wurde, ward er nicht entschuldiget.

Da wir glaubwürdig berichtet sind, daß Diener S. C. Parmer sich,

ohne gerechte Ursache, von unserer Kirche getrennet hat, so wurde

Beschloßen, Daß wir ihn nicht länger als ein Glied unserer Synode anerkennen.

Die an diesem Cörper gerichteten Bittschriften, wurden nun in Betrachtung genommen.

No. 1, ist eine Bittschrift von Lexington, S. C., worinn die Bittenden melden, daß sie von Pf. Gottfried Dreher mit dem Evangelium versehen werden; aber, um reichlichere Versorgung zu erlangen, bitten sie daß einer unserer Prediger unter ihnen wohnhaft werde.

Da etliche unserer Brüder eingewilliget haben obige Bittenden zu besuchen, so wurde

Beschloßen, Daß sie ersucht sind solches zu thun; und wenn schickliche Einrichtungen gemacht werden können, jemand von ihnen daselbst wohnhaft werde.

Durch Gesang und Gebet beschloßen.

Mittwochs, 9 Uhr Vormittags.

Die Synode wurde mit Gesang und Gebet eröffnet.

No. 2 ist eine Bittschrift von Greenville Kirche, Pope County, Arkansas, worinn die Bittenden ihren aufrichtigen Dank für die brüderliche Art mit welcher ihre Bittschrift an die letzte Synode empfangen und behandelt worden ist, abstatten; und bitten daß einer unserer Prediger bey ihnen wohnhaft werde.

Da Pf. H. Guthman sich verwilligte die Bittenden zu besuchen, wenn schickliche Einrichtungen gemacht werden können, so wurde

Beschloßen, Daß er ersucht sey solches zu thun; wie auch andere unserer Prediger, wo möglich; und wenn schickliche Einrichtungen getroffen werden können, einer von ihnen unter ihnen wohnhaft werde.

No. 3, ist eine Bittschrift von der St Paulus Kirche, Monroe County, und St. Marien Kirche, Mc Minn County, Tenn., worin die Bittenden ihren Dank für die ihnen geleisteten Dienste abstatten, und bitten daß Hr. P. C. Henkel, oder ein anderer unserer Prediger, bey ihnen wohnhaft werde.

No. 4, ist eine Bittschrift von der Spänglers Kirche, Knox County, Tenn. Die Bittenden bedauern den Tod ihres ehrwürdigen Predigers, Adam Miller, sen., und bitten um einen wohnhaften Pre-

diger der seine Stelle ersetze; wenn dieses aber nicht seyn kann, so bitten sie um Besuche von unsern Predigern.

Beschloßen, Daß die Hrrn A. J. Fuchs, P. C. Henkel, und andere, die Bittenden No. 3 und 4, wo möglich, besuchen.

No. 5, 6, 7, 8, sind Bittschriften von Lutheran Union, Cabarrus, St. Martins, Stanly, und Morgenstern Kirchen, Mecklenburg Co., N. C., und von der Bethlehem Kirche, Lancaster District, S. C. Die Bittenden statten ihren Dank ab, für die Dienste die ihnen die Hrrn Guthmann und Hull geleistet, und bitten um Fortsetzung derselben; wie auch um Besuche von andern unserer Prediger.

Beschloßen, Daß obige Bittenden, wo möglich, bedient werden.

No. 9, ist eine Bittschrift von Neu-Hope, Sullivan, Tenn., worin die Bittenden ihren dürftigen Zustand melden, und bitten daß die nächste Sitzung der Synode in Tennessee gehalten werde; wie auch daß Pf. Wm. Hanscher ihr regelmäßiger Prediger seyn möge.

Beschloßen, Daß Pf. Hanscher sie bediene.

No. 10, ist eine Bittschrift von Bethanien, Iredell County, N. C. Die Bittenden geben ihre Zufriedenheit mit ihrem Prediger, J. W. Hull, zu erkennen, und laden andere unserer Brüder ein sie zu besuchen.

Beschloßen, Daß wenn einige unserer Brüder obige Bittenden besuchen können, sie ersucht sind solches zu thun.

No. 11, ist eine Denkschrift von der Trinitatis Kirche, Catawba, N. C. Die Memorialisten geben ihre Zufriedenheit mit ihrem Prediger, Pf. A. Miller, zu erkennen; wie auch ihre Glückwünsche für die Synode.

No. 12, ist eine Denkschrift von Hebron, Catawba, N. C., gleichen Inhalts.

No. 13, ist eine Denkschrift von der St. Johannes Kirche, Augusta, Va., worin die Memorialisten ihre Zufriedenheit mit Pf. H. Wetzel und J. Killian zu erkennen geben.

No. 14, ist eine Denkschrift von der St. Martins Kirche, Iredell, N. C. Die Memorialisten geben ihre Zufriedenheit mit ihrem Prediger, J. W. Hull, zu erkennen.

No. 15, ist eine Denkschrift von der Phanuels Kirche, Rowan Co., N. C., gleichen Inhalts.

No. 16, ist eine Denkschrift von der Zions Kirche, Sullivan, Ten., worin die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. Wm. Hanscher, zu erkennen geben.

No. 17, ist eine Denkschrift von Liberty, Washington, Va., beinahe gleichen Inhalts

No. 18, ist eine Denkschrift von der Pilgrims Kirche, Davidson, N. C. Die Memorialisten geben ihre Zufriedenheit mit ihrem Prediger, Pf. H. Guthmann, zu erkennen.

Während einer Zwischenzeit, predigte Pf. J. Steuerwalt, in Teutscher Sprache, über Ap. Gesch. 16: 30, 31.

Mittwochs, 2 Uhr Nachmittags.

Die Synode setzte ihre Geschäfte fort.

No. 19. ist eine Denkschrift von Schulhaus, Orange, N. C., worin die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. H. Guthmann, zu erkennen geben; und andere unserer Prediger einladen sie zu besuchen.

No. 20, ist eine Bittschrift von der Bühlers Kirche, Sullivan, Tenn., worin die Bittenden ihre Zufriedenheit mit ihrem Prediger, Wm. Hanscher, zu erkennen geben; und bitten daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

No. 21, ist eine Bittschrift von der Blau-Spring Kirche, Green, Tenn., worin die Bittenden melden, daß, unter der Aufsicht ihres gegenwärtigen Pastoren, ihre Kirche wieder in einem blühenden Zustand zu seyn scheint. Sie bitten daß die nächste Sitzung der Synode in der Salem Kirche, Cocke County, Tenn., gehalten werde; weil sie glauben daß viel gutes daraus entspringen würde. Sie glauben daß die Glieder obiger Kirche sehr wohl im Stande sind die Glieder der Synode während der Sitzung zu unterstützen.

No. 22, ist eine Bittschrift von der Salem Kirche, Cocke, Tenn., gleichen Inhalts.

No. 23, ist eine Bittschrift von Cove Creek, Grün, Tenn., beinahe gleichen Inhalts

No. 24, ist eine Bittschrift von der Emanuels Kirche, Sullivan, Tenn., in welcher die Bittenden ihre Zufriedenheit mit ihrem Prediger, Pf. Wm. Hanscher, zu erkennen geben, und bitten daß die nächste Sitzung der Synode in Sullivan gehalten werde.

No. 25, ist eine Bittschrift von Süd-Fork, Sullivan, Tenn., gleichen Inhalts.

No. 26, ist eine Bittschrift von der Pilgrims Kirche, Carter, Tell., gleichen Inhalts; nur daß sie die Bühlers Kirche melden

No. 27, ist eine Denkschrift von der St. Daniels Kirche, Catawba, N. C., worin die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. A. Miller, zu erkennen geben; wie auch ihre Glückwünsche für die Synode.

No. 28, ist eine Bittschrift von der St. Petrus Kirche, Rowan, N. C., worin die Bittenden ihre Zufriedenheit mit ihrem Prediger, J. W. Hull, zu erkennen geben; und bitten daß die nächste Sitzung der Synode in ihrer Kirche gehalten werde.

No. 29, ist eine Bittschrift von der St. Paulus Kirche, Page, Va. worin die Bittenden melden daß sie ehmals unter der Aufsicht von Predigern der Verginien Synode waren, daß sie aber nun schon mehr als drei Jahre von Pf. J. Steuerwalt bedient worden sind; und bitten deswegen in Verbindung mit unserer Synode aufgenommen zu werden; weil sie zuversichtlich glauben daß die Glieder unserer Synode die ächte Lehre der Augsburgischen Confession behaupten; und bitten daß die nächste Sitzung der Synode in ihrer Kirche, oder wenigstens in Virginien gehalten werde.

No. 30, ist eine Bittschrift von der Steinberger Kirche, Page, Va. Die Bittenden geben ihre Zufriedenheit mit ihrem Prediger, J. Steuerwalt, zu erkennen, und bitten daß die nächste Sitzung der Synode in ihrer Kirche, oder irgends in Virginien, gehalten werde.

No. 31, ist eine Bittschrift von Neu-Market, Schenandoah, Va., in welcher die Bittenden diesen Cörpet berichten daß ihre Kirche, unter der Aufsicht des Pfs. J. Steuerwalt, in einem blühenden Zustande ist. Sie bitten daß die nächste Sitzung der Synode in der Zions Kirche, in ihrem County, gehalten werde; weil sie glauben daß viel Gutes dadurch gewirket werden würde.

No. 32, ist eine Bittschrift von der Zions Kirche, Schenandoah, Va., worin die Bittenden melden, daß sie eine Anzahl Jahren, unter der Aufsicht von Gliedern der Virginier Synode gewesen sind; daß aber endlich etliche derselben gesucht haben gewisse neue Maaßregeln, welche dem vorigen Gebrauch der Kirche zuwieder waren, einzuführen; daß sie aber mit denselben unzufrieden waren; und, um ihren Zustand zu verbessern, haben sie Pf. J. Steuerwalt als ihren Prediger angenommen, mit welchem sie wohl zufrieden sind; und bitten, deswegen, unter die Aufsicht unserer Synode aufgenommen zu werden. Sie bitten auch daß die nächste Sitzung der Synode in ihrer Kirche gehalten

werde, weil sie glauben daß kein Ort in den gränzen der Synode sey, wo dadurch mehr Gutes gewirket werden könnte.

No. 33, ist eine Bittschrift von der Keinadts Kirche, Augusta, Va., worin die Bittenden uns berichten daß ihr Zustand, unter der Aufsicht des Pfs. J. Killian, blühend sey; und bitten daß die nächste Sitzung der Synode in ihrer Kirche, oder irgendwo in Virginien, gehalten werde.

No. 34, ist eine Bittschrift von der Hacksbill Kirche, Page, Va., worin die Bittenden ihre Zufriedenheit mit ihrem Prediger, Pf. J. Steuerwalt, zu erkennen geben, und bitten daß die nächste Sitzung der Synode in einer ihrer Kirchen gehalten werde; weil sie glauben daß viel Gutes daraus entspringen würde.

No. 35, ist eine Bittschrift von Millers Schulhaus, Schenandoah, Va., beinahe gleichen Inhalts mit der von der Zion's Kirche, vom nemlichen County und Staat.

No. 36, ist eine Bittschrift von der Pein Kirche, Schenandoah, Va., worin die Bittenden ihre gänzliche Zufriedenheit mit ihrem Prediger, Pf. A. Henkel, zu erkennen geben. Sie bitten daß die nächste Sitzung der Synode in der Zions Kirche, Schenandoah, Va., gehalten werde; und daß sie sich etwas früher im Jahr versammle.

No. 37, ist eine Bittschrift von der St. Jacobs Kirche, Schenandoah, Va., beinahe gleichen Inhalts mit der von der Zions Kirche, vom nemlichen County und Staat.

Die Synode wurde auf die gewöhnliche Art beschloßen.

Donnerstags, 9 Uhr Vormittags.

Die Synode wurde mit Gesang und Gebet eröffnet. Nachdem wurden die Geschäfte fortgesetzt.

No. 38, ist eine Bittschrift von der St. Paulus Kirche, Augusta, Va. Die Bittenden melden daß sich ihre Anzahl, unter der Aufsicht des Pfs. H. Wetzel, noch immer vermehret; und daß sie mit ihm wohl zufrieden sind. Sie bitten daß die nächste Sitzung der Synode in ihrer Kirche, oder irgendwo in Virginien, gehalten werde.

No. 39, ist eine Bittschrift von der St. Jacobs Kirche, Rockingham, Va., welche meldet daß die Bittenden sich neulich in eine Gemeine gebildet haben, damit sie die rechte Lehre und Sacramente, welche sie glauben und zu empfangen wünschen, desto besser genießen mö-

gen. Sie bitten auch in unsere Verbindung aufgenommen zu werden, und daß die nächste Sitzung der Synode in Virginien gehalten werde.

Den Bittenden von der St. Paulus Kirche, Page, Zions und St. Jacobs Kirchen, Schenandoah, und St. Jacobs Kirche, Rockingham, Va., welche um Aufnahme in unsere Verbindung bitten, zur Antwort wurde

Beschloßen, Daß ihnen ihre Bitte herzlich gerne gewähret sey.

Die Zeit und der Ort der Versammlung der nächsten Sitzung unserer Synode, wurde nun in Ueberlegung genommen; und, nach gehöriger Betrachtung, wurde

Beschloßen, Daß die nächste Sitzung unserer Synode in der Zions Kirche, Schenandoah, Va., gehalten werde; und (so Gott will) den ersten Sonntag im October, 1845, ihren Anfang nehme.

No 40, ist eine Bittschrift von der Freundschafts Kirche, Caldwell, N. C., worin die Bittenden ihren Dank für die Dienste des Pfs. C. G. Reitzel abstatten. Sie geben den Hrn. P. C. Henkel ein gutes Zeugniß, und bitten daß er examinirt, und wenn tüchtig erfunden, zum Pastor ordinirt werde.

No. 41, ist eine Bittschrift von Lutheran Chapel, Lincoln, N. C. Die Bittenden statten ihren Dank für die Dienste des Pfs. A. J. Braun und J. R. Peterson ab. Sie geben dem Hrn. Peterson ein gutes Zeigniß, und bitten daß er in Hinsicht seiner Fähigkeit geprüft, und wenn tüchtig erfunden, daß er zum Pastor ordinirt werde. Sie empfehlen daß alle junge Männer, welche nach dem Predigtamt streben, einen schriftlichen Aufsatz über einem Theologischen Gegenstand machen, und solchen als eine Probe ihrer Fähigkeit vor die Synode legen.

No. 42, ist eine Bittschrift von der Salem Kirche, Catawba, N. C., worin die Bittenden den Hrn J. R. Peterson ein gutes Zeigniß geben, und bitten daß er geprüft, und wenn tüchtig erfunden, zum Pastor ordinirt werde.

No. 43, ist eine Bittschrift von Liberty, Catawba, N. C., nemlichen Inhalts.

Den Bittenden, welche um die Prüfung und Ordination der Hrn. P. C. Henkel und J. R. Peterson bitten, antworten wir, daß sie es abgelehnt sich einer Präfung zu unterwerfen, und deswegen nicht ordinirt wurden.

Nach einer kurzen Unterlaßung, wurden die Geschäfte der Synode fortgesetzt.

No. 44, ist eine Bittschrift von der Zions Kirche, Sullivan, Tenn.,

in welcher die Bittenden dem Hrn. J. M. Wagner ein gutes Zeugniß geben; und bitten daß er in Rücksicht seiner Fähigkeit geprüft, und wenn tüchtig erfunden, daß er zum Pastor ordinirt werde.

No. 45, ist eine Bittschrift von Neu-Hope, Sullivan, Tenn., nehmlichen Inhalts.

No. 46, ist eine Bittschrift von Süd-Fork, Sullivan, Tenn., gleichen Inhalts.

No. 47, ist eine Bittschrift von der Zion's Kirche, Catawba, N. C., in welcher die Bittenden den Hrn. Timotheus Moser ein gutes Zeugniß geben; und bitten daß er in Hinsicht seiner Fähigkeit geprüft, und wenn tüchtig erfunden, daß er zum Pastor ordinirt werde.

Da die Hrn. J. M. Wagner und Timotheus Moser, sich bewilligten sich einer Prüfung zu unterwerfen, so wurde

Beschloßen, Daß ihre Prüfung statt nehme wenn alle andere Geschäfte der Synode verrichtet seyn werden; und daß die Hrn. A. J. Fuchs und J. R. Moser zu einer Committee bestimmt sind die Prüfung anzuführen.

Die Committee welche bestimmt war wegen den unbeendigten Geschäften der letzten Sitzung Bericht abzustatten, händigte nun ihren Bericht ein.

Wir, die Committee welche bestimmt war wegen den unbeendigten Geschäften der letzten Sitzung unserer Synode Bericht abzustatten, übergeben folgendes:

Wegen den Bittschriften No. 6, 7, 8, der Iten Classe, und 1 und 2 der IIIten Classe, und No. 4 der Briefe, welche um Amtsdienste bitten, empfehlen wir der Synode zu untersuchen ob sie bedient worden sind.

Ehrerbietigst übergeben.

P. C. Henkel,
Jonathan Esterly, } Committee.
Jacob Heldermaň.

Beschloßen, Daß obiger Bericht angenommen sey.

Nach Untersuchung erhellet daß obige Bittenden bedient worden sind; ausgenommen No. 1 und 2 der IIIten Classe, und No. 4 der Briefe.

Da es dieser Cörper für Rathsam hält, daß etwas daß die Pflichten der Kirchen-Aeltesten enthält, herausgegeben werden sollte; weil geglaubt wird daß es einen heilsamen Erfolg auf die Glieder unserer Kirche insgemein haben würde; so wurde

Beschloßen, Daß Pf. A. Henkel und J. Steuerwalt, etwas

von der Art verschaffen, und vor die nächste Sitzung der Synode legen, damit es den Verrichtungen angehängt werden kann.

Da wir Nachricht erhalten haben daß unser Ehrwürdiger Amtsbruder, Pf. A. Miller, sen., dieses Zeitliche verlaßen hat, so wurde

Beschloßen, Daß die Hrn. Georg Esterly und A. J. Fuchs, bestimmt sind die nöthige Umstände zu sammeln, und eine Todes-Anzeige zu verfaßen, um den gegenwärtigen Verrichtungen beygefügt zu werden.

Beschloßen, Daß die Verrichtungen der gegenwärtigen Sitzung unserer Synode, beides in der Teutschen und Englischen Sprache, gedruckt werden.

Die Hrn. Jacobus K. Hanscher, Thomas Kraus und Jacob B. Emmert, wurden als Applicanten unter die Aufsicht der Synode genommen.

Folgende Amts-Verrichtungen wurden eingehändiget.

Namen der Prediger.	Getauft.			Confermirt
Pf. Adam Miller,	180kin,	22Erw	6Scl.	98
" A. Henkel, 2 yahre	67	5		35
" H. Guthmann,	33	2		44
" J. Steuerwalt, 2 yahre	106	4		84
" N. Bonham, 4 yahre	202	5	4	1
" J. Killian,	32	2		16
" C. G. Reitzel,	93	6		32
" A. J. Fox,	47	3		7
" P. C. Henkel,	29		1	
" J. R. Peterson,	31	1	1	
" J. W. Hull, 2 yahre	147	30	2	71
" Wm. Hansher,	168	19		53

Folgender Beitrag wurde nun eingehändiget um die Unkosten des Drucks der Verrichtungen zu bestreiten.

Hr.	Joseph Stämy,	Catawba Co.	R. C.	$1 50
Pfr.	Adam Miller,	"	"	30
Hr.	Eli Diehl,	"	"	50
"	Friedrich Schmidt,	"	"	50
"	Moses Herman,	"	"	12½
"	Georg Schmeier,	"	"	50
"	Wm. S. Diehl,	"	"	50
"	Marcus H. Rudisill,	"	"	50
Pfr.	C. G. Reitzel,	"	"	25
"	Timotheus Moser,	"	"	50

Pfr.	P. C. Henkel,	Catawba,	Co. N. C.	$0 12½
Hr.	Ephraim Yundt,	"	"	1 00
Pfr.	J. R. Moser,	"	"	37½
Hr.	Samuel Hahn,	"	"	1 25
"	Jonas Stroup,	Lincoln	"	1 12½
"	Heinrich Sattler,	"	"	1 50
"	Georg Kuhn,	"	"	1 87½
"	Weily W. McGinnes,	"	"	2 00
"	Jacob Heldermann,	"	"	1 25
"	J. R. Peterson,	"	"	25
"	A. W. Abernathy,	"	"	3 00
"	Absalom Bauer,	Davidson	"	1 00
"	Heinrich Derr,	"	"	1 25
"	Thomas Kraus,	"	"	1 87½
"	Adam Ifert,	Stanly,	"	2 50
"	Wm. Lippert,	Iredell,	"	1 25
"	Silas Bast,	"	"	37½
"	Daniel Guthmann,	Cabarrus,	"	1 00
"	Moses A. Guthmann,	Rowan,	"	50
"	Laban M. Fuchs,	Randolph,	"	1 00
"	Martin Moser,	Orange,	"	1 00
"	Wm. Grier,	Carter,	Tenn.	50
"	Georg Wolfort,	Sullivan,	"	75
"	Dietrich Mattern,	"	"	37½
"	J. M. Wagner,	"	"	50
"	Heinrich Flienor,	"	"	50
Pfr.	Wm. Hanscher,	"	"	50
Hr.	Georg Burkhart,	"	"	1 00
"	Peter Mumpauer,	"	"	12½
"	Andreas Gabel,	Grün,	"	50
"	Jonathan Esterly,	"	"	1 25
"	Michael L. Girtner,	"	"	1 25
"	Martin Eisenhauer,	Cocke,	"	50
Pfr.	Jacob Steuerwalt,	Schenandoah,	Va.	11 37½
"	Jacob Killian,	Augusta,	"	4 00
"	Heinrich Wetzel,	"	"	3 50
Hr.	Georg Wetzel,	Wythe,	"	50
"	Joseph Hoffmann,	Burke,	N. C.	50
Pfr.	J. W. Hull,	Rowan,	"	1 12½
Hr.	Heinrich Ingold,	Catawba,	"	12½
			Summe der Beiträge,	$59 75

Beschloßen, Daß unser Agent, Pf. H. Guthmann, $16 82½ Cents, für geleistete Dienste, empfange.

Beschloßen, Daß die Synode allen jungen Männern, welche in Zukunft Candidaten für das Pastor-Amt seyn werden, es anempfehlen daß sie einen Aufsatz über einen Theologischen Gegenstand schreiben, und als eine Probe ihrer Fähigkeit vor die Synode legen.

Beschloßen, Daß wir den Leuten in dieser Nachbarschaft, unsern herzlichen Dank für die Gutigkeit und Gastfreyheit die sie uns während unserem Aufenthalt unter ihnen erzeiget haben, abstatten.

Da nun die Geschäfte der Synode so weit vollendet waren, so stelleten sich die Hrn J. M. Wagner und T. Moser der Synode vor, um geprüft zu werden; und nachdem sie die Prüfung zur Befriedigung der Synode ausgehalten hatten, wurden sie durch die Auflegung der Hände und Gebet, feierlich zum Diener-Amt eingeweihet.

Da nun die Geschäfte der Synode verrichtet waren, so zerstreueten sich die Glieder derselben, nachdem sie sich vereiniget hatten ein schickliches Lied zu singen, und dem Allmächtigen ihre Bitten um seinen Segen für die Verrichtungen der gegenwärtigen Sitzung, und für einander auf ihrem Heimwege, aufzuopfern.

Daß Gottes Segen auf unseren gegenseitigen Berathschlagungen ruhen, und uns sammt unsern Brüdern, mit unsterblicher Herrlichkeit krönen möge, ist das Gebet des Schreibers,

A. J. Fuchs.

N. B. Diejenigen Personen die in Zukunft Briefe und Bittschriften, durch die Post, an die Synode senden, sollten, ohne Fehl, das Post-Geld bezahlen, sonst möchten sie nicht geachtet werden.

Der Schreiber.

Nachschrift.—Nach der Sitzung der Synode, nachdem die Verrichtungen mir schon zur Uebersetzung, u. s. w., überliefert waren, wurde ein Brief von Pf. Heinrich Wetzel empfangen, worin er uns von dem bedauernswürdigen und dürftigen Zustande der Gemeinen in Wythe, Va., und besonders der St. Johannes und St. Paulus Kirchen, Nachricht giebt; und seine Mitbrüder in Nord-Carolina, aufs

dringendste und Flehendlichste bittet, ihm behülflich zu seyn unser blutendes Zion daselbst zu verbinden und aufzubauen. Er glaubt daß es unsere unerläßliche Pflicht sey selbige Gemeinen zu besorgen; weil er glaubt daß dort viel Gutes gewirket, und ein leichter Sieg erhalten werden könnte.

J. R. Moser, Uebersetzer.

Weil die letzte Sitzung der Evangelisch Lutherischen Tennessee Synode die Nachricht erhielt daß der Ehrwürdige Pf Adam Miller, sen., ein ausgezeichnetes Mitglied derselben, neulich dieß Zeitliche verlaßen hat; so wurden die Unterschriebenen bestimmt eine Todes-Anzeige zu verfaßen, um den dießjährigen Verrichtungen beigefügt zu werden.— Wir bemerken, daß weil wir nicht im Besitz der nöthigen Nachricht sind, wir nicht im Stande sind diejenige Befriedigung zu geben die man wünschen möchte; dennoch übergeben wir unseren Brüdern folgende

Todes-Anzeige.

Den 6ten Julius, 1844, verließ unser werther und hochgeachteter Bruder und Mitarbeiter im Weinberge unsers Herrn und Heilandes Jesu Christi, dieses Zeitliche, in einem Alter von 84 Jahre, 2 Monaten und 18 Tagen.

Er wurde den 18ten April, 1760, in York County, Pennsylvanien, von Christlichen Eltern, gebohren; welche ihn in seiner Kindheit dem Herrn, durch die Heilige Taufe, widmeten. Er wurde in der Natur und Ausübung des von seinen Eltern gemachten Gelübdes, erzogen und unterrichtet, bis er durch Alter und Klugheit erreifte. Und nachdem er durch die feierlichen und Göttlichen Wahrheiten des Ewigen Evangelii überzeugt war, bekannte er öffentlich seinen Herrn und Heiland Jesum Christum, indem er, dem Gebrauch der Evangelisch Lutherischen Kirche gemäß, ein Glied derselben confermirt wurde, in welcher er ein achtbares Mitglied blieb bis in das 53te Jahr seines Alters. Er wanderte nach Sullivan County, Tennessee, und ließ sich da nieder. Es waren damals in jener Gegend gar keine Evangelisch

lutherische Prediger, und der Ruf um Amtsdienste war dringend.— Dieses, nebst den vielen dringenden Ansuchungen seiner Freunde, wirkte auf solche Art auf sein Menschen-freundliches Herz, daß er endlich bewegt wurde sich in das Predigt-Amt zu begeben. Er hielt seine erste Predigt im Jahr 1813. Er wurde im Jahr 1820 zum Pastor der Evangelisch lutherischen Kirche ordinirt, an der ersten Sitzung der Evangelisch lutherischen Tennessee Synode, welche an der Salomons Kirche, Grün County, Tenn., gehalten wurde; in welchem Amte er glücklich, bis an seinem Tode, wirkte.

Er diente 30 Jahre im Predigt-Amt; während welcher Zeit er viel arbeitete, sehr oft predigte, und das Brodt des Lebens vielen unsterblichen Seelen brach. Und seine Arbeit schien, in der That, vom Großen Haupt der Kirche, anerkannt, gesegnet, und mit reichlichem Glück gekrönet zu werden. Er hielt seine letzte Predigt in der Poor Valley Kirche, Waschington County, Va., sechs Tage vor seinem Ende, über Lucä 4:18.

Ohngeachtet der Einfalt seines Lebens-Wandels, und seiner ungekünstelten Redensart, war er wegen seiner Offenheit, seinem Eifer, seiner Treue, und seinem unermüdenden Fleiß in der Ausübung seiner Pflichten, doch, so weit er bekannt war, allenthalben ausgezeichnet und bewundert. Und, mit einem Worte, von seinem Character als ein Prediger, kann es mit Wahrheit gesagt werden, daß er höchst Musterhaft und Einnehmend war. Als Ehemann, war er freundlich und zärtlich, als Vater, sanft und gelinde; und als Bürger, leitselig und bescheiden. Daher es in Wahrheit gesagt werden kann, daß durch seinen Tod, die Kirche eines brauchbaren Predigers; seine Anverwandten eines schätzbaren Freundes; und die Menschliche Gesellschaft, eines werthen und musterhaften Gliedes beraubet worden sind. Doch wollen wir uns, mit schuldiger Ehrerbietung, alle vom Himmel angeordneten Vorfälle, ergeben, und sprechen: Dein Wille, O Herr, geschehe.

Seine letzte Krankheit scheint ein heftiger Angriff des Scharlach-Fiebers gewesen zu seyn. Wiewohl sein Leiden sehr schweer war, so ertrug er es doch mit vielem Muth und Unterwerfung, bis den 5ten Tag seiner Krankheit; und da er nun fand daß seine Kräfte stark abnahmen, so begehrte er daß man ihm den 71ten Psalm vorlesen sollte: und darauf erklärte er sich daß solches seine Gesinnung sey; und fügte hinzu: "Verlaße mich nicht in meinem Alter; und verwirf mich nicht in meiner Schwachheit." Darauf begehrte er daß man das 573te

Lied des lutherischen Kirchen-Gesang-Buchs singen möchte. Den nächsten Tag wurde seine Krankheit zu heftig für sein altes und schwaches Gebäude, und er schloß seine Augen im Todes-Schlaaf. Sein vergänglicher Leichnahm wurde, in einem Familien-Begräbniße, nahe am Ort wo er starb, beerdiget. Pf A. J. Braun hielt seine Leichenrede, an der Poor Valley Kirche. Er predigte über Heb. 11 : 4. Worauf Pf. Wm. Hanscher noch ettliche schickliche und unterhaltende Anmerkungen machte.

Zum Beschluß, fügen wir hinzu, daß wir hoffen, daß indem sein vergänglicher Leib in den kühlen Behausungen der Todten ruht, erndtet seine entleibte und unsterbliche Seele, den reichen Lohn aller seiner irdischen Bemühungen, in der ewigen Herrlichkeit und Glückseligkeit.

Georg Esterly,
A. J. Fuchs.

1845

ECCLESIASTICAL ANNALS.

REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL LUTHERAN TENN. SYNOD,

DURING HER

Twenty-Fifth Session,

CONVENED AT

ZION'S CHURCH,

SHENANDOAH COUNTY, VA.

From the 6th to the 9th of October, 1845.

ALSO

A TREATISE ON INFANT BAPTISM,

BY

DR. MARTIN LUTHER.

SALEM:
PRINTED BY BLUM & SON.

1845.

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REPORT

Of the Transactions of the Evangelical Lutheran Tennessee Synod, during her twenty fifth Session, held in Zion's Church, Shenandoah County, Va., from Monday the 6th to Thursday the 9th of October, 1845.

On Saturday previous to the meeting of Synod, divine worship was introduced by the Rev. C. G. Reitzel, who preached a sermon, in the German language, from Matt. 11 : 28. Rev. J. Killian followed, in the English language, with an interesting sermon from Rev. 2 : 10, (latter clause.) After which a number of persons were admitted to full communion by the solemn and impressive right of Confirmation. The congregation was then dismissed.

On Sunday, at an early hour, the congregation assembled again, and divine worship was opened by the Rev. H. Goodman, who preached a German discourse from John 5 : 39, 40. Rev. H. Wetzel followed, in the English language, with a sacramental sermon from Matt. 26 : 26, 27, 28. Confession and Absolution, as is customary in our Church, were then solemnized, and the ministers and others united with the congregation in the participation of the sacred Supper of the Lord, in commemoration of his sufferings and triumphant death. The solemnities of the day were closed with the divine benediction.

MONDAY, 9 O'CLOCK, A. M.

According to previous notice, the Ministers and Lay-Delegates assembled in the church, and the Synod was opened with singing and prayer.

The clerical catalogue being called, the following ministers were found to be in attendance:

PASTORS.	POST OFFICES.
Rev. A. Henkel,	New Market, Va.
" A. Miller,	Early Grove, N. C.
" H. Goodman,	Lexington, N. C.
" J. Killian,	Waynesborough, Va.
" C. G. Reitzel,	Flint Rock, N. C.
" J. Stirewalt,	New Market, Va.
" H. Wetzel,	Mount Solon, Va.

DEACONS.		POST OFFICES.
Mr.	P. C. Henkel,	Flint Rock, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	D. D. Swany,	New Market, Va.
"	T. Moser,	Flint Rock, N. C.

APPLICANTS.

Mr. James K. Hancher, from Tennessee.
" Thomas Crouse, from North Carolina.

The following ministers were absent:

PASTORS.		POST OFFICES.
Rev.	N. Bonham,	Pigeon River, N. C.
"	Geo. Easterly,	Warrensburg, Tenn.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown,	Cedarville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	A. J. Fox,	Gustavus, Tenn.
"	J. W. Hull,	Salisbury, N. C.
"	D. Forrester,	Newmansville, Tenn.

DEACONS.		POST OFFICES.
Mr.	J. Costner,	Hoylesville, N. C.
"	J. M. Wagner,	Blountsville, Tenn.
"	J. M. Shaver,	Ray's Store, Tenn.

APPLICANTS.

Messrs. Henry Mumpower, Moses Roberts, and Jacob B. Emmet.

The following Lay-Delegates presented their certificates of delegation, and were admitted as members of this convention of Synod.

Mr.	Philip Helsly,	from this place.		
"	John Cauffman,	St. Jacob's church,	Shenandoah Co.,	Va.
"	Jonathan Miller,	Stony Creek,	do	do
"	Adam Miller,	Solomon's church,	do	do
Dr.	S. G. Henkel,	New Market,	do	do
Mr.	Reuben Foltz,	St. Paul's,	Page Co.,	do
"	Jacob C. Kite,	Steinberger's & Hawksbill	do	do
"	Daniel Sybert,	David's ch.,	Shenandoah Co.,	do
"	John Pence,	Pine ch.,	Rockingham Co.,	do
"	Isaac May,	Rader's ch.,	do	do
"	Henry Armentrout,	Armentrout's,	do	do
"	Wm. Earman,	St. Jacob's,	do	do

LAY-DELEGATES—*Continued.*

Mr.	Abraham Ketteman,	Mill Creek,	Hardy Co.,	Va.
"	Christian Staubus,	St. Paul's,	Augusta Co.,	do
"	Philip Coiner,	Coiner's,	do	do
"	David Summers,	St. John's,	do	do
"	J. K. Hancher,	Liberty, and Buehler's, Emanuel's, Blue Spring & Sinking Spring churches, Sullivan and Green counties, Tennessee.	Washington Co.,	do
"	Rufus Easterly,	St. James',	Sevier county, Tenn.	
"	Jonathan Easterly,	St. James' & Solomon's, Green Co., and Salem, Cocke county, Tenn.		do
"	Marcus H. Rudisill,	Salem & Lutheran Chapel, Catawba and Lincoln counties, N. C.		
"	Abraham Cook,	Zion's, St. Peter's, Miller's & Piny Grove, Catawba, North Carolina.		
"	Wm. S. Deal,	St. John's, St. Paul's, Hases, Catawba N.C.		
"	Emanuel Sifford,	Liberty and White Haven, Catawba and Lincoln, North Carolina.		
"	Ambrose Costner,	Beaverdam & Philadelphia, Lincoln N. C.		
"	Thomas Grouse,	Beck's, Pilgrim's, and Emanuel's Davidson, N. C., and Richland's, Coble's and School House churches, in Randolph, Guilford and Orange counties, N. C.		

The Synod was now organized, according to the Constitution, by electing a President, and the Rev H. Wetzel, *Secretary.*

The letters, petitions, &c. addressed to this Synod, were now called for by the President, and handed in, and referred to a committee to be classed and numbered.

Committee.–Rev. J. Killian, Rev. H Goodman, and Dr. S. G. Henkel.

A committee was also appointed to report on the unfinished business of last session of Synod.

Committee.—Messrs. P. C. Henkel and T. Moser.

A recess was now given, during which a sermon was preached in the English language, by Deacon P. C. Henkel, from John 3 : 5.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed business.

An election was now held for an Agent to receive the contributions to Synod, and to contract and pay for the printing of the minutes of the present convention, which resulted in the re-appointment of our former Agent, the Rev. H. Goodman.

The remainder of the day was spent in receiving the contributions and placing them in the hands of the Agent. (See contributions.)

Synod adjourned with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The absence of our brethren was now taken up and considered in connexion with Documents No. 1., (as handed in by the Committee) which contain the excuses for non-attendance.

The absence of the Rev. N. Bonham was unanimously excused, on account of his great age and infirmities.

Satisfactory reasons being assigned for the absence of Rev. Messrs. G. Easterly, Wm. Hancher, A. J. Brown and A. J. Fox, they were excused.

The reasons given by the Rev. J. R. Moser for his non-attendance at this session of Synod being deemed insufficient, he was not excused.

The absence of the Rev. J. W. Hull was also excused.

The absence of Deacons J. Costner, J. M. Wagner and J. M. Shaver, were also excused.

Synod was sorry to learn that our young friend, Applicant John Conelly, is no more. No particulars in reference to him having been communicated to Synod, consequently nothing but this brief notice appears.

The committee on the unfinished business of last Synod reported as follows:

We, the Committee appointed to report on the unfinished business of the last session of our Synod, having examined the Minutes, beg leave to submit the following:

1st. As it regards the Resolution concerning Messrs Forrester and Schoolfield, we recommend Synod to inquire whether they render satisfactory reasons to the present session of Synod for their inactivity.

2. In relation to the petitions 1, 2, 3, 4, 5, 6, 7, 8, 9, praying for ministerial labours, we recommend Synod to inquire whether they were attended to.

3. As it respects the Resolution requiring the Rev. Messrs A. Henkel and J. Stirewalt to procure something embracing the duties of church officers or elders, we recommend Synod to inquire whether it has been complied with.

Respectfully submitted,

P. C. HENKEL,
T. MOSER.

Resolved, That this report be accepted.

1. In reference to the first section of the above report, Synod was pleased to learn from a letter from Rev. D. Forrester, and from other sources, that there is a prospect of his being more active in the discharge of his official duties, in future. His absence excused.

2. Inasmuch as Mr. Daniel S. Schoolfield has failed to comply with the requisition of Synod, in neither personally appearing here, nor writing to Synod, therefore

Resolved, That his name be erased from our clerical catalogue, and that he be no longer a member of this Synod.

A recess was now given, during which an English sermon was preached by Deacon J. R. Peterson, from Acts 17 : 30.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

Concerning the second section of the report on unfinished business, Rev. H. Goodman and P. C. Henkel stated that they could not attend to the petitioners pointed out to them ; but it appears that the Rev. A. J. Fox and J. R. Peterson visited those referred to them.

As to the third section, Rev. Messrs. A. Henkel and J. Stirewalt stated that they have not been able to comply with the request to furnish the treatise referred to, but that they are willing to do all they can, and submit the manuscript to the next session of Synod.

The following Committee was appointed to report on the memorials and petitions (Documents No. 2) having reference to ministerial labours, &c. : Messrs. P. C. Henkel and J. R. Peterson.

On Documents No. 4, consisting of letters and petitions, the following brethren were appointed a committee to report to Synod :

Committee.—Rev. Messrs. A. Henkel, J. Killian, J. Stirewalt, Dr. S. G. Henkel, Mr. J. K. Hancher and Mr. Marcus H. Rudisill.

On motion of Dr. S. G. Henkel, seconded by the Secretary, it was

Resolved, That two copies of the Minutes of the present session of Synod be sent to each of the Old School Evangelical Lutheran Synods in the United States, not connected with the General Synod, as a token of respect.

Inasmuch as we have no newspaper published under our auspices, and as the Lutheran Standard, of Ohio, and the Lutherische Kirchenzeitung, of Pittsburg, Pa., are published by Old School Lutheran Synods, and have taken a stand against "new measures," a motion was made by Dr. S. G. Henkel, that we recommend said papers to our church members, and that a copy of our Minutes be sent to each of the editors of said papers.

After some discussion, the above motion was laid over until to-morrow morning, and Synod closed with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met, and was opened with singing and prayer.

Dr. Henkel's motion was now again called up.

After some further discussion on the subject, it was

Resolved, That inasmuch as this body is not sufficiently acquainted with the Lutheran Standard and Kirchenzietung, we defer an expression until the next session of Synod.

The committee on Documents No 4, now reported as follows:

We, the committee appointed to report on Documents No 4, beg leave to submit the following:

1st. Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory* body, and simply claims the right of imparting her useful advice, and employing the proper means for the purpose of promulgating the gospel of Jesus Christ; and inasmuch as a majority of his elders have held a meeting, and have investigated the charge alledged against him; and said meeting of elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him.

2. And whereas a charge has also been alledged against the Rev. J. W. Hull, we, in reference to this matter, would recommend the following, viz: That inasmuch as Mr. Hull has been acquitted by his elders, and as there yet seems to be some dissatisfaction in his congregations, and Mr. Hull manifests a desire to have a reconsideration, we would therefore recommend his congregations to re-examine the matter, and see if things cannot be amicably adjusted, and that the Rev. J. Killian attend to this matter; and in case the congregations succeed in deciding the matter, that we concur with them.

Respectfully submitted.

AMBROSE HENKEL,
JACOB KILLIAN,
JACOB STIREWALT,
J. K. HANCHER,
SAMUEL G. HENKEL,
MARCUS H. RUDISILL.

Resolved, unanimously, That this report be accepted and adopted.

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*As the term *advisory* does not convey a fair idea of our Synod, the reader is referred to the fourth Article of the Coustitution of our Synod for the sense in which it is here employed. SECRETARY.

The committee on Documents No. 2, submitted the following report:

We, the committee appointed to report on the memorials and petitions, (Documents No. 2,) beg leave to submit the following:

No. 1. Is a memorial from Coiner's church, Augusta Co., Va., in which the memorialists express their satisfaction with their present Pastor, the Rev. J. Killian, and desire his continuance among them; and further desire that a doctrinal essay be annexed to our minutes, and also that the next session of Synod be held in their church.

No. 2. Is a memorial from St. John's church, Augusta Co., Va., in which the memorialists return thanks to Synod for the ministerial services of their present Pastor, the Rev. J. Killian, and wish his continuance among them.

No. 3. Is a memorial from Rader's church, Rockingham Co., Va., in which the memorialists express their satisfaction with the Pastoral services of the Rev. A. Henkel, and wish him to continue with them; also that they desire that an extract from Luther's works be appended to the minutes, and that when Synod is held again in Virginia, it be in their church.

No. 4 Is a memorial from St. Paul's church, Augusta Co. Va., expressive of the satisfaction of the memorialists with their present Pastor, the Rev. H. Wetzel.

No. 5. Is a memorial from St. Jacob's church, Rockingham Co., Va., of similar import; with this addition, that they wish Synod to meet more frequently in Virginia.

No. 6. Is a petition from Salem church, Cocke Co., Tenn., in which the petitioners pray, in a very pressing manner, that next session of Synod be held in their church, believing as they do, that much good would result therefrom. They promise to entertain Synod in a hospitable manner, convenient to the church.

No. 7. Is a petition from Solomon's church, Green Co., Tennessee, expressive of the satisfaction of the petitioners with the ministerial services of Rev. A. J. Fox, and also for the visits of the Rev. G. Easterly and Mr. Hancher. They desire Mr. Fox to locate among them, and pray that the next session of Synod convene in their church.

No. 8. Is a petition from Zion's church, Sullivan Co., Tennessee, returning thanks to Synod for ministerial services rendered them by the Rev. Wm. Hancher and others, and praying that Mr. Hancher continue to serve them, and that the next meeting of Synod be in Buehler's church, Sullivan, Tenn. But if not there, that it be held in Salem church, Cocke Co., Tenn.

No. 9. Is a petition from Buehler's church, Sullivan Co., Tenn., praying that the next session of Synod meet in their church, or else in Salem church, Cocke Co., Tenn.

Respectfully submitted.

J. R. PETERSON,
P. C. HENKEL.

Resolved, That this report be accepted.

In reply to the memorialists and petitioners, asking for a doctrinal essay to be appended to the minutes, it was

Resolved, That a treatise on Infant Baptism be annexed, and that Rev. Messrs. A. Henkel, J. Stirewalt and Dr. S. G. Henkel be a committee to furnish said treatise in the German and English languages.

An intermission was now given; and during the same an English sermon was delivered by Applicant J. K. Hancher, from Titus 2: 14.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod again resumed its deliberations.

The petitions praying for ordinations were read, and then referred to the following

Committee.—Rev. C. G. Reitzel and Messrs. Philip Coiner and Jonathan Easterly.

The Synod adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The committee on Documents No. 3. now submitted the following report:

We, the committee appointed to report on the petitions (Documents No. 3,) praying for ordination, beg leave to report that

No. 1, Is a petition from Mill Creek church, Hardy Co., Va., in which the petitioners give Deacon D. D. Swany a good recommendation, and pray Synod to examine him, and if he is found qualified, to ordain him to the office of Pastor. They also express their gratitude for services rendered them by Rev. A. Henkel, J. Stirewalt and D. D. Swany, and desire a continuance of the same.

No. 2. Is a petition from Armentrout's church, Rockingham Co., Va., also recommending Mr. Swany to the favorable notice of Synod, and praying that, if on examination, he be found qualified, he be ordained to the office of Pastor. They also express their satisfaction with their Pastor, the Rev. A. Henkel, and request that a doctrinal essay be appended to our minutes, and that the next session of Synod be held in one of their neighboring churches.

No. 3. Is a petition from Liberty church, Catawba Co., N. C., giving Deacon J. R. Peterson a good recommendation, and praying Synod to examine him, and if he is found qualified, to ordain him to the office of Pastor.

Nos. 4, 5. Are petitions from Lutheran Chapel, Lincoln Co., and Salem church, Catawba Co., N. C., of the same import.

No 6. Is a petition from Philadelphia church, Lincoln Co., N. C., of nearly the same import, with this addition: they desire the next session of Synod to be held in their church.

No. 7. Is a petition from Luther's church, Burke Co., N. C., in which the petitioners highly recommend Deacon P. C. Henkel, and pray Synod to examine and ordain him to the office of Pastor, if he is found qualified.

Nos. 8, 9. Are petitions from Beck's and Pilgrim's churches, Davidson Co., N. C., in which the petitioners give Mr. Thomas Crouse a good recommendation, and pray Synod to examine him, and if they find him qualified, to ordain him to the office of Deacon. They also express their satisfaction with their Pastor, the Rev. H. Goodman, and pray for the next session of Synod to be held among them.

Nos. 10, 11. Are petitions from Emanuel's church, Sullivan Co., Tenn., and Liberty church, Washington Co., Va., recommending Mr. J. K. Hancher to Synod, and praying for his examination and ordination to the office of Deacon. The petitioners also express their satisfaction with their Pastor, the Rev. Wm. Hancher, and pray that the next session of Synod be held among them.

No. 12. Is a petition from South Fork church, Sullivan Co., Tennessee, of the same import, with this addition: the petitioners invite others of our ministers to visit them.

No. 13. Is a petition from Miller's church, Knox Co., Tenn., praying for the examination and ordination of Deacon J. M. Shaver to the office of Pastor, and of Mr. J. K. Hancher to the office of Deacon. The petitioners also express their gratitude for services rendered them, and pray Synod to assist them in procuring a minister, and desire Synod to hold its next session in some one of their neighboring churches,

No. 14. Is a petition from Blue Spring church, Green Co., Tenn., praying for the examination and ordination of Mr. J. K. Hancher. The petitioners also state their satisfaction with their present Pastor, Rev. A. J. Fox, and pray that the next session of Synod be held in Salem church, Cocke Co., or in Buehler's church, Sullivan Co., Tenn.,

No. 15. Is a petition from Buehler's church, Sullivan Co., Tenn. The petitioners express their satisfaction with the ministerial services of Applicant J. K. Hancher, and pray Synod to examine him, and if he is deemed qualified, they recommend him to be ordained to the office of Deacon.

Respectfully submitted.

C. G. REITZEL,
PHILIP COINER,
JONATHAN EASTERLY.

Resolved, That this report be accepted.

In reply to petitions Nos. 1, 2., Synod would respectfully say, that inasmuch as Mr. Swany declines being ordained to the office of Pastor at the present session of Synod, we cannot comply with the wish of the petitioners.

Nor is Synod able to comply with petitions Nos. 3, 4, 5, 6, 7, inasmuch as Messrs. Peterson and Henkel also decline being examined and ordained at this meeting of Synod. Synod nevertheless believes and is satisfied that all these young brethren would sustain an examination with honour to themselves, and to the entire satisfaction of the Synod.

So much of petition No. 13, as has reference to the Pastoral ordination of Deacon J. M. Shaver, could not be attended to in consequence of Mr. Shaver's absence; and so also the part calling on Synod for aid in procuring a minister, as Synod learned that Mr. Shaver will serve them.

In reference to petitions Nos. 8, 9, 10, 11, 12, 13, 14, 15, praying for the ordination of Messrs. Hancher and Crouse, it was

Resolved, That inasmuch as they are willing to submit to an examination, Rev. Messrs. A. Henkel and H. Goodman be a committee to conduct the examination, and that it commence at 11 o'clock to-day.

Inasmuch as the book, entitled the Christian Concordia, contains the acknowledged Symbols of the Evangelical Lutheran Church, and is extant only in the German and Latin languages, Dr. S. G Henkel requested this body to express their views as to the expediency of translating and publishing said work in the English language; and if deemed expedient, he proposed to procure a correct translation of it, and publish it in the English language, as soon as practicable. Whereupon it was

Resolved unanimously, That we consider it expedient that the Concordia be translated and published in the English language, and that the proposal of Dr. S. G. Henkel meets our entire approbation, and that we encourage him in his undertaking.

The examination of Messrs. Hancher and Crouse now took place, and after sustaining the examination to the satisfaction of Synod, it was unanimously

Resolved, That they be ordained to the office of Deacons, and that Rev. Messrs. J. Stirewalt and J. Killian be a committee to perform the ordination.

A recess was now given, and during the same an interesting and edifying ordination sermon was preached, in the German language, by the Rev. A. Henkel, from Eph. 6 : 10 to 18.

THURSDAY, 2 O'CLOCK, P. M.

Synod resumed business.

The ordination of Messrs. Hancher and Crouse now took place.

An invitation was then given to such young brethren as wished to become candidates for the ministry, to present themselves; whereupon Messrs. Jonathan Easterly and Socrates Henkel, presented themselves and were received into the care of the Synod as students of Theology.

The time and place for the next convention of Synod having been taken up for consideration, and the invitations from the different congregations being considered, it was

Resolved, That (God willing) the third Sunday of October, 1846, be the time, and St. Daniel's church, Catawba county, N. C. the place of the next convention of this Synod.

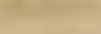
Resolved also, That a vote of thanks be returned to the congregations inviting us to hold the next session of Synod in their churches, for their kindness and affection they thus manifest towards us.

Resolved, That a vote of thanks be returned to the people of this vicinity for the kindness and hospitality extended to us during our stay among them.

Synod having now finished the business before it, the members once more united together in singing a hymn and addressing the Throne of Grace. May Jesus Christ, our Redeemer and Intercessor, continue his merciful dispensations towards us and our beloved congregations, and at last take us all home to himself, where we may join with the congregated millions of blood-bought souls, and the holy angels of God, in singing "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." AMEN.

H. WETZEL,

Secretary of the Evang. Luth. Tenn. Synod.



APPENDIX, No. 1.

PAROCHIAL REPORT FOR 1845.

Ministers.	BAPTISED. Infants.	Adults.	Slaves.	*Confirmed.*
Rev. A. Henkel,	49	2		9
" A. Miller,	88	10		15
" H. Goodman,	49	2	1	26
" J. Killian,	37		5	18
" C. G. Reitzel,	55	1	3	26
" J. Stirewalt,	57	1		12
" H. Wetzel,	26	1		22
" P. C. Henkel,	32	1		
" J. R. Peterson,	27	1		
" J. W. Hull,	72	7		
" J. M. Wagner,	9			
" W. Hancher,	125	6	2	41
" T. Moser,	16			
Total,	642	32	11	169

Inasmuch as our Parochial Report for the past Synodical year is very defective, the Secretary would take the liberty of calling the attention of his clerical brethren to the propriety of reporting in future also the number of their congregations respectively, the number of communicants, and the number of deaths in their congregations. It is thought that the mere mention of these things will suggest their propriety, as they are certainly as worthy of a report as those commonly reported.

APPENDIX, No. 2.

Contributions to the Twenty-Fifth session of Synod.

From Zion's Church,	Shenandoah,	Va.	$1 20
" St. Jacob's,	do	do	1 30
" Stoney Creek,	do	do	70
" Solomon's,	do	do	1 30
" New Market,	do	do	1 50
" St. Paul's,	Page,	do	60
" Steinberger's,	do	do	90
			$7 50

		Amount brought over,		$7 50
"	Hawksbill,	Page	Va.	1 50
"	Rader's,	Rockingham	do	2 12½
"	Pine church,	do	do	1 25
"	Armentrout's,	do	do	1 25
"	St. Jacob's,	do	do	2 00
"	Mill Creek,	Hardy	do	1 00
"	St. Paul's,	Augusta	do	1 10
"	Coiner's	do	do	4 62½
"	St. John's	do	do	1 50
"	McGaheysville,	Rockingham	do	1 00
"	Liberty,	Washington,	do	50
"	Buehler's	Sullivan,	Tenn.	1 37½
"	Emanuel's,	do	do	62½
"	Blue Spring & Sinking Spring,	Green	do	1 37½
"	Pilgrim's,	Carter	do	50
"	South Fork,	Sullivan	do	75
"	Zion's	do	do	50
"	Spangler's,	do	do	20
"	St. John's,	do	do	20
"	St. James',	Sevier	do	1 00
"	Solomon's,	Green	do	50
"	St. James	do	do	50
"	Lutheran Chapel,	Lincoln	N. C.	1 80
"	Salem,	Catawba,	do	1 30
"	Zion's	do	do	1 62½
"	Miller's,	do	do	1 10
"	St. Peter's,	do	do	1 10
"	Piny Grove,	do	do	1 10
"	Trinity,	do	do	1 10
"	St. John's,	do	do	80
"	St. Paul's,	do	do	1 20
"	Liberty,	do	do	1 30
"	White Haven,	Lincoln	do	60
"	Philadelphia,	do	do	1 70
"	Christ Church,	do	do	60
"	Beck's,	Davidson	do	2 20
"	Pilgrim's,	do	do	90
"	Emanuel's,	do	do	80
"	Richland,	Randolph	do	1 00
"	Coble's,	Guilford	do	70
"	Powel's Fort,		Va.	60
"	St. Martins,	Iredell	N. C.	1 00
"	Flat Rock,		do	20
"	St. Martins,		do	80
"	Rev. J, W. Hull,	- - - - - -		1 00
"	" J. Stirewalt,	- - - - - -		20
				$57 60

	Amount brought over	$57 60
From Rev.	A. Henkel,	20
" "	J. R. Moser,	40
" "	H. Goodman,	50
" "	J. Killian,	20
" "	A. Miller,	1 00
" "	C. G. Reitzel	20
" "	D. D. Swany,	20
" "	P. C. Henkel,	1 00
" "	J. R. Peterson,	30
" "	T Moser,	40
" "	H. Wetzel	50
" "	A. J. Fox,	20
" Mr.	Paul Henkel,	10
" "	R. Cogly,	20
" "	C. Staubus,	20
" "	J. Leonard,	20
" "	A. Costner,	60
" "	Wiley McGhinnes,	10
" "	A. Cook,	20
" "	Jacob Hawn,	50
" "	George Coughman,	25
	Total	$65 05

Four dollars and 83½ cents remained of the last year's contributions, and was granted to the Agent for his services.

REMARKS BY THE SECRETARY.

1. It were well if the congregations generally, in making up their contributions to Synod, would keep in view the propriety of enabling Synod to publish with the Minutes also an essay on some doctrinal subject. Much useful matter might in this way be placed in the hands of the Church, and at an expense comparatively small.

2. We often receive petitions from congregations praying Synod not to *remove* their Pastors from them. To this we would say, that we are always glad to hear that our congregations are satisfied with their ministers,—it is encouraging and cheering; but at the same time we would also say to such congregations, that we have no power to remove their ministers from them, and therefore any thing more than an expression of their satisfaction in this respect, is unnecessary.

Jacob S[illegible]

ECCLESIASTICAL ANNALS.

REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL LUTHERAN TENN. SYNOD,

DURING HER

Twenty-Fifth Session,

CONVENED AT

ZION'S CHURCH,

SHENANDOAH COUNTY, VA.

From the 6th to the 9th of October, 1845.

ALSO

A TREATISE ON INFANT BAPTISM,

BY

DR. MARTIN LUTHER.

SALEM:
PRINTED BY BLUM & SON.

1845.

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REPORT

Of the Transactions of the Evangelical Lutheran Tennessee Synod, during her twenty-fifth Session, held in Zion's Church, Shenandoah County, Va., from Monday the 6th to Thursday the 9th of October, 1845.

On Saturday previous to the meeting of Synod, divine worship was introduced by the Rev. C. G. Reitzel, who preached a sermon, in the German language, from Matt. 11 : 28. Rev. J. Killian followed, in the English language, with an interesting sermon from Rev. 2 : 10, (latter clause.) After which a number of persons were admitted to full communion by the solemn and impressive right of Confirmation. The congregation was then dismissed.

On Sunday, at an early hour, the congregation assembled again, and divine worship was opened by the Rev. H. Goodman, who preached a German discourse from John 5 : 39, 40. Rev. H. Wetzel followed, in the English language, with a sacramental sermon from Matt. 26 : 26, 27, 28. Confession and Absolution, as is customary in our Church, were then solemnized, and the ministers and others united with the congregation in the participation of the sacred Supper of the Lord, in commemoration of his sufferings and triumphant death. The solemnities of the day were closed with the divine benediction.

MONDAY, 9 O'CLOCK, A. M.

According to previous notice, the Ministers and Lay-Delegates assembled in the church, and the Synod was opened with singing and prayer.

The clerical catalogue being called, the following ministers were found to be in attendance:

PASTORS.	POST OFFICES.
Rev. A. Henkel,	New Market, Va.
" A. Miller,	Early Grove, N. C.
" H. Goodman,	Lexington, N. C.
" J. Killian,	Waynesborough, Va.
" C. G. Reitzel,	Flint Rock, N. C.
" J. Stirewalt,	New Market, Va.
" H. Wetzel,	Mount Solon, Va.

DEACONS.		POST OFFICES.
Mr.	P. C. Henkel,	Flint Rock, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	D. D. Swany,	New Market, Va.
"	T. Moser,	Flint Rock, N. C.

APPLICANTS.

Mr. James K. Hancher, from Tennessee:
" Thomas Crouse, from North Carolina.

The following ministers were absent:

PASTORS.		POST OFFICES.
Rev.	N. Bonham,	Pigeon River, N. C.
"	Geo. Easterly,	Warrensburg, Tenn.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown,	Cedarville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	A. J. Fox,	Gustavus, Tenn.
"	J. W. Hull,	Salisbury, N. C.
"	D. Forrester,	Newmansville, Tenn.

DEACONS.		POST OFFICES.
Mr.	J. Costner,	Hoylesville, N. C.
"	J. M. Wagner,	Blountsville, Tenn.
"	J. M. Shaver,	Ray's Store, Tenn.

APPLICANTS.

Messrs. Henry Mumpower, Moses Roberts, and Jacob B. Emmet.

The following Lay-Delegates presented their certificates of delegation, and were admitted as members of this convention of Synod.

Mr.	Philip Helsly, from this place.		
"	John Cauffman,	St. Jacob's church,	Shenandoah Co., Va.
"	Jonathan Miller,	Stony Creek,	do do
"	Adam Miller,	Solomon's church,	do do
Dr.	S. G. Henkel,	New Market,	do do
Mr.	Reuben Foltz,	St. Paul's,	Page Co., do
"	Jacob C. Kite,	Steinberger's & Hawksbill	do do
"	Daniel Sybert,	David's ch.,	Shenandoah Co., do
"	John Pence,	Pine ch.,	Rockingham Co., do
"	Isaac May,	Rader's ch.,	do do
"	Henry Armentrout,	Armentrout's,	do do
"	Wm. Earman,	St. Jacob's,	do do

APPLICANTS—*Continued.*

Mr.	Abraham Ketteman,	Mill Creek,	Hardy Co.,	Va.
"	Christian Staubus,	St. Paul's,	Augusta Co.,	do
"	Philip Coiner,	Coiner's,	do	do
"	David Summers,	St. John's,	do	do
"	J. K. Hancher,	Liberty, and Buehler's, Emanuel's, Blue Spring & Sinking Spring churches, Sullivan and Green counties, Tennessee.	Washington Co.,	do
"	Rufus Easterly,	St. James',	Sevier county, Tenn.	
"	Jonathan Easterly,	St. James' & Solomon's, Green Co., and Salem, Cocke county, Tenn.		do
"	Marcus H. Rudisill,	Salem & Lutheran Chapel, Catawba and Lincoln counties, N. C.		
"	Abraham Cook,	Zion's, St. Peter's, Miller's & Piny Grove, Catawba, North Carolina.		
"	Wm. S. Deal,	St. John's, St. Paul's, Hases, Catawba N.C.		
"	Emanuel Sifford,	Liberty and White Haven, Catawba and Lincoln, North Carolina.		
"	Ambrose Costner,	Beaverdam & Philadelphia, Lincoln N. C.		
"	Thomas Crouse,	Beck's, Pilgrim's, and Emanuel's Davidson, N. C., and Richland's, Coble's and School House churches, in Randolph, Guilford and Orange counties, N. C.		

The Synod was now organized, according to the Constitution, by electing a President, and the Rev H. Wetzel, *Secretary.*

The letters, petitions, &c, addressed to this Synod, were now called for by the President, and handed in, and referred to a committee to be classed and numbered.

Committee.—Rev. J. Killian, Rev. H Goodman, and Dr. S. G. Henkel.

A committee was also appointed to report on the unfinished business of last session of Synod.

Committee.—Messrs. P. C. Henkel and T. Moser.

A recess was now given, during which a sermon was preached in the English language, by Deacon P. C. Henkel, from John 3 : 5.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed business.

An election was now held for an Agent to receive the contributions to Synod, and to contract and pay for the printing of the minutes of the present convention, which resulted in the re-appointment of our former Agent, the Rev. H. Goodman.

The remainder of the day was spent in receiving the contributions and placing them in the hands of the Agent. (See contributions.)

Synod adjourned with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The absence of our brethren was now taken up and considered in connexion with Documents No. 1., (as handed in by the Committee) which contain the excuses for non-attendance.

The absence of the Rev. N. Bonham was unanimously excused, on account of his great age and infirmities.

Satisfactory reasons being assigned for the absence of Rev. Messrs. G. Easterly, Wm. Hancher, A. J. Brown and A. J. Fox, they were excused.

The reasons given by the Rev. J. R. Moser for his non-attendance at this session of Synod being deemed insufficient, he was not excused.

The absence of the Rev. J. W. Hull was also excused.

The absence of Deacons J. Costner, J. M. Wagner and J. M. Shaver, were also excused.

Synod was sorry to learn that our young friend, Applicant John Conelly, is no more. No particulars in reference to him having been communicated to Synod, consequently nothing but this brief notice appears.

The committee on the unfinished business of last Synod reported as follows:

We, the Committee appointed to report on the unfinished business of the last session of our Synod, having examined the Minutes, beg leave to submit the following:

1st. As it regards the Resolution concerning Messrs Forrester and Schoolfield, we recommend Synod to inquire whether they render satisfactory reasons to the present session of Synod for their inactivity.

2. In relation to the petitions 1, 2, 3, 4, 5, 6, 7, 8, 9, praying for ministerial labours, we recommend Synod to inquire whether they were attended to.

3. As it respects the Resolution requiring the Rev. Messrs A. Henkel and J. Stirewalt to procure something embracing the duties of church officers or elders, we recommend Synod to inquire whether it has been complied with.

Respectfully submitted.

P. C. HENKEL,
T. MOSER.

Resolved, That this report be accepted.

1. In reference to the first section of the above report, Synod was pleased to learn from a letter from Rev. D. Forrester, and from other sources, that there is a prospect of his being more active in the discharge of his official duties, in future. His absence excused.

2. Inasmuch as Mr. Daniel S. Schoolfield has failed to comply with the requisition of Synod, in neither personally appearing here, nor writing to Synod, therefore

Resolved, That his name be erased from our clerical catalogue, and that he be no longer a member of this Synod.

A recess was now given, during which an English sermon was preached by Deacon J. R. Peterson, from Acts 17 : 30.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

Concerning the second section of the report on unfinished business, Rev. H. Goodman and P. C. Henkel stated that they could not attend to the petitioners pointed out to them ; but it appears that the Rev. A. J. Fox and J. R. Peterson visited those referred to them.

As to the third section, Rev. Messrs. A. Henkel and J. Stirewalt stated that they have not been able to comply with the request to furnish the treatise referred to, but that they are willing to do all they can, and submit the manuscript to the next session of Synod.

The following Committee was appointed to report on the memorials and petitions (Documents No. 2) having reference to ministerial labours, &c. : Messrs. P. C. Henkel and J. R. Peterson.

On Documents No. 4, consisting of letters and petitions, the following brethren were appointed a committee to report to Synod :

Committee.—Rev. Messrs. A. Henkel, J. Killian, J. Stirewalt, Dr. S. G. Henkel, Mr. J. K. Hancher and Mr. Marcus H. Rudisill.

On motion of Dr. S. G. Henkel, seconded by the Secretary, it was

Resolved, That two copies of the Minutes of the present session of Synod be sent to each of the Old School Evangelical Lutheran Synods in the United States, not connected with the General Synod, as a token of respect.

Inasmuch as we have no newspaper published under our auspices, and as the Lutheran Standard, of Ohio, and the Lutherische Kirchenzeitung, of Pittsburg, Pa., are published by Old School Lutheran Synods, and have taken a stand against "new measures," a motion was made by Dr. S. G. Henkel, that we recommend said papers to our church members, and that a copy of our Minutes be sent to each of the editors of said papers.

After some discussion, the above motion was laid over until to-morrow morning, and Synod closed with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met, and was opened with singing and prayer.

Dr. Henkel's motion was now again called up.

After some further discussion on the subject, it was

Resolved, That inasmuch as this body is not sufficiently acquainted with the Lutheran Standard and Kirchenzietung, we defer an expression until the next session of Synod.

The committee on Documents No 4, now reported as follows:

We, the committee appointed to report on Documents No 4, beg leave to submit the following:

1st. Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory* body, and simply claims the right of imparting her useful advice, and employing the proper means for the purpose of promulgating the gospel of Jesus Christ; and inasmuch as a majority of his elders have held a meeting, and have investigated the charge alledged against him; and said meeting of elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him.

2. And whereas a charge has also been alledged against the Rev. J. W. Hull, we, in reference to this matter, would recommend the following, viz: That inasmuch as Mr. Hull has been acquitted by his elders, and as there yet seems to be some dissatisfaction in his congregations, and Mr. Hull manifests a desire to have a reconsideration, we would therefore recommend his congregations to re-examine the matter, and see if things cannot be amicably adjusted, and that the Rev. J. Killian attend to this matter; and in case the congregations succeed in deciding the matter, that we concur with them.

Respectfully submitted.

AMBROSE HENKEL,
JACOB KILLIAN,
JACOB STIREWALT,
J. K. HANCHER,
SAMUEL G. HENKEL,
MARCUS H. RUDISILL.

Resolved, unanimously, That this report be accepted and adopted.

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*As the term *advisory* does not convey a fair idea of our Synod, the reader is referred to the fourth Article of the Constitution of our Synod for the sense in which it is here employed. SECRETARY.

The committee on Documents No. 2, submitted the following report:

We, the committee appointed to report on the memorials and petitions, (Documents No. 2,) beg leave to submit the following:

No. 1. Is a memorial from Coiner's church, Augusta Co., Va., in which the memorialists express their satisfaction with their present Pastor, the Rev. J. Killian, and desire his continuance among them; and further desire that a doctrinal essay be annexed to our minutes, and also that the next session of Synod be held in their church.

No. 2. Is a memorial from St. John's church, Augusta Co., Va., in which the memorialists return thanks to Synod for the ministerial services of their present Pastor, the Rev. J. Killian, and wish his continuance among them.

No. 3. Is a memorial from Rader's church, Rockingham Co., Va., in which the memorialists express their satisfaction with the Pastoral services of the Rev. A. Henkel, and wish him to continue with them; also that they desire that an extract from Luther's works be appended to the minutes, and that when Synod is held again in Virginia, it be in their church.

No. 4. Is a memorial from St. Paul's church, Augusta Co. Va., expressive of the satisfaction of the memorialists with their present Pastor, the Rev. H. Wetzel.

No. 5. Is a memorial from St. Jacob's church, Rockingham Co., Va., of similar import; with this addition, that they wish Synod to meet more frequently in Virginia.

No. 6. Is a petition from Salem church, Cocke Co., Tenn., in which the petitioners pray, in a very pressing manner, that next session of Synod be held in their church, believing as they do, that much good would result therefrom. They promise to entertain Synod in a hospitable manner, convenient to the church.

No. 7. Is a petition from Solomon's church, Green Co., Tennessee, expressive of the satisfaction of the petitioners with the ministerial services of Rev. A. J. Fox, and also for the visits of the Rev. G. Easterly and Mr. Hancher. They desire Mr. Fox to locate among them, and pray that the next session of Synod convene in their church.

No. 8. Is a petition from Zion's church, Sullivan Co., Tennessee, returning thanks to Synod for ministerial services rendered them by the Rev. Wm. Hancher and others, and praying that Mr. Hancher continue to serve them, and that the next meeting of Synod be in Buehler's church, Sullivan, Tenn. But if not there, that it be held in Salem church, Cocke Co., Tenn.

No. 9. Is a petition from Buehler's church, Sullivan Co., Tenn., praying that the next session of Synod meet in their church, or else in Salem church, Cocke Co., Tenn.

Respectfully submitted.

J. R. PETERSON,
P. C. HENKEL.

Resolved, That this report be accepted.

In reply to the memorialists and petitioners, asking for a doctrinal essay to be appended to the minutes, it was

Resolved, That a treatise on Infant Baptism be annexed, and that Rev. Messrs. A. Henkel, J. Stirewalt and Dr. S. G. Henkel be a committee to furnish said treatise in the German and English languages.

An intermission was now given; and during the same an English sermon was delivered by Applicant J. K. Hancher, from Titus 2 : 14.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod again resumed its deliberations.

The petitions praying for ordinations were read, and then referred to the following

Committee.—Rev. C. G. Reitzel and Messrs. Philip Coiner and Jonathan Easterly.

The Synod adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

The committee on Documents No. 3. now submitted the following report:

We, the committee appointed to report on the petitions (Documents No. 3,) praying for ordination, beg leave to report that

No. 1, Is a petition from Mill Creek church, Hardy Co., Va., in which the petitioners give Deacon D. D. Swany a good recommendation, and pray Synod to examine him, and if he is found qualified, to ordain him to the office of Pastor. They also express their gratitude for services rendered them by Rev. A. Henkel, J. Stirewalt and D. D. Swany, and desire a continuance of the same.

No. 2. Is a petition from Armentrout's church, Rockingham Co., Va., also recommending Mr. Swany to the favorable notice of Synod, and praying that, if on examination, he be found qualified, he be ordained to the office of Pastor. They also express their satisfaction with their Pastor, the Rev. A. Henkel, and request that a doctrinal essay be appended to our minutes, and that the next session of Synod be held in one of their neighboring churches.

No. 3. Is a petition from Liberty church, Catawba Co., N. C., giving Deacon J. R. Peterson a good recommendation, and praying Synod to examine him, and if he is found qualified, to ordain him to the office of Pastor.

Nos. 4, 5. Are petitions from Lutheran Chapel, Lincoln Co., and Salem church, Catawba Co., N. C., of the same import.

No 6. Is a petition from Philadelphia church, Lincoln Co., N. C., of nearly the same import, with this addition: they desire the next session of Synod to be held in their church.

No. 7. Is a petition from Luther's church, Burke Co., N. C., in which the petitioners highly recommend Deacon P. C. Henkel, and pray Synod to examine and ordain him to the office of Pastor, if he is found qualified.

Nos. 8, 9. Are petitions from Beck's and Pilgrim's churches, Davidson Co., N. C., in which the petitioners give Mr. Thomas Crouse a good recommendation, and pray Synod to examine him, and if they find him qualified, to ordain him to the office of Deacon. They also express their satisfaction with their Pastor, the Rev. H. Goodman, and pray for the next session of Synod to be held among them.

Nos. 10, 11. Are petitions from Emanuel's church, Sullivan Co., Tenn., and Liberty church, Washington Co., Va., recommending Mr. J. K. Hancher to Synod, and praying for his examination and ordination to the office of Deacon. The petitioners also express their satisfaction with their Pastor, the Rev. Wm. Hancher, and pray that the next session of Synod be held among them.

No. 12. Is a petition from South Fork church, Sullivan Co., Tennessee, of the same import, with this addition: the petitioners invite others of our ministers to visit them.

No. 13. Is a petition from Miller's church, Knox Co., Tenn., praying for the examination and ordination of Deacon J. M. Shaver to the office of Pastor, and of Mr. J. K. Hancher to the office of Deacon. The petitioners also express their gratitude for services rendered them, and pray Synod to assist them in procuring a minister, and desire Synod to hold its next session in some one of their neighboring churches.

No. 14. Is a petition from Blue Spring church, Green Co., Tenn., praying for the examination and ordination of Mr. J. K. Hancher. The petitioners also state their satisfaction with their present Pastor, Rev. A. J. Fox, and pray that the next session of Synod be held in Salem church, Cocke Co., or in Buehler's church, Sullivan Co., Tenn.,

No. 15. Is a petition from Buehler's church, Sullivan Co., Tenn. The petitioners express their satisfaction with the ministerial services of Applicant J. K. Hancher, and pray Synod to examine him, and if he is deemed qualified, they recommend him to be ordained to the office of Deacon.

Respectfully submitted,

C. G. REITZEL,
PHILIP COINER,
JONATHAN EASTERLY.

Resolved, That this report be accepted.

In reply to petitions Nos. 1, 2., Synod would respectfully say, that inasmuch as Mr. Swany declines being ordained to the office of Pastor at the present session of Synod, we cannot comply with the wish of the petitioners.

Nor is Synod able to comply with petitions Nos. 3, 4, 5, 6, 7, inasmuch as Messrs. Peterson and Henkel also decline being examined and ordained at this meeting of Synod. Synod nevertheless believes and is satisfied that all these young brethren would sustain an examination with honour to themselves, and to the entire satisfaction of the Synod.

So much of petition No. 13, as has reference to the Pastoral ordination of Deacon J. M. Shaver, could not be attended to in consequence of Mr. Shaver's absence ; and so also the part calling on Synod for aid in procuring a minister, as Synod learned that Mr. Shaver will serve them.

In reference to petitions Nos. 8, 9, 10, 11, 12, 13, 14, 15, praying for the ordination of Messrs. Hancher and Crouse, it was

Resolved, That inasmuch as they are willing to submit to an examination, Rev. Messrs. A. Henkel and H. Goodman be a committee to conduct the examination, and that it commence at 11 o'clock to-day.

Inasmuch as the book, entitled the Christian Concordia, contains the acknowledged Symbols of the Evangelical Lutheran Church, and is extant only in the German and Latin languages, Dr. S. G Henkel requested this body to express their views as to the expediency of translating and publishing said work in the English language ; and if deemed expedient, he proposed to procure a correct translation of it, and publish it in the English language, as soon as practicable. Whereupon it was

Resolved unanimously, That we consider it expedient that the Concordia be translated and published in the English language, and that the proposal of Dr. S. G. Henkel meets our entire approbation, and that we encourage him in his undertaking.

The examination of Messrs. Hancher and Crouse now took place, and after sustaining the examination to the satisfaction of Synod, it was unanimously

Resolved, That they be ordained to the office of Deacons, and that Rev. Messrs. J. Stirewalt and J. Killian be a committee to perform the ordination.

A recess was now given, and during the same an interesting and edifying ordination sermon was preached, in the German language, by the Rev. A. Henkel, from Eph. 6 : 10 to 18.

THURSDAY, 2 O'CLOCK, P. M.

Synod resumed business.

The ordination of Messrs. Hancher and Crouse now took place.

An invitation was then given to such young brethren as wished to become candidates for the ministry, to present themselves; whereupon Messrs. Jonathan Easterly and Socrates Henkel, presented themselves and were received into the care of the Synod as students of Theology.

The time and place for the next convention of Synod having been taken up for consideration, and the invitations from the different congregations being considered, it was

Resolved, That (God willing) the third Sunday of October, 1846, be the time, and St. Daniel's church, Catawba county, N. C. the place of the next convention of this Synod.

Resolved also, That a vote of thanks be returned to the congregations inviting us to hold the next session of Synod in their churches, for their kindness and affection they thus manifest towards us.

Resolved, That a vote of thanks be returned to the people of this vicinity for the kindness and hospitality extended to us during our stay among them.

Synod having now finished the business before it, the members once more united together in singing a hymn and addressing the Throne of Grace. May Jesus Christ, our Redeemer and Intercessor, continue his merciful dispensations towards us and our beloved congregations, and at last take us all home to himself, where we may join with the congregated millions of blood-bought souls, and the holy angels of God, in singing "Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God." AMEN.

H. WETZEL,
Secretary of the Evang. Luth. Tenn. Synod.

APPENDIX, No. 1.

PAROCHIAL REPORT FOR 1845.

Ministers.	BAPTISED. Infants.	Adults.	Slaves.	*Confirmed.*
Rev. A. Henkel,	49	2		9
" A. Miller,	88	10		15
" H. Goodman,	49	2	1	26
" J. Killian,	37		5	18
" C. G. Reitzel,	55	1	3	26
" J. Stirewalt,	57	1		12
" H. Wetzel,	26	1		22
" P. C. Henkel,	32	1		
" J. R. Peterson,	27	1		
" J. W. Hull,	72	7		
" J. M. Wagner,	9			
" W. Hancher,	125	6	2	41
" T. Moser,	16			
Total,	642	32	11	169

Inasmuch as our Parochial Report for the past Synodical year is very defective, the Secretary would take the liberty of calling the attention of his clerical brethren to the propriety of reporting in future also the number of their congregations respectively, the number of communicants, and the number of deaths in their congregations. It is thought that the mere mention of these things will suggest their propriety, as they are certainly as worthy of a report as those commonly reported.

APPENDIX, No. 2.

Contributions to the Twenty-Fifth session of Synod.

From Zion's Church,	Shenandoah,	Va.	$1 20
" St. Jacob's,	do	do	1 30
" Stoney Creek,	do	do	70
" Solomon's,	do	do	1 30
" New Market,	do	do	1 50
" St. Paul's,	Page,	do	60
" Steinberger's,	do	do	90
			$7 50

		Amount brought over,		$7 50
"	Hawksbill,	Page	Va.	1 50
"	Rader's,	Rockingham	do	2 12½
"	Pine church,	do	do	1 25
"	Armentrout's,	do	do	1 25
"	St. Jacob's,	do	do	2 00
"	Mill Creek,	Hardy	do	1 00
"	St. Paul's,	Augusta	do	1 10
"	Coiner's	do	do	4 62½
"	St. John's	do	do	1 50
"	McGaheysville,	Rockingham	do	1 00
"	Liberty,	Washington,	do	50
"	Buehler's	Sullivan,	Tenn.	1 37½
"	Emanuel's,	do	do	62½
"	Blue Spring & Sinking Spring,	Green	do	1 37½
"	Pilgrim's,	Carter	do	50
"	South Fork,	Sullivan	do	75
"	Zion's	do	do	50
"	Spangler's,	do	do	20
"	St. John's,	do	do	20
"	St. James',	Sevier	do	1 00
"	Solomon's,	Green	do	50
"	St. James	do	do	50
"	Lutheran Chapel,	Lincoln	N. C.	1 80
"	Salem,	Catawba,	do	1 30
"	Zion's	do	do	1 62½
"	Miller's,	do	do	1 10
"	St. Peter's,	do	do	1 10
"	Piny Grove,	do	do	1 10
"	Trinity,	do	do	1 10
"	St. John's,	do	do	80
"	St. Paul's,	do	do	1 20
"	Liberty,	do	do	1 30
"	White Haven,	Lincoln	do	60
"	Philadelphia,	do	do	1 70
"	Christ Church,	do	do	60
"	Beck's,	Davidson	do	2 20
"	Pilgrim's,	do	do	90
"	Emanuel's,	do	do	80
"	Richland,	Randolph	do	1 00
"	Coble's,	Guilford	do	70
"	Powel's Fort,		Va.	60
"	St. Martins,	Iredell	N. C.	1 00
"	Flat Rock,		do	20
"	St. Martins,		do	80
"	Rev. J, W. Hull, - - - - - -			1 00
"	" J. Stirewalt, - - - - - -			20
				$57 60

		Amount brought over	$57 60
From Rev.	A. Henkel,		20
" "	J. R. Moser,		40
" "	H. Goodman,		50
" "	J. Killian,		20
" "	A. Miller,		1 00
" "	C. G. Reitzel		20
" "	D. D. Swany,		20
" "	P. C. Henkel,		1 00
" "	J. R. Peterson,		30
" "	T Moser,		40
" "	H. Wetzel		50
" "	A. J. Fox,		20
" Mr.	Paul Henkel,		10
" "	R. Cogly,		20
" "	C. Staubus,		20
" "	J. Leonard,		20
" "	A. Costner,		60
" "	Wiley McGhinnes,		10
" "	A. Cook,		20
" "	Jacob Hawn,		50
" "	George Coughman,		25
		Total	$65 05

Four dollars and 83½ cents remained of the last year's contributions, and was granted to the Agent for his services.

REMARKS BY THE SECRETARY.

1. It were well if the congregations generally, in making up their contributions to Synod, would keep in view the propriety of enabling Synod to publish with the Minutes also an essay on some doctrinal subject. Much useful matter might in this way be placed in the hands of the Church, and at an expense comparatively small.

2. We often receive petitions from congregations praying Synod not to *remove* their Pastors from them. To this we would say, that we are always glad to hear that our congregations are satisfied with their ministers,—it is encouraging and cheering; but at the same time we would also say to such congregations, that we have no power to remove their ministers from them, and therefore any thing more than an expression of their satisfaction in this respect, is unnecessary.

N. Trott 1111
A. Botch 1

REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL Lutheran Tenn. Synod

DURING ITS TWENTY-SIXTH SESSION,

HELD IN

DANIEL'S CHURCH, CATAWBA, N. C:

From Monday the 19th to Saturday the 24th October, 1846.

SALEM:
PRINTED BY BLUM & SON.

1846.

REPORT.

Pursuant to previous adjournment, the members of the Evangelical Lutheran Tennessee Synod convened at Daniel's Church, Catawba, N. C., on Saturday, October 17, 1846. Divine Service was introduced by Deacon T. Moser; who preached an English sermon, from John 5 : 25; and was followed by Pastor Wm. Hancher, who preached in the English language, from John 4. 35—39.

On Lord's Day, a large concourse of people having assembled, Pastor C. G. Reitzel preached in the church, from I Cor. 11. 28 29; and, at the same time, Deacon P. C. Henkel preached in the English language, at a stand erected in an adjoining grove, from Luke 7, 47. Then Pastor J. Stirewalt preached an interesting and edifying sermon, in the English language, from Luke 22. 19, 20; after which confession and absolution were solemnized and the Sacrament administered to 189 communicants.

During the protracted exercises of the day, a deep solemnity seemed to pervade the minds of all; and it is hoped that much good was done in the name of our Divine Redeemer.

MONDAY, 9 O'CLOCK, A. M.

Synod was opened by singing and prayer.

The following members were found to be in attendance:

Pastor	A. Miller,	Early Grove, N. C.
"	Wm Hancher,	Blountville, Ten.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Stirewalt,	New Market, Va.
"	C. G. Reitzel,	Flint Rock, N. C.
"	J. W. Hull,	Clear Creek, do
Deacon	J. M. Shaffer,	Eave Mills, Ten.
"	P. C. Henkel,	Flint Rock, N. C.
"	J. R. Peterson,	Lincolnton, do
"	T. Moser,	Rockville, S, C.
"	J. M. Wagner,	Killian's Mills, N. C.
"	J. K. Hancher,	Greenville, Ten.
"	T. Crouse,	Lexington, N. C.

LAY-DELEGATES.

Mr. Jacob Kistler, from the place.			
" Peter Seaboch,	Trinity Church,	Catawba	N. C.,
" John Shuford,	Grace do	do	do
" Michæl Link,	Zion's do	do	do
" Abram Cook,	Miller's do	do	do
" Laban M. Fox,	St. Peter's do	do	do
" Ephraim Shell,	St. John's do	do	do

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LAY-DELEGATES—*Continued.*

Mr. Daniel Rader,	St. Paul's church,	Catawba,	N. C.
" John Hass,	Hasses do	do	do
" Jacob Killian,	Salem do	do	do
" Alex. Davis,	White Haven do	Lincoln	do
" Moses H. Rhyne,	Lutheran Chappel,	do	do
" Jacob Plonk,	Philadelphia church,	do	do
" Jacob Aderhold,	Beaverdam do	do	do
" John Cloninger,	Christ's do	do	do
" Jacob Lael,	Luther's do	Burke,	do
" George Deal	Friendship do	Caldwell,	do
" Wm. M. Troutman,	St. Martin's do	Iredell	do
" Philip Fry,	Stand near Bethany	do	do
" Philip Condor,	Morning Star ch.	Mecklenburg,	do
" Simon H. Efird,	St. Martin's do	Stanly,	do
" John Moretz,	Jackson's do	Ashe,	do
" Michæl Filler's,	Solomon's do	Greene,	Ten.
" Michæl Neas,	St. James' do	do	do
" John Coble,	Blue Spring and Sinking Spring	do	do
" John Eisenhauer,	Salem do	Cocke,	do
" Wm. Green,	Emanuel's do	Sullivan	do
" Wm. H. Dickson,	New Hope do	do	do
" John Seneker,	Zion's do	do	do
" James Droke,	South Fork do	do	do
" Wm. Greer,	Pilgrim's do	Carter	do
" Christian Long,	St. John's do	Blount	do
" John Sane,	Spangler's do	Knox	do
" Elisha Fleenor,	North Fork do	Washington,	Va.
" Peter Mumpower,	Liberty do	do	do
" Noah J. Henkel,	Armentrout's, Rader's Rockingham,—New Market & Pine churches, Shenandoah, Va.		
" Joseph Foltz,	Zion's, Miller's Schoolhouse, St. Jacob's and Solomon's churches, Shenandoah Virginia.		
" Hiram Kite,	Stoneberger's,	Page	do
" Martin Plyler,	Bethlehem,	Lancaster,	S. C.

The following Ministers were absent:

Pastor N. Bonham,	Pigeon River, N. C.
" George Easterly,	Warrensburg, Tenn.
" A. Henkel,	New Market, Va.
" D. Forrester,	Newmansville, Tenn.
" H. Goodman,	Lexington, N. C.
" A. J. Brown,	Cedarville, Tenn.
" J. Killian,	Waynesboro, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Wetzel,	Mount Solon, Va.
Deacon J. Costner,	Hoylesville, N. C.
" D. D. Swany,	Hoylesville, Va.

Synod was organized by electing a President and Secretary.

During a recess, Deacon J. K. Hancher preached an English sermon from John 1. 14; after which Synod resumed business.

Mr. J. G. Miller, a member of father Bonham's charge, now appeared and was received as an advisory member of Synod.

The different papers intended for Synod were then called for, and the following committees appointed:

1st Committee.—Rev. T. Moser, P. C. Henkel and Mr. J. Killian, to class and number the papers of Synod.

2nd Committee.—Rev. Wm. Hancher and C. G. Reitzel, to report on the unfinished business of last session of Synod.

3rd Committee.—Rev. J. R. Moser and J. R. Peterson, to report on minutes.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Mr. J. Byerly appeared as delegate from Emanuel's church, Davidson, N. C., and also W. W. McGinnas, from Hebron, Lincoln, N. C.

Committee No. 1, now handed in the papers of Synod classed and numbered, and were discharged.

REPORT OF COMMITTEE NO. 2.

We, the Committee appointed to report on the unfinished business of the last session of Synod, refer—

1—to page 8—"Report on documents No. 4;" and recommend that Synod inquire whether the requisitions of the Resolution of that report have been complied with.

2--We refer to page 7 and 8; and recommend Synod to take the subject of the Lutheran Standard and Lutherische Kirchenzeitung into consideration.

Respectfully submitted.

WM. HANCHER,
C. G. REITZEL.

Report accepted.

REPORT OF COMMITTEE NO. 3.

We, the Committee appointed to report on minutes, submit the following:

No. 1, are the proceedings of the first and second sessions of the Pittsburg Synod of the Evangelical Lutheran Church, which convened at Pittsburg, Pa., January 15; and at Shippensville, Clarion Co., Pa., June 5, 1845.

The officers are Pastor M. J. Steck, President; Pastor W. A. Passavant, Secretary; and Mr. G. Weyman, Treasurer.

Number of ministers, 15; Congregations, 50; Communicants, 3473.

The Constitution of Synod is appended to the minutes.

No 2, are the minutes of the eighth session of the Western District Synod, of the Evangelical Lutheran Church of Ohio, convened in Tiffin, Seneca Co., Ohio, on June 6—10, 1846.

Officers: Pastor J. Gruber, President; Pastor J. J. Beilharz, Secretary; Pastor W. F. Lehman, Treasurer. Number of ministers, 35; Congregations, 90; Communicants, 9281.

The brethren of Ohio warmly recommend to us the Lutheran Standard; and also call our attention to a German religious paper, which they expect soon to establish.

Your committee refer the subject to the consideration of Synod.

Respectfully submitted.

J. R. MOSER,
J. R. PETERSON.

Report accepted.

The excuses of absent ministers were then considered:

In consequence of severe bodily affliction, father Bonham was unable to attend Synod, it was therefore unanimously

Resolved, That he be excused; and that we heartily sympathize with him in his present afflictions; and that father Bonham be assured that he has an interest in the prayers of his brethren.

In consequence of the precarious state of health of father A. Henkel, it was unanimously Resolved, that his absence be excused.

Because of bodily indisposition, father G. Easterly was unable to attend Synod; therefore it was unanimously Resolved that his absence be excused.

Br. H. Goodman being prevented by sickness from attending our present session of Synod, was excused.

Brother D. Forester having failed to render an excuse for his non-attendance at this session of Synod; it was Resolved, that he be not excused; and that this body earnestly admonish him to greater diligence in his office; and that he is hereby called upon to render to our next session of Synod an excuse for his present course of inactivity.

During a recess, which was then given, Deacon J. M. Shaffer preached an English discourse, from Eph. 2. 8. After which Synod resumed business,

Inasmuch as brother J. Killian failed to render an excuse for his non-attendance at the present session of Synod, it was unanimously Resolved, that he be not excused.

The excuse of brother A. J. Brown being deemed insufficient, he was not excused.

The excuse of brother H. Wetzel being considered sufficient, he was excused.

In consequence of bodily indisposition, brother A. J. Fox could not attend Synod; he was therefore unanimously excused.

In consequence of sickness, Deacon J. Costner did not attend Synod; he was excused.

Because Deacon D. D. Swany failed to render an excuse for his non-attendance, he was not excused.

4th Committee.—The following Committee, viz: Messrs. P. C. Henkel, T. Moser, J. M. Wagner, Wm. Greer and J. Shuford, was appointed to make extracts of the papers of Synod and report to-morrow morning.

Adjourned with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

On motion, it was Resolved, that brother T. Crouse be our Agent to contract and pay for the printing of the minutes of our present session.

Committee No. 4 handed in the extracts of the papers of Synod, and was discharged.

On motion, it was Resolved, that inasmuch as matters of the greatest importance engross the attention of Synod at our present session, that the subject of the Lutheran Standard and Lutherische Kirchenzeitung, cannot receive much attention from us at this time. We nevertheless believe, that those Periodicals may be very profitably read; and therefore recommend that all such persons as are desirous of patronizing a religious paper, give their patronage to those papers.*

The report of Committee No. 2. Sec. 1, relative to the charge against the Rev. A. Miller, was then taken up; and the remainder of the forenoon session was occupied in discussing that subject.

AFTERNOON, 1 O'CLOCK.

After a recess of half an hour, Synod resumed the discussion, which continued till evening; when Synod adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened by singing and prayer; and the discussion of the previous day was resumed.

On motion, it was Resolved, that Mr. W. W. McGinnas be appointed to give a relation of all the circumstances relative to the charge against the Rev. A. Miller.

AFTERNOON, 1 O'CLOCK.

After a short recess, Mr. McGinnas proceeded to give the relation as required: after which it was

Resolved, That the requisitions of the resolution of that report were not complied with.

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*The Standard is edited by the Rev. C. Speelman, Columbus, Ohio; and the Kirchenzeitung is published in Pittsburg, Pa. SECRETARY.

Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended.

Mr. Michæl Rudisill, an Elder of St. Paul's church, Catawba N. C. and also Messrs. Ephraim Shell, Daniel Rader and John Hass likewise withdrew themselves, with their respective congregations which they represented.

Under existing circumstances, br. J. W. Hull voluntarily asked a suspension from the exercise of ministerial functions, until his difficulties be adjusted.

Resolved, That brother Hull's request be granted.

Brother Hull then asked permission to be absent during the remainder of this session; which was granted.

Closed with singing and prayer.

FRIDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Brother A. J. Fox having so far recovered as to be able to travel, appeared and took his seat among us.

The papers of Synod were then considered.

CLASS I.

Nos. 1, 2, 3, 4, are petitions from Salem and Liberty churches, Catawba, and Philadelphia and Lutheran Chapel, Lincoln, N. C., praying for the Pastoral ordination of Deacon J. R. Peterson.

Nos. 5, 6, 7, 8, are petitions from Luther's church, Burke; Christ's church, Lincoln; Friendship, Caldwell; and Grace, Catawba, N. C., praying for the pastoral ordination of Deacon P. C. Henkel.

Nos. 9, 10, 11, 12, are petitions from Blue Spring, Sinking Spring, and Solomon's churches, Greene Co; and Salem church, Cock, Ten., praying for the pastoral ordination of Deacon J. K. Hancher.

Nos. 13, 14, 15, 16, 17, are petitions from Miller's and Spangler's churches, Knox; St. John's, Blount; and St. Paul's and St. Mary's churches, Monroe and McMinn Cos., Ten., praying for the pastoral ordination of Deacon J. M. Shaffer. No. 15 also pray that the Christian Concordia be published in the English Language, as soon as possible.

No. 18, is a petition from Hebron church, Lincoln, N. C., praying for the pastoral ordination of Deacon J. M. Wagner.

No. 19, is a petition from Zion's church, Sullivan, Ten., praying for the pastoral ordination of Deacons J. K. Hancher, J. M. Wagner and J. M. Shaffer. They also render their thanks for the ministerial services of their Pastor, William Hancher.

No. 20, is a verbal petition by Mr. Jacob Aderhold, from Beaverdam church, Lincoln N. C., praying for the pastoral ordination of Deacons P. C. Henkel and J. R. Peterson, and the ministerial services of one of those brethren.

Deacons J. K. Hancher and J. M. Wagner, having declined submitting to an examination, the petitions 9, 10, 11, and 18, 19, cannot be granted.

Resolved, That the examination of Deacons J. R. Peterson, P. C. Henkel and J. M. Shaffer, take place to-morrow; and that pastors Wm. Hancher and A. J. Fox be appointed to conduct the examination.

CLASS II.

Nos. 1, 2, are petitions from Daniel's and Trinity churches, Catawba, N. C., praying for the ministerial services of br. P. C. Henkel.

No. 3, is a petition from Phanuel's church, Rowan, N. C., praying for the ministerial services of some one of the brethren.

No. 4, is a petition from various churches in Lexington District, S C. stating that they have been served during the past year by br. T. Moser, in connection with their pastor, G. Dreher; and pray for a continuance of br. Moser's services, or those of some other minister of our body.

No. 5, is a verbal petition by Mr. John Moretz, from Jackson's church, Ashe, N. C., praying for ministerial services; also that the next session of Synod be held in their church.

Resolved, That brn. P. C. Henkel and J. R. Peterson visit the petitioners No. 5; also others of the brethren, if practicable.

Resolved, That all other petitioners praying for ministerial services, be attended to, if practicable.

CLASS III.

No. 1, is a memorial from Zion's Church, Shenandoah, Va., rendering thanks for the ministerial services of their pastor, J. Stirewalt, and desire his continuance among them. They also pray that the next session of Synod be held in some church in that section.

No. 2, is a memorial from St. Jacob's church, Shenandoah, Va., of similar import; praying that the next session of Synod be held in their church.

No. 3, is a memorial from Solomon's church, Shenandoah, Va., of similar import.

No. 4, is a memorial from Miller's Schoolhouse, Shenandoah, Va., of similar import; also wishing that something edifying be appended to our minutes.

No 5, is a memorial from Mill Creek church, Hardy, Va. expressive of their satisfaction with their present pastors, A. Henkel and J. Stierwalt; and wishing them to continue among them.

No. 6, is a memorial from Armentrout's church, Rockingham, Va., expressing their satisfaction with their present pastor, A. Henkel, and believing as they do that much good resulted from the publication of Dr. Luther's letter on Anabaptism, they desire that something on regeneration should be appended to the minutes of our present session.

No. 7, is a memorial from Pine church, Shenandoah, Va., returning thanks for ministerial services rendered them by their present pastor, A. Henkel; and desiring his continuance among them. They also wish that something useful be appended to our minutes; and that Synod procure something on church discipline.

No. 8, is a memorial from Rader's Church, Rockingham, Va., desiring that something edifying be appended to our minutes.

No. 9, is a memorial from St. John's church, Augusta, Va., expressing their satisfaction with their pastor, J. Killian, and desiring his continuance among them.

No. 10, is a memorial from Koiner's church, Augusta, Va., recommending Synod to have more regard to the literary qualifications of young men, who are desirous of entering the ministry; and directing the attention of this body to the propriety of establishing a literary institution.

Closed with singing and prayer.

SATURDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Nos. 11, 12, 13, 14, 15, 16, are memorials from St. Martin's, Iredell; St. Martin's, Stanly; Mt. Moriah, Rowan; Morning Star, Mecklenburg; and a stand near Bethany, Iredell, N. C., and Bethlehem church, Lancaster, S. C., in which the memorialists express their satisfaction with the services of their pastor, J. W. Hull, and desire his continuance among them. They also recommend Mr. Adam Efird, as a man of good moral character, and wish him to be received under the care of this body as a student of Theology. No 12 also desire that some doctrinal essay be appended to our minutes.

No 17, is a memorial from St. Peter's and Phanuel's churches, Rowan, N. C., expressing their dissatisfaction with the past conduct of their former Pastor, J. W. Hull, and pray that his case be taken into consideration. (See resolution page 7 on this subject.)

No. 18, is a memorial from St. Jacob's church, Rockingham Va., expressive of their satisfaction with their Pastor, H. Wetzel.

Nos. 19, 20, 21, 22, 23, are memorials from New Hope, Emanuel's, and South Fork churches, Tenn., and Liberty and North Fork, Va., in which the memorialists express their satisfaction with their present Pastor, Wm. Hancher, and desiring his continuance among them. They also pray that the next session of Synod be held in one of their churches.

Nos. 24, 25, are letters from applicants Mumpower and Emert, stating the reasons of their absence from our present session of Synod.

No. 26, is a memorial from the Lutheran church, in Jacksonville, Alabama, in which the memorialists urge the adoption of some efficient plan to promote the translation and circulation of more of the works of Dr. Martin Luther; believing that it would be of much general utility

to the church, and advantage to all young ministers in particular. They also suggest the propriety of publishing a religious periodical by some member of our Synod. They also state that they have for some time been reading the Lutheran Standard, and "*cheerfully say, that whilst they find in it much to approve, they find but little to condemn; and ardently hope it may ere long be, what it purports to be, the Lutheran Standard.*" They also express their satisfaction with their present pastor, A. J. Fox, and pray for his continuance among them.

No. 27, is a memorial from St. James' church, Greene, Tenn., rendering thanks for the ministerial services of pastor G. Easterly, and desiring his continuance among them.

Inasmuch as brn. A. Henkel and J. Stirewalt failed to submit a compilation of the duties of church officers to our present session of Synod; and seeing that the publication of something on that subject is anxiously desired, both by the ministers and lay-men of our church, it was therefore

Resolved, That brn. Henkel and Stirewalt be again requested to collect scriptural rules for the government of our churches; and that the brethren furnish all possible aid.

The time and place of holding the next session of Synod were then taken into consideration. Invitations were received from Blue Spring and Solomon's churches, Green Co., Buehler's, Newhope and Emanuel's churches, Sullivan, and Salem, Cocke Co., Tenn., and from Liberty Creek and Pine churches, Shenandoah, and Rader's, Rockingham, Va.; also from Jackson's church, Ashe, N. C.

After considering the subject, it was

Resolved, That the next session of our Synod be held in Buehler's Church, Sullivan Co., Tenn., 2 miles S. W. of Paperville; and convene (God willing) on Saturday before the first Sunday of October next.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED. INFANTS.	BAPTIZED. ADULTS.	CONFIRMED.
Rev. A. Henkel,	31	1	
" Wm. Hancher,	103	6	49
" J. Stirewalt,	64	3	60
" A. J. Fox, 2 years	106	5	91
" C. G. Reitzel,	45	2	35
" P. C. Henkel,	48		
" J. R. Peterson,	33		
" J. M. Shaffer,	42	3	
" J. M. Wagner,	30	4	
" J. K. Hancher,	18		
" T. Crouse,	3	2	
Total,	523	26	235

The following contributions were handed in to defray the expenses of printing the minutes of the present session of Synod.

Salem Church,	N. C.	$1 30	Hawksbill,	Va.	2 34¾
Philadelphia,	do	60	Stineberger's,	do	1 25
St. Martin's,	do	1 20	Solomon's,	do	25
St. Peter's,	do	70	St. David's,	do	30
Daniel's,	do	1 10	Zion's,	do	65
Luther's,	do	20	St. Jacob's,	do	1 00
Emanuel's,	do	80	Stony Creek,	do	1 87½
White Haven,	do	50	Mill Creek,	do	1 00
Beck's,	do	1 60	Rev. J. Stirewalt,		40
Trinity,	do	70	" A. Henkel,		25
Zion's,	do	1 60	" J. Killian,	do	4 00
Miller's,	do	56	" H. Wetzel,		1 00
Near Bethany,	do	20	Mr. J. Foltz,	do	25
Beaverdam,	do	50	" John Shutter's,		25
Hebron,	do	20	" Noah J. Henkel,		6 10
St. Martin's,	do	40	" J. G. Miller,	N. C.	20
Friendship,	do	30	" Jacob Arndt	do	70
Lutheran Chapel,	do	1 00	" Michæl Rudisill,		10
Morning Star,	do	70	Rev. J. W. Hull,	do	20
Jackson's,	do	30	" H. Goodman,	do	1 00
Bethlehem,	S. C.	50	" C. G. Reitzel,	do	20
Solomon's,	Tenn.	1 00	" T. Crouse,	do	80
Salem,	do	1 00	" J. R. Peterson,	do	50
Pilgrim's	do	30	" J. R. Moser,	do	50
Liberty,	do	40	" P. C. Henkel,	do	50
South Fork,	do	80	" J. M. Shaffer,	Tenn.	1 10
St. James',	do	1 50	" J. M. Wagner,	N. C.	20
New Hope,	do	50	" J. K. Hancher,	Tenn.	20
Emanuel's,	do	1 00	" William Hancher,	do	40
St. John's,	do	40	Mr. John Coble,	do	1 30
Zion's,	do	60	Rev. A. J. Fox,	Ala.	20
Spangler's,	do	50	Rev. T. Moser,	S. C.	5 00
Jacksonville,	Ala.	80			
				Amount	$57 78¼

Inasmuch as our contributions this year are insufficient to defray the expense of appending a doctrinal essay to our minutes, it was resolved that nothing of the kind can be published with the present minutes.

Mr. Adam Efird now made application, and was received under the care of this body as a student of Theology.

Resolved, That the minutes of our present session be published in the German and English languages; and that two copies of the same be sent to every Old School Lutheran Synod in the United States.

The examination of Deacons J. R. Peterson, P. C. Henkel, and

J. M. Shaffer, now took place: and they having sustained the examination to the satisfaction of Synod, it was

Resolved, That they be ordained pastors.

Whereupon they were solemnly set apart to that office, by the imposition of hands and prayer, by brn. Wm. Hancher and A. J. Fox.

On motion, it was

Resolved, That a vote of thanks be given to the people of this vicinity, for the kind hospitality with which the members of Synod were entertained during their protracted stay among them.

The business of the present session having been transacted, the members of Synod united in singing a hymn of praise, and offering up their supplications to a Throne of Grace, imploring the blessings of God upon the transactions in which they had mutually participated.

J. R. MOSER, *Secretary.*

REPORT

OF THE

TRANSACTIONS

OF THE

EVANGELICAL
Lutheran Tenn. Synod

DURING ITS TWENTY-SIXTH SESSION,

HELD IN

DANIEL'S CHURCH, CATAWBA, N. C:

From Monday the 19th to Saturday the 24th October, 1846.

SALEM:
PRINTED BY BLUM & SON.

1846.

REPORT.

Pursuant to previous adjournment, the members of the Evangelical Lutheran Tennessee Synod convened at Daniel's Church, Catawba, N. C., on Saturday, October 17, 1846. Divine Service was introduced by Deacon T. Moser; who preached an English sermon, from John 5 : 25; and was followed by Pastor Wm. Hancher, who preached in the English language, from John 4. 35—39.

On Lord's Day, a large concourse of people having assembled, Pastor C. G. Reitzel preached in the church, from I Cor. 11. 28 29; and, at the same time, Deacon P. C. Henkel preached in the English language, at a stand erected in an adjoining grove, from Luke 7, 47. Then Pastor J. Stirewalt preached an interesting and edifying sermon, in the English language, from Luke 22. 19, 20; after which confession and absolution were solemnized and the Sacrament administered to 189 communicants.

During the protracted exercises of the day, a deep solemnity seemed to pervade the minds of all; and it is hoped that much good was done in the name of our Divine Redeemer.

MONDAY, 9 O'CLOCK, A. M.

Synod was opened by singing and prayer.

The following members were found to be in attendance:

Pastor	A. Miller,	Early Grove, N. C.
"	Wm Hancher,	Blountville, Ten.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Stirewalt,	New Market, Va.
"	C. G. Reitzel,	Flint Rock, N. C.
"	J. W. Hull,	Clear Creek, do
Deacon	J. M. Shaffer,	Eave Mills, Ten.
"	P. C. Henkel,	Flint Rock, N. C.
"	J. R. Peterson,	Lincolnton, do
"	T. Moser,	Rockville, S. C.
"	J. M. Wagner,	Killian's Mills, N. C.
"	J. K. Hancher,	Greenville, Ten.
"	T. Crouse,	Lexington, N. C.

LAY-DELEGATES.

Mr. Jacob Kistler,	from the place.		
" Peter Seaboch,	Trinity Church,	Catawba	N. C.,
" John Shuford,	Grace do	do	do
" Michael Link,	Zion's do	do	do
" Abram Cook,	Miller's do	do	do
" Laban M. Fox,	St. Peter's do	do	do
" Ephraim Shell,	St. John's do	do	do

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LAY-DELEGATES—*Continued.*

Mr. Daniel Rader,	St. Paul's church,	Catawba,	N. C.
" John Hass,	Hasses do	do	do
" Jacob Killian,	Salem do	do	do
" Alex. Davis,	White Haven do	Lincoln	do
" Moses H. Rhyne,	Lutheran Chappel,	do	do
" Jacob Plonk,	Philadelphia church,	do	do
" Jacob Aderhold,	Beaverdam do	do	do
" John Cloninger,	Christ's do	do	do
" Jacob Lael,	Luther's do	Burke,	do
" George Deal	Friendship do	Caldwell,	do
" Wm. M. Troutman,	St. Martin's do	Iredell	do
" Philip Fry,	Stand near Bethany	do	do
" Philip Condor,	Morning Star ch.	Mecklenburg,	do
" Simon H. Efird,	St. Martin's do	Stanly,	do
" John Moretz,	Jackson's do	Ashe,	do
" Michæl Filler's,	Solomon's do	Greene,	Ten.
" Michæl Neas,	St. James' do	do	do
" John Coble,	Blue Spring and Sinking Spring	do	do
" John Eisenhauer,	Salem do	Cocke,	do
" Wm. Green,	Emanuel's do	Sullivan	do
" Wm. H. Dickson,	New Hope do	do	do
" John Seneker,	Zion's do	do	do
" James Droke,	South Fork do	do	do
" Wm. Greer,	Pilgrim's do	Carter	do
" Christian Long,	St. John's do	Blount	do
" John Sane,	Spangler's do	Knox	do
" Elisha Fleenor,	North Fork do	Washington,	Va.
" Peter Mumpower,	Liberty do	do	do
" Noah J. Henkel,	Armentrout's, Rader's Rockingham,—New Market & Pine churches, Shenandoah, Va.		
" Joseph Foltz,	Zion's, Miller's Schoolhouse, St. Jacob's and Solomon's churches, Shenandoah Virginia.		
" Hiram Kite,	Stoneberger's,	Page	do
" Martin Plyler,	Bethlehem,	Lancaster,	S. C.

The following Ministers were absent:

Pastor N. Bonham,	Pigeon River, N. C.
" George Easterly,	Warrensburg, Tenn.
" A. Henkel,	New Market, Va.
" D. Forrester,	Newmansville, Tenn.
" H. Goodman,	Lexington, N. C.
" A. J. Brown,	Cedarville, Tenn.
" J. Killian,	Waynesboro, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Wetzel,	Mount Solon, Va.
Deacon J. Costner,	Hoylesville, N. C.
" D. D. Swany,	Hoylesville, Va.

Synod was organized by electing a President and Secretary.

During a recess, Deacon J. K. Hancher preached an English sermon from John 1. 14; after which Synod resumed business.

Mr. J. G. Miller, a member of father Bonham's charge, now appeared and was received as an advisory member of Synod.

The different papers intended for Synod were then called for, and the following committees appointed:

1st Committee.—Rev. T. Moser, P. C. Henkel and Mr. J. Killian, to class and number the papers of Synod.

2nd Committee.—Rev. Wm. Hancher and C. G. Reitzel, to report on the unfinished business of last session of Synod.

3rd Committee.—Rev. J. R. Moser and J. R. Peterson, to report on minutes.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Mr. J. Byerly appeared as delegate from Emanuel's church, Davidson, N. C., and also W. W. McGinnas, from Hebron, Lincoln, N. C.

Committee No. 1, now handed in the papers of Synod classed and numbered, and were discharged.

REPORT OF COMMITTEE NO. 2.

We, the Committee appointed to report on the unfinished business of the last session of Synod, refer—

1—to page 8—"Report on documents No. 4;" and recommend that Synod inquire whether the requisitions of the Resolution of that report have been complied with.

2--We refer to page 7 and 8; and recommend Synod to take the subject of the Lutheran Standard and Lutherische Kirchenzeitung into consideration.

Respectfully submitted.

WM. HANCHER,
C. G. REITZEL.

Report accepted.

REPORT OF COMMITTEE NO. 3.

We, the Committee appointed to report on minutes, submit the following:

No. 1, are the proceedings of the first and second sessions of the Pittsburg Synod of the Evangelical Lutheran Church, which convened at Pittsburg, Pa., January 15; and at Shippensville, Clarion Co., Pa., June 5, 1845.

The officers are Pastor M. J. Steck, President; Pastor W. A. Passavant, Secretary; and Mr. G. Weyman, Treasurer.

Number of ministers, 15; Congregations, 50; Communicants, 3473.

The Constitution of Synod is appended to the minutes.

No 2, are the minutes of the eighth session of the Western District Synod, of the Evangelical Lutheran Church of Ohio, convened in Tiffin, Seneca Co., Ohio, on June 6—10, 1846.

Officers: Pastor J. Gruber, President; Pastor J. J. Beilharz, Secretary; Pastor W. F. Lehman, Treasurer. Number of ministers, 35; Congregations, 90; Communicants, 9281.

The brethren of Ohio warmly recommend to us the Lutheran Standard; and also call our attention to a German religious paper, which they expect soon to establish.

Your committee refer the subject to the consideration of Synod.

Respectfully submitted.

J. R. MOSER,
J. R. PETERSON.

Report accepted.

The excuses of absent ministers were then considered:

In consequence of severe bodily affliction, father Bonham was unable to attend Synod, it was therefore unanimously

Resolved, That he be excused; and that we heartily sympathize with him in his present afflictions; and that father Bonham be assured that he has an interest in the prayers of his brethren.

In consequence of the precarious state of health of father A. Henkel, it was unanimously Resolved, that his absence be excused.

Because of bodily indisposition, father G. Easterly was unable to attend Synod; therefore it was unanimously Resolved that his absence be excused.

Br. H. Goodman being prevented by sickness from attending our present session of Synod, was excused.

Brother D. Forester having failed to render an excuse for his non-attendance at this session of Synod; it was Resolved, that he be not excused; and that this body earnestly admonish him to greater diligence in his office; and that he is hereby called upon to render to our next session of Synod an excuse for his present course of inactivity.

During a recess, which was then given, Deacon J. M. Shaffer preached an English discourse, from Eph. 2. 8. After which Synod resumed business.

Inasmuch as brother J. Killian failed to render an excuse for his non-attendance at the present session of Synod, it was unanimously Resolved, that he be not excused.

The excuse of brother A. J. Brown being deemed insufficient, he was not excused.

The excuse of brother H. Wetzel being considered sufficient, he was excused.

In consequence of bodily indisposition, brother A. J. Fox could not attend Synod; he was therefore unanimously excused.

In consequence of sickness, Deacon J. Costner did not attend Synod; he was excused.

Because Deacon D. D. Swany failed to render an excuse for his non-attendance, he was not excused.

4th Committee.—The following Committee, viz: Messrs. P. C. Henkel, T. Moser, J. M. Wagner, Wm. Greer and J. Shuford, was appointed to make extracts of the papers of Synod and report to-morrow morning.

Adjourned with singing and prayer.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

On motion, it was Resolved, that brother T. Crouse be our Agent to contract and pay for the printing of the minutes of our present session.

Committee No. 4 handed in the extracts of the papers of Synod, and was discharged.

On motion, it was Resolved, that inasmuch as matters of the greatest importance engross the attention of Synod at our present session, that the subject of the Lutheran Standard and Lutheriche Kirchenzeitung, cannot receive much attention from us at this time. We nevertheless believe, that those Periodicals may be very profitably read; and therefore recommend that all such persons as are desirous of patronizing a religious paper, give their patronage to those papers.*

The report of Committee No. 2. Sec. 1, relative to the charge against the Rev. A. Miller, was then taken up; and the remainder of the forenoon session was occupied in discussing that subject.

AFTERNOON, 1 O'CLOCK.

After a recess of half an hour, Synod resumed the discussion, which continued till evening; when Synod adjourned with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened by singing and prayer; and the discussion of the previous day was resumed.

On motion, it was Resolved, that Mr. W. W. McGinnas be appointed to give a relation of all the circumstances relative to the charge against the Rev. A. Miller.

AFTERNOON, 1 O'CLOCK.

After a short recess, Mr. McGinnas proceeded to give the relation as required: after which it was

Resolved, That the requisitions of the resolution of that report were not complied with.

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*The Standard is edited by the Rev. C. Speelman, Columbus, Ohio; and the Kirchenzeitung is published in Pittsburg, Pa. SECRETARY.

Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended.

Mr. Michæl Rudisill, an Elder of St. Paul's church, Catawba N. C. and also Messrs. Ephraim Shell, Daniel Rader and John Hass likewise withdrew themselves, with their respective congregations which they represented.

Under existing circumstances, br. J. W. Hull voluntarily asked a suspension from the exercise of ministerial functions, until his difficulties be adjusted:

Resolved, That brother Hull's request be granted.

Brother Hull then asked permission to be absent during the remainder of this session; which was granted.

Closed with singing and prayer.

FRIDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Brother A. J. Fox having so far recovered as to be able to travel, appeared and took his seat among us.

The papers of Synod were then considered.

CLASS I.

Nos. 1, 2, 3, 4, are petitions from Salem and Liberty churches, Catawba, and Philadelphia and Lutheran Chapel, Lincoln, N. C., praying for the Pastoral ordination of Deacon J. R. Peterson.

Nos. 5, 6, 7, 8, are petitions from Luther's church, Burke; Christ's church, Lincoln; Friendship, Caldwell; and Grace, Catawba, N. C., praying for the pastoral ordination of Deacon P. C. Henkel.

Nos. 9, 10, 11, 12, are petitions from Blue Spring, Sinking Spring and Solomon's churches, Greene Co; and Salem church, Cock, Ten., praying for the pastoral ordination of Deacon J. K. Hancher.

Nos. 13, 14, 15, 16, 17, are petitions from Miller's and Spangler's churches, Knox; St. John's, Blount; and St. Paul's and St. Mary's churches, Monroe and McMinn Cos., Ten., praying for the pastoral ordination of Deacon J. M. Shaffer. No. 15 also pray that the Christian Concordia be published in the English Language, as soon as possible.

No. 18, is a petition from Hebron church, Lincoln, N. C., praying for the pastoral ordination of Deacon J. M. Wagner.

No. 19, is a petition from Zion's church, Sullivan, Ten., praying for the pastoral ordination of Deacons J. K. Hancher, J. M. Wagner and J. M. Shaffer. They also render their thanks for the ministerial services of their Pastor, William Hancher.

No. 20, is a verbal petition by Mr. Jacob Aderhold, from Beaverdam church, Lincoln N. C., praying for the pastoral ordination of Deacons P. C. Henkel and J. R. Peterson, and the ministerial services of one of those brethren.

Deacons J. K. Hancher and J. M. Wagner, having declined submitting to an examination, the petitions 9, 10, 11, and 18, 19, cannot be granted.

Resolved, That the examination of Deacons J. R. Peterson, P. C. Henkel and J. M. Shaffer, take place to-morrow; and that pastors Wm. Hancher and A. J. Fox be appointed to conduct the examination.

CLASS II.

Nos. 1, 2, are petitions from Daniel's and Trinity churches, Catawba, N. C., praying for the ministerial services of br. P. C. Henkel.

No. 3, is a petition from Phanuel's church, Rowan, N. C., praying for the ministerial services of some one of the brethren.

No. 4, is a petition from various churches in Lexington District, S C. stating that they have been served during the past year by br. T. Moser, in connection with their pastor, G. Dreher; and pray for a continuance of br. Moser's services, or those of some other minister of our body.

No. 5, is a verbal petition by Mr. John Moretz, from Jackson's church, Ashe, N. C., praying for ministerial services; also that the next session of Synod be held in their church.

Resolved, That brn. P. C. Henkel and J. R. Peterson visit the petitioners No. 5; also others of the brethren, if practicable.

Resolved, That all other petitioners praying for ministerial services, be attended to, if practicable.

CLASS III.

No. 1, is a memorial from Zion's Church, Shenandoah, Va., rendering thanks for the ministerial services of their pastor, J. Stirewalt, and desire his continuance among them. They also pray that the next session of Synod be held in some church in that section.

No. 2, is a memorial from St. Jacob's church, Shenandoah, Va., of similar import; praying that the next session of Synod be held in their church.

No. 3, is a memorial from Solomon's church, Shenandoah, Va., of similar import.

No. 4, is a memorial from Miller's Schoolhouse, Shenandoah, Va., of similar import; also wishing that something edifying be appended to our minutes.

No 5, is a memorial from Mill Creek church, Hardy, Va. expressive of their satisfaction with their present pastors, A. Henkel and J. Stierwalt; and wishing them to continue among them.

No. 6, is a memorial from Armentrout's church, Rockingham, Va., expressing their satisfaction with their present pastor, A. Henkel, and believing as they do that much good resulted from the publication of Dr. Luther's letter on Anabaptism, they desire that something on regeneration should be appended to the minutes of our present session.

No. 7, is a memorial from Pine church, Shenandoah, Va., returning thanks for ministerial services rendered them by their present pastor, A. Henkel; and desiring his continuance among them. They also wish that something useful be appended to our minutes; and that Synod procure something on church discipline.

No. 8, is a memorial from Rader's Church, Rockingham, Va., desiring that something edifying be appended to our minutes.

No. 9, is a memorial from St. John's church, Augusta, Va., expressing their satisfaction with their pastor, J. Killian, and desiring his continuance among them.

No. 10, is a memorial from Koiner's church, Augusta, Va., recommending Synod to have more regard to the literary qualifications of young men, who are desirous of entering the ministry; and directing the attention of this body to the propriety of establishing a literary institution.

Closed with singing and prayer.

SATURDAY, 9 O'CLOCK, A. M.

Synod was opened as usual.

Nos. 11, 12, 13, 14, 15, 16, are memorials from St. Martin's, Iredell; St. Martin's, Stanly; Mt. Moriah, Rowan; Morning Star, Mecklenburg; and a stand near Bethany, Iredell, N. C., and Bethlehem church, Lancaster, S. C., in which the memorialists express their satisfaction with the services of their pastor, J. W. Hull, and desire his continuance among them. They also recommend Mr. Adam Efird, as a man of good moral character, and wish him to be received under the care of this body as a student of Theology. No 12 also desire that some doctrinal essay be appended to our minutes.

No 17, is a memorial from St. Peter's and Phanuel's churches, Rowan, N. C., expressing their dissatisfaction with the past conduct of their former Pastor, J. W. Hull, and pray that his case be taken into consideration. (See resolution page 7 on this subject.)

No. 18, is a memorial from St. Jacob's church, Rockingham Va., expressive of their satisfaction with their Pastor, H. Wetzel.

Nos. 19, 20, 21, 22, 23, are memorials from New Hope, Emanuel's, and South Fork churches, Tenn., and Liberty and North Fork, Va., in which the memorialists express their satisfaction with their present Pastor, Wm. Hancher, and desiring his continuance among them. They also pray that the next session of Synod be held in one of their churches.

Nos. 24, 25, are letters from applicants Mumpower and Emert, stating the reasons of their absence from our present session of Synod.

No. 26, is a memorial from the Lutheran church, in Jacksonville, Alabama, in which the memorialists urge the adoption of some efficient plan to promote the translation and circulation of more of the works of Dr. Martin Luther; believing that it would be of much general utility

to the church, and advantage to all young ministers in particular. They also suggest the propriety of publishing a religious periodical by some member of our Synod. They also state that they have for some time been reading the Lutheran Standard, and "*cheerfully say, that whilst they find in it much to approve, they find but little to condemn; and ardently hope it may ere long be, what it purports to be, the Lutheran Standard.*" They also express their satisfaction with their present pastor, A. J. Fox, and pray for his continuance among them.

No. 27, is a memorial from St. James' church, Greene, Tenn., rendering thanks for the ministerial services of pastor G. Easterly, and desiring his continuance among them.

Inasmuch as brn. A. Henkel and J. Stirewalt failed to submit a compilation of the duties of church officers to our present session of Synod; and seeing that the publication of something on that subject is anxiously desired, both by the ministers and lay-men of our church, it was therefore

Resolved, That brn. Henkel and Stirewalt be again requested to collect scriptural rules for the government of our churches; and that the brethren furnish all possible aid.

The time and place of holding the next session of Synod were then taken into consideration. Invitations were received from Blue Spring and Solomon's churches, Green Co., Buehler's, Newhope and Emanuel's churches, Sullivan, and Salem, Cocke Co., Tenn., and from Liberty Creek and Pine churches, Shenandoah, and Rader's, Rockingham, Va.; also from Jackson's church, Ashe, N. C.

After considering the subject, it was

Resolved, That the next session of our Synod be held in Buehler's Church, Sullivan Co., Tenn., 2 miles S. W. of Paperville; and convene (God willing) on Saturday before the first Sunday of October next.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED.		CONFIRMED.
	INFANTS.	ADULTS.	
Rev. A. Henkel,	31	1	
" Wm. Hancher,	103	6	49
" J. Stirewalt,	64	3	60
" A. J. Fox, 2 years	106	5	91
" C. G. Reitzel,	45	2	35
" P. C. Henkel,	48		
" J. R. Peterson,	33		
" J. M. Shaffer,	42	3	
" J. M. Wagner,	30	4	
" J. K. Hancher,	18		
" T. Crouse,	3	2	
Total,	523	26	235

The following contributions were handed in to defray the expenses of printing the minutes of the present session of Synod.

Salem Church,	N. C.	$1 30	Hawksbill,	Va.	2 34¾
Philadelphia,	do	60	Stineberger's,	do	1 25
St. Martin's,	do	1 20	Solomon's,	do	25
St. Peter's,	do	70	St. David's,	do	30
Daniel's,	do	1 10	Zion's,	do	65
Luther's,	do	20	St. Jacob's,	do	1 00
Emanuel's,	do	80	Stony Creek,	do	1 87½
White Haven,	do	50	Mill Creek,	do	1 00
Beck's,	do	1 60	Rev. J. Stirewalt,		40
Trinity,	do	70	" A. Henkel,		25
Zion's,	do	1 60	" J. Killian,	do	4 00
Miller's,	do	56	" H. Wetzel,		1 00
Near Bethany,	do	20	Mr. J. Foltz,	do	25
Beaverdam,	do	50	" John Shutter's,		25
Hebron,	do	20	" Noah J. Henkel,		6 10
St. Martin's,	do	40	" J. G. Miller,	N. C.	20
Friendship,	do	30	" Jacob Arndt	do	70
Lutheran Chapel,	do	1 00	" Michæl Rudisill,		10
Morning Star,	do	70	Rev. J. W. Hull,	do	20
Jackson's,	do	30	" H. Goodman,	do	1 00
Bethlehem,	S. C.	50	" C. G. Reitzel,	do	20
Solomon's,	Tenn.	1 00	" T. Crouse,	do	80
Salem,	do	1 00	" J. R. Peterson,	do	50
Pilgrim's	do	30	" J. R. Moser,	do	50
Liberty,	do	40	" P. C. Henkel,	do	50
South Fork,	do	80	" J. M. Shaffer,	Tenn.	1 10
St. James',	do	1 50	" J. M. Wagner,	N. C.	20
New Hope,	do	50	" J. K. Hancher,	Tenn.	20
Emanuel's,	do	1 00	" William Hancher,	do	40
St. John's,	do	40	Mr. John Coble,	do	1 30
Zion's,	do	60	Rev. A. J. Fox,	Ala.	20
Spangler's,	do	50	Rev. T. Moser,	S. C.	5 00
Jacksonville,	Ala.	80			
				Amount	$57 78¼

Inasmuch as our contributions this year are insufficient to defray the expense of appending a doctrinal essay to our minutes, it was resolved that nothing of the kind can be published with the present minutes.

Mr. Adam Efird now made application, and was received under the care of this body as a student of Theology.

Resolved, That the minutes of our present session be published in the German and English languages; and that two copies of the same be sent to every Old School Lutheran Synod in the United States.

The examination of Deacons J. R. Peterson, P. C. Henkel, and

J. M. Shaffer, now took place: and they having sustained the examination to the satisfaction of Synod, it was

Resolved, That they be ordained pastors.

Whereupon they were solemnly set apart to that office, by the imposition of hands and prayer, by brn. Wm. Hancher and A. J. Fox.

On motion, it was

Resolved, That a vote of thanks be given to the people of this vicinity, for the kind hospitality with which the members of Synod were entertained during their protracted stay among them.

The business of the present session having been transacted, the members of Synod united in singing a hymn of praise, and offering up their supplications to a Throne of Grace, imploring the blessings of God upon the transactions in which they had mutually participated.

J. R. MOSER, *Secretary*.

REPORT

OF THE

PROCEEDINGS

OF THE

TWENTY-SEVENTH SESSION,

OF THE

Evan. Lutheran Tenn. Synod

HELD IN

BUEHLER'S CHURCH,

SULLIVAN CO., TENN.

From the 2d to the 7th October, 1847.

SALEM:
PRINTED BY BLUM & SON.

1847.

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MINUTES.

Pursuant to a resolution passed at their last session, the Ministers and Lay-Delegates composing the twenty-seventh session of the Evangelical Lutheran Tennessee Synod, convened at Buehler's Church, Sullivan County, Tenn., on Saturday, October 2nd, 1847. According to former usages of the Synod, Saturday and Sunday were wholly spent in religious exercises. On Saturday, Rev. J. Stirewalt preached from Mark 1, 15: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel;" and was followed by the Rev. A. J. Brown, from II Cor. 4, 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus' sake." Both sermons were in the English language.

On Sunday, October 3rd, a very large assembly convened at the Church. They were first addressed by the Rev. A. J. Fox, in the English language, from Matt. 17, 1—5. After a short intermission, the Rev. J. Killian delivered a discourse, in the English language also, preparatory to the celebration of the Lord's Supper, from John's Gospel, 19, 30: "It is finished; and he bowed his head and gave up the Ghost." Confession and Absolution were then solemnized, according to the rites of the Lutheran Church, and the Sacrament of the Lord's Supper administered to two hundred and seventy-one persons. During the protracted exercises of the day, the best order was preserved and the deepest solemnity seemed to pervade the people. There was also preaching almost every night during the session of the Synod, at different places in the vicinity of the church, and particularly in the Presbyterian Church, in Paperville. A very favorable impression seems to have been made upon the community, and we have no doubt much good was effected. May the Great Head of the Church add his blessing to the feeble efforts of his servants to promote the interests of his kingdom.

MONDAY, 9 O'CLOCK, A. M.

The Ministers and Lay-Delegates assembled at the Church. Synod was opened with singing and prayer. On motion, it was

Resolved, That the officers of last session act as officers *pro. tem.*, until others are elected for the present session.

The clerical catalogue was then called, and the following Ministers answered to their names.

PASTORS' NAMES.	POST OFFICE ADDRESS.
Rev. H. Goodman,	Statesville, N. C.
" Wm. Hancher,	Blountsville, Tenn.
" D. Forester,	Newmansville, Tenn.
" J. Stirewalt,	New Market, Va.
" J. R. Moser,	Flint Rock, N. C.
" A. J. Brown,	Abington, Va.
" J. Killian,	Waynesborough, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Weizel,	Mount Solon, Va.
" J. R. Peterson,	Lincolnton, N. C.
" J. M. Shaffer,	Eve Mill, Tenn.
" J. W. Hull,	Clear Creek, N. C.

DEACON'S NAMES.	POST OFFICE ADDRESS.
Rev. T. Moser,*	Flint Rock, N. C.
" J. M. Wagner,*	Killian's Mills, N. C.
" J. K. Hancher,*	Little Chucky, Green, Ten.

MINISTER'S ABSENT.

NAMES.	ADDRESS.
Rev. G. Easterly, (Excused)	Warrensburg, Tenn.
" A. Henkel, (Excused)	New Market, Va.
" P. C. Henkel, (Excused)	Flint Rock, N. C.
" C. G. Reitzel, (Not excused)	Flint Rock, N. C.

DEACON'S ABSENT.

NAMES.	ADDRESS.
Mr. Jacob Cosner, (Excused)	Hoylesville, N. C.
" D. D. Swany, (Not excused)	Phillippi, Va.
" T. Crouse, (Not excused)	Lexington, N. C.

The Lay-Delegates now presented their certificates, which were read, and they invited to take their seats in Synod.

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* Ordained Pastors this session.

LAY-DELEGATES.

Mr.	George Burkhart, Esq.	Buehler's Church,	Sullivan Co.,	Tenn.
"	David Motron,	South Fork,	do	do
"	John Droke,	Emanuel's,	do	do
"	Wm. Dickson,	New Hope,	do	do
"	John Sineker,	Zion's,	do	do
"	Michæl Nease,	St. James',	Greene,	do
"	Andrew Coble,	Blue Spring,	do	do
"	Samuel Parmon,	Solomon's,	do	do
"	John Harmon,	Sinking Spring,	do	do
"	Michæl Ottinger,	Salem,	Cocke,	do
"	John C. Kyle,	St. John's,	Monroe,	do
"	John Moser,	St. Paul's,	do	do
"	Abraham Barb,	St. Mary's,	McMinn,	do
"	James Fleenor,	North Fork,	Washington,	Va.
"	Peter Mumpower,	Liberty,	do	do
"	Wm. Staubus,	St. Paul's,	Augusta,	do
		and St. Jacob's,	Rockingham,	do
"	John Coverstone, St. David's, Zion's and St. Jacob's, Shenandoah			
		and Hawksbill and Stineberger's, Page,		Va.
"	Adam Miller, Solomon's, Stony Creek and Rader's, Shenandoah do			
Dr.	J. F. Smyer,	Lutheran Chapel,	Gaston,	N. C.
Mr.	A. W. Abernathy, Esq.,	Philadelphia,	do	do
Col.	Daniel Seagle,	Trinity,	Lincoln,	do
Mr.	Valentine Lore,	Grace Church,	Catawba,	do
"	Frederick Smith,	Miller's and St. John's,	do	do
	"	and Friendship,	Alexander,	do
"	David Link,	Zion's and St. Peter's,	Catawba,	do
	"	and Luther's	Burke,	do
"	Philip Condor,	Morning Star,	Mecklenburg,	do
	"	Mount Moriah,	Rowan,	do
	"	Rocky River,	Cabarrus,	do
	"	Goose Creek,	Union,	do
	"	and Bethlehem,	Lancaster District,	S. C.
"	Daniel Efird,	St. Martin's,	Stanly,	N. C.
"	Wm. Troutman,	St. Martin's and Bethany Stand,	Iredell	do
"	Noah Hedrick, Emanuel's, Beck's and Pilgrim's, Davidson, do			
"	Daniel Moretz,	Jackson's,	Ashe	do
"	Benjamin Vanhoose,	Pilgrim's,	Carter,	Tenn.

APPLICANTS.

Mr. J. B. Emert, Mr. Adam Efird, Mr. H. Mumpower.

According to the constitutional order of doing business, the Synod was now duly organized by electing a President, Rev. A. J. Brown, Secretary, and Rev. T. Moser, Agent to manage the Synodical funds.

On motion, a recess was given, during which the Rev. H. Wetzel preached from I Timothy 3, 16.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed business.

Applicants Messrs. Mumpower, Efird and Emert were, by vote of Synod, received as advisory members of Synod.

Intelligence having been received of the death of the Rev. N. Bonham, a member of the Tennessee Synod, it was

Resolved, That Rev. Messrs. Forester and Easterly be appointed a committee to prepare an obituary account of him, and report to the next session of Synod.

The petitions, letters, documents, &c., addressed to Synod, were now called for and handed in.

On motion, duly seconded and carried, the President appointed the following committees:

1. On minutes of last Synod, unfinished business, and minutes of other Synods: Rev. Messrs. Wetzel, Peterson and A. W. Abernathy.

2. To number and class petitions, letters, &c., addressed to Synod, excepting those pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Stirewalt, J. K. Hancher and Col. D. Seagle. On motion, the President was added to this Committee.

3. On petitions, letters, &c., pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Brown, Fox, Wm. Hancher, and Mr. Valentine Lore.

Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with singing and prayer by br. Wetzel.

TUESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer, by br. Shaffer.

The minutes of the preceding day were read and received.

The committee appointed to report on the unfinished business of last Synod, and the minutes of other Synods, handed in the following report:

REPORT I.

We, the committee appointed to report on the unfinished business of last Synod, and minutes of other Synods, submit the following:

First, In relation to unfinished business, we refer

1, To page 7, and recommend Synod to inquire whether br. Hull's difficulties have been adjusted.

2, To page 8, and recommend Synod to inquire whether petitioners No. 5, Class 2, were attended to.

3, To page 10, and recommend Synod to inquire whether br. Henkel and Stirewalt have complied with the request of Synod with respect to the rules for church government.

Second, In relation to minutes of other Synods.

No. 1, are the minutes of the 10th convention of the English Evangelical Lutheran Synod and Ministerium of Ohio and adjacent States, held in Wooster, Wayne Co., Ohio, Oct. 1846.

Officers: Rev. D. Rothacker, President; Rev. A. Bartholomew, Secretary; and Rev. S. S. Klein, Treasurer.

It reports 9 ministers, 34 congregations, 317 baptisms, 149 confirmed, and 2,427 communicants.

No. 2, are the minutes of the 9th session of the Western District of the Evangelical Lutheran Synod of Ohio, held in Delaware, Delaware Co., Ohio, May, 1846. Its officers are

Rev. J. Gruber, President; Rev. J. J. Bielharz, Secretary: and Rev. B. Pope, Treasurer.

It reports 34 ministers, 113 congregations, 341 baptisms, 450 confirmed, and 12008 communicants.

No. 3, are the constitution and report of the proceedings of the first convention of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, held in Chicago, Ill., April, 1847.

Its officers are, Rev. C. F. W. Walther, President; Rev. F. W. Thurmann, Secretary; and Dr. W. Lihler, Treasurer.

It reports 22 ministers and 12 pastorates.

No. 4, are the constitution and minutes of the first session of the Central Evangelical Lutheran Synod of Virginia, held in Mallow's Church, Pendleton Co., Va., May, 1847. Its officers are

Rev. J. N. Schmucker, President; Rev. J. T. Tabler, Secretary; and Rev. G. Schmucker, Treasurer.

It reports 3 ministers, 11 congregations, 381 baptisms, 256 confirmed, 845 communicants.

Respectfully submitted.

J. R. MOSER,
H. WETZEL,
J. R. PETERSON,
A. W. ABERNATHY.

Adopted.

For information on item 1st of this Report, see Report II.

In item 2nd, Synod was informed that br. P. C. Henkel has visited the petitioners, and that br. Peterson will visit them in a short time.

In reference to item 3rd, br. Stirewalt informed Synod that in consequence of the difficulty connected with the subject, the request of the Synod had not been complied with. In the name of the committee, he asked that the committee might be excused from the duty imposed upon them. His request was granted by a vote of the Synod.

The second committee were now called upon, and submitted the following report:

REPORT II.

We, the committee appointed to examine and report on the papers pertaining to the case of the Rev. J. W. Hull, have discharged the duties imposed upon us, and submit the following as the result of our investigations:

Papers, Class 1st, Nos. 1, 2, 3, 4, 5 and 6, are petitions from Bethany Stand, St. Martin's, Mt. Moriah, Goose Creek, Morning Star and Rocky River churches, N. C., signed by 73 persons, members of the Lutheran Church, in which most of the petitioners state that they have been supplied with preaching, during the past year, by br. Hull; and that after the limit assigned him by the action of the last Synod, had expired, he preached at their request, and upon their responsibility. They further state, that they believe he has been acquitted of the charge alledged against him, according to the Constitution of our Synod and the Holy Scriptures; and that further action upon the subject would be contrary to both. They also pray that he may be continued amongst them as their minister.

Papers, Class 2nd, are certificates of the good general character of Mr. Hull, as a christian and christian minister, signed by 202 persons belonging to the Lutheran, Presbyterian, Methodist, Baptist and Seceder churches, and persons in connexion with no church.

Papers, Class 3d, is a certificate by Mr. Setzer, known to one of your committee as a man of intelligence and high standing in society, stating that Mr. Hull has made efforts to reconcile his wife and induce her to live with him, but without success.

From all the light your committee have been able to obtain upon this difficult and painful subject, they are of opinion that Mr. Hull is censurable in some respects; and especially for having, as they think, in violation of his agreement with the Synod, at its last session, preached before the difficulties between him and his wife were settled;—but that in this there is a mitigating circumstance, as will appear from papers, class 1st.

Your committee would recommend,

1. That Mr. Hull preach for those churches which have petitioned for his services.

2. That the Synod advise Mr. Hull, as he is not wholly free from censure, that he be very careful as to his walk and conversation, and that he make all possible, reasonable efforts, to adjust the difficulties existing between him and his wife, and live with her in peace and harmony, as the Scriptures require man and wife to live together.

A. J. BROWN,
WM. HANCHER,
A. J. FOX,
VALENTINE LORE

Adopted by vote of the Synod.

Papers, No 2, are petitions and letters concerning charges which have existed against the Rev. Adam Miller, and the course pursued by the Synod in reference to them. After some consultation, it was

Resolved, That they be all publicly read before the Synod.

The balance of the forenoon session was accordingly spent in reading petitions and letters in favor of Mr. Miller.

On motion, an intermission was given, during which br. Shaffer preached from Titus 2, 14.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

The first business attended to, was to read the petitions and letters against Mr. Miller, and sustaining the course of the Synod. On motion duly seconded, it was

Resolved, That a committee of six, three ministers and three lay-men be, upon the nomination of the President, (Rev. J. Killian) elected *viva voce* by the Synod, to report to-morrow morning on the petitions and letters pertaining to the case of the Rev. Adam Miller, and that the President constitute one of the said commiitee.

This committee, as elected, consists of Rev. Messrs. Brown, Killian and Stirewalt, A. W. Abernathy Esq., Col. Daniel Seagle and Mr. John Moser.

On motion, a committee of four was appointed to report to-morrow morning on a letter received by the Secretary of our Synod from the President of the N. C. Synod, together with a copy of the minutes of the last session of that body, with a request that the special attention of our Synod be called to the subject of a union between the Tennessee and North Carolina Synods.

This committee consists of the Rev. H. Wetzel, Rev. J. R. Peterson, Dr. Smyer and Mr. F. Smith.

On motion, a committee of four was appointed to make extracts from petitions and letters addressed to this body and not yet disposed of, and report to-morrow morning.

Committee: Rev. Messrs. J. R. Moser, T. Moser, A. J. Fox and Mr. James Flenor.

The Rev. H. Goodman was authorized to settle for the agent of the last Synod, with the agent of the present session.

Synod adjourned. Closed as usual, by the President.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer by brother Fox.

The minutes of yesterday were read and received.

The Committee appointed to report on the minutes of the North Carolina Synod, together with a letter addressed by its President to

the Secretary of the Tennessee Synod, handed in the following report; which, after reading three petitions upon the same subject, from St. Paul's church, Augusta County, and Rader's and St. Jacob's, Rockingham County, Virginia, was adopted.

REPORT III.

We, the committee appointed to report on a portion of the minutes of the North Carolina Synod, and on a letter from the President of that body to the Secretary of the last session of our Synod, with the request, that he bring the subject of the preamble and resolution found on the 13th page of the said minutes to the special attention of our Synod, beg leave to submit the following:

WHEREAS the North Carolina Synod, at its last session, caused a correspondence to be opened with some of the members of our Synod, on the subject of a union of energies and resources between them and us; and whereas their preamble and resolution look to a remodeling of our Constitution, and charge us indirectly with occupying anti-Lutheran grounds, and indicate as a condition of our recognition by them, a change on our part.—But inasmuch as we feel no disposition to remodel our Constitution, or to make any change, either in our doctrinal views or ecclesiastical polity, until we are convinced of error; and believing as we do, that our doctrines and church government are grounded upon the Word of God, and that any relinquishment on our part would be dangerous to the best interests of our church and the cause of truth: Therfore

Resolved, That we can accede to a union with the said Synod, only on the platform of pure and unadulterated Evangelical Lutheranism—a union which we shall heartily rejoice to form at the earliest day possible; and such a union we have always been willing to form, as is evident from the *repeated* overtures we have made to bring about such a desirable state of things.

H. WETZEL,
J. R. PETERSON,
J. F. SMYER,
FREDERICK SMITH.

Adopted.

The Committee appointed to make extracts from letters and petitions, were excused from reporting until to-morrow morning.

The Committee appointed to examine and report on petitions and letters pertaining to the Rev. Adam Miller, having now been called upon, submitted the following report:

REPORT IV.

We, the committee appointed to examine and report on letters and petitions addressed to Synod in reference to the Rev. Adam Miller,

formerly a member of the Tennessee Synod, but who, while under heavy charges of immorality, withdrew his membership from our connexion, at the last session of our Synod, have discharged the duties imposed upon us, and respectfully submit the following report:

In the papers committed to our hands we find three different classes:

1. There are several petitions signed by members of churches which have through their delegates to Synod, withdrawn from our connexion, and persons not belonging to our church, which, your committee are of opinion, require no action from Synod.

2. There are two petitions, one from St. James' church, Greene, and the other from Salem church, Cocke County, Tenn., in connexion with our Synod, and some petitions from individual members belonging to different churches in connexion with the Synod; also a letter from the Rev. G. Easterly, in which the petitioners and the writer of the letter charge our Synod with having dealt with Mr. Miller contrary to our constitution and the scriptures, and call upon Synod to reconsider and revoke its former proceedings in reference to the said Miller; and, at the same time, declaring their intention of withdrawing from our connexion, in case we do not comply with their request.

3. There is another class of petitions from churches in connexion with our Synod, formerly under the pastoral charge of Mr. Milller; and also two letters, one from the Rev. Ambrose Henkel and the other from the Rev. Polycarp C. Henkel, in which the petitioners and writers of the letters express it as their opinion that Synod has acted, in reference to Mr. Miller, in strict accordance with our constitution, and the Holy Scriptures, and protest against its revoking any of its former proceedings in his case; some of the petitioners moreover declare that it would be subversive of the best interests, if not ruinous to the Synod, to receive the said Miller again into its connexion; and that if it does, they in that case, will withdraw their connexion from our Synod.

After a full investigation of the whole matter, and the most serious and prayerful reflection upon this difficult and painful subject, your committee, under a deep sense of their responsibility, would recommend the following resolution for the adoption of Synod.

Resolved, That in the opinion of this Synod, the Synod has not, in its former proceedings, in reference to the charges against the Rev. Adam Miller, violated either its Constitution or the Holy Scriptures, and cannot therefore disannul its proceedings.

A. J. BROWN,
J. STIREWALT,
J. KILLIAN,
JOHN MOSER,
A. W. ABERNATHY,
DANIEL SEAGLE.

The balance of the forenoon session was spent in the discussion of this report.

A recess being given, br. Goodman preached from John 5, 39.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed the discussion of the report on Mr. Miller's case.

After the matter had been freely discussed, on motion, duly seconded and carried, it was

Resolved, That the vote be taken on the adoption of Report No. IV.

The vote was accordingly taken, and the Report adopted with but two dissenting voices.

All petitions praying for the examination and ordination of candidates for the ministry, were now publicly read in Synod.

Petitions having been received praying for the examination, and, if on examination considered qualified, the promotion to the office of pastor, of Messrs. Timothy Moser, James M. Wagner and James K. Hancher, in which the petitioners speak favorably of the moral character and the theological attainments of these brethren, it was

Resolved, That they be examined to-morrow.

Petitions were read praying for the examination and ordination of the office of Deacon of Messrs. Henry Mumpower and Jacob Emmert.

Verbal petitions were also made to the Synod for the examination and ordination, as Deacon, of Mr. Adam Efird.

Resolved, That Messrs. H. Mumpower, J. Emmert and A. Efirt be examined to-morrow as to their qualifications for the office of Deacon.

Resolved, That Rev. A. J. Brown and J. Stirewalt conduct the examination.

Resolved, That Rev. J. Killian preach the ordination sermon.

Synod adjourned. Closed with singing and prayer by br. Hull.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer by br. Wagner.

The Committee on extracts from petitions were now called upon and submitted,

REPORT V.

We, the committee appointed to make extracts from petitions addressed to this body, submit the following report:

Nos. 1, 2, 3, 4, are petitions from Blue Spring, Sinking Spring and Solomon's churches, Greene Co., and Salem church, Cocke County, Tenn., praying for the pastoral ordination of Deacon James K. Hancher. Those from Sinking Spring also wish something edifying to be appended to the minutes of Synod.

Nos. 5 and 6, are petitions from Hebron church, Gaston County, and St. Daniel's and Trinity, Catawba County, N. C., speaking favorably of the moral character of Deacon James M. Wagner, and praying for his ordination as Pastor.

Nos. 7, 8, 9 and 10, are petitions from St. Peter's, Zion's, Luther's and Jackson's churches, Catawba, Burke and Ashe Counties, N. C., recommending Deacon Timothy Moser as a man of good moral character, and praying for his pastoral ordination.

Nos. 11 and 12, are petitions from Liberty church and several individuals on the South Fork, Sullivan County, Tenn., praying for the examination and ordination of Mr. Henry Mumpower to the office of Deacon.

No. 13, is a petition from South Fork Church, Sullivan County, Tenn., praying for the examination and ordination of Mr. Jacob B. Emmert to the office of Deacon.

Nos. 14, 15, 16, 17, 18, 19, 20, are memorials from Hawksbill, Solomon's, Zion's, St. Jacob's, Stineberger's, St. David's and Mill Creek churches, Va., expressing the satisfaction of the memorialists with their Pastor, Rev. J. Stirewalt; those from Stineberger's and St. David's, ask that something edifying may be appended to our minutes.

Nos. 21 and 22, are memorials from Pine and Rader's churches, Va., expressing the satisfaction of the memorialists with their minister Rev. A. Henkel. They also recommend Synod to adopt some efficient plan to procure the translation and circulation of more of Dr. Luther's works; they also ask Synod to recommend the Lutheran Standard to our churches, and pray for the republication of the German Hymn Book in use among us.

Nos. 23, 24, 25 and 26, are memorials from the South Fork, Pilgrim's and Zion's churches, Tenn. and Liberty church, Va. expressing the satisfaction of the memorialists with their Pastor, Rev. Wm. Hancher.

Nos. 27 and 28, are memorials from Beck's and Pilgrim's churches, N. C., expressing the satisfaction of the memorialists with their minister, Rev. H. Goodman.

No. 29, is a memorial from Spangler's and Miller's churches, Tenn., expressing the satisfaction of the memorialists with their minister, Rev. J. Shaffer.

No. 30, is a petition from Miller's church, Knox County, Tenn., stating the destitute condition of the petitioners, and praying for the location of a minister among them.

Nos. 31, 32, 33 and 34, are memorials from Trinity, St. Daniel's, Friendship and Miller's churches, N. C., in which the memorialists express their satisfaction with their minister, Rev. P. C. Henkel.

Nos. 35 and 36, are petitions from St. Paul's and St. Jacob's churches, Va., recommending Synod to examine and settle all matters of difficulty in which the Synod may be involved, with an eye single

to the Constitution and Scriptures; also advising Synod in reference to union with the North Carolina Synod.

No. 37, is a petition from St. John's church, N. C., in which the petitioners inform Synod, that at the last session of our Synod, their delegate, without authority, withdrew their church from our connexion, and pray that they may still be considered as belonging to the Synod.

Among the foregoing petitions, are invitations from Hawksbill, Solomon's, Miller's School House, Powels Fort, Mill Creek and Rader's churches, Va., and Beck's church, N. C., inviting the Synod to hold its next session in their respective churches.

Respectfully submitted.

J. R. MOSER,
A. J. FOX,
T. MOSER,
JAMES FLEENOR.

Adopted.

In reply to petitioners No. 30, it was

Resolved, That we recommend the petitioners to make arrangements with some of the churches now under the care of br. Shaffer, of which he is willing to relinquish the charge, to locate some of our ministers among them.

In reply to petitioners No 37, it was

Resolved, That we still recognize St. Johns church, N. C., as standing in connexion with the Tennessee Synod.

Petitions having been received for preaching at St. Peter's, Phanuel's, Rowan Co., St. Martin's, Stanly and Flat Rock, Cabarrus, Co., N. C., it was

Resolved, That we recommend br. Efirt to preach for them.

Resolved, That we learn with pleasure that the translation of the *Concordia* is making progress towards completion, and hope it will soon make its appearance in print.

Resolved, That Luther's Sermon on the sin against the Holy Ghost be appended to the minutes of this session, and that the Rev. A. Henkel be respectfully requested to furnish our Agent with two copies of it, one in the German and the other in the English language.

The time and place of holding the next session of Synod was now taken into consideration. After the various places from which invitations were received, had been considered, it was

Resolved, That the next session of our Synod be held in Solomon's Church, near New Market, Va., to commence on Saturday before the first Sunday in October, A. D. 1848.

Resolved, That the President publicly, before we adjourn, return the thanks of this Synod to the people of the vicinity for the hospitality and kindness with which they have treated us during our stay among them.

Resolved, That the minutes of the present session of Synod be printed in the German and English languages; and that our Agent be authorized to send two copies to every Lutheran Synod, Old and New School, in the United States. Synod adjourned till 2 o'clock.

THURSDAY, 2 O'CLOCK, P. M.

Synod convened pursuant to adjournment.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, candidates for the office of Pastor, and Messrs. H. Mumpower, J. B. Emmert and A. Efirt, candidates for the office of Deacon, were now invited to present themselves for examination. The examination was conducted by the Rev. J. Stirewalt and A. J. Brown, examining committee.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, having stood the examination for the office of Pastor in the Church, to the satisfaction of the Synod, it was

Resolved, That Messrs. Moser, Wagner and Hancher be ordained Pastors.

Mr. Efirt having stood a satisfactory examination for the office of Deacon, it was

Resolved, That Mr. Efirt be ordained Deacon.

Messrs. Mumpower and Emmert not having sustained an axamination satisfactory to Synod, failed to get a majority of the votes, and consequently were not ordained.

Brn. Wm. Hancher and Killian were appointed a committee to perform the ordination of the candidates for the ministry, who stood a satisfactory examination. The day having been far spent by the examination, it was considered inexpedient to preach an ordination sermon.

The candidates for ordination now presented themselves in order before the ordaining committee: and Messrs. Moser, Wagner and Hancher, were, according to the rights of the Lutheran Church, solemnly set apart to the office of Pastors in Christ's Church; and Mr. Efirt to the office of Deacon.

The President then, in accordance with a resolution of the Synod, returned the thanks of the Synod to the people of the vicinity for their kindness and hospitality to us during our stay among them, and in the name of the Synod bid them an affectionate farewell. After which the Synod and congregration united with the Secretary in singing an appropriate hymn and offering up fervent prayer to Almighty God.

Synod then adjourned to meet at the time and place appointed for the next session.

A. J. BROWN, *Secretary*.

P. S. As the Secretary does not expect to remain stationary during the year, he requests all letters, documents &c., intended for the Synod, to be directed to the Assistant Secretary, Rev. J. R. Moser, Flint Rock, Catawba County, North Carolina.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED. INFANTS	BAPTIZED. ADULTS.	CONFIRMED.
Rev. J. Killian,	52	0	21
" A. J. Fox,	32	2	24
" A. Henkel,	31	4	33
" J. Stirewalt,	70	3	25
" J. M. Shaffer,	68	5	16
" J. R. Peterson,	51	2	
" H. Goodman,	72	6	90
" P. C. Henkel,	63	1	4
" J. W. Hull, 2 yrs.	157	25	87
" Wm. Hancher,	85	3	17
" J. K. Hancher,	30		
" J. M. Wagner,	9		
" T. Moser,	18		
Total,	738	51	315

CONTRIBUTIONS FOR PRINTING THE MINUTES.

Emanuel's Church,	Tenn.		$ 1 00	New Market Church,	Va.		$ 1 00
Solomon's	"	"	1 30	St. John's	"	N. C.	1 50
Salem	"	"	70	Lutheran Chapel		"	1 40
Zion's	"	"	50	Miller's	"	"	1 70
South Fork	"	"	70	Zion's	"	"	1 20
Blue Spring	"	"	1 70	St. Peter's	"	"	90
Buehler's	"	"	70	Luther's	"	"	20
St. James'	"	"	1 60	Trinity	"	"	70
Pilgrim's	"	"	1 00	Daniel's	"	"	70
Liberty	"	"	35	St. Martin's	"	"	60
Coiner's	"	Va.	2 00	Bethany Stand	"	"	50
St. Paul's	"	"	1 28½	Salem	"	"	1 50
St. Jacob's	"	"	2 32	Liberty	"	"	80
Pine	"	"	1 00	Beaverdam	"	"	80
Armentrout's	"	"	1 00	Whitehaven	"	"	40
Rader's	"	"	2 20	Philadelphia	"	"	2 00
Mill Creek	"	"	1 10	Morningstar	"	"	80
Solomon's	"	"	50	Beck's	"	"	2 00
St. David's	"	"	40	Emanuel's	"	"	1 10
Dry Run	"	"	40	Pilgrim's	"	"	1 30
Stony Creek	"	"	1 00	Jackson's	"	"	35
Zion's	"	"	60	Grace	"	"	50
St. Jacob's	"	"	60	Friendship	"	"	50
Hawksbill	"	"	70	From individuals			26 60
Stineberger's	"	"	90				
Brock's Gap	"	"	40	Amount			$ 75 00

OF THE SIN AGAINST THE HOLY GHOST,

A Sermon of Martin Luther, on the Gospel according to St. Matthew, chapt. 12, v. 31 32. Translated from the German of Luther's Church Postill, p. 932 to 940.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

AGAINST THE HOLY GHOST.

The sin against the Holy Ghost is the despising of the gospel and the works of it. While this continues, there is no help for sin; for it militates against faith, through which sins are forgiven. But whenever it is removed, faith may enter, and all sins be remitted.

NEITHER IN THE WORLD TO COME.

Matthew, in speaking of this, says, *neither in this, nor in the world to come.* Mark, in regard to the same thing, says thus: "hath never forgiveness; but is in danger of eternal damnation."

EXPLANATION OF THIS TEXT.

When Christ, the Lord, had healed the possessed, who was blind and dumb, and the Pharisees had blasphemed and said, he casts out devils not otherwise, than through Beelzebub, the prince of devils, he proceeded and delivered a very effectual sermon; for it was customary with him, after having wrought a miracle or performed a good work, to deliver a special sermon, or an apology, in order to vindicate his works, and as much as possible to stop the mouth of the devil. Thus he has defended himself now with many words, in order to repel and affright the Pharisees, and to teach and strengthen his disciples: first, by parables out of nature, reason, and experience; secondly, with their own works and examples, and besides, with convincing texts of scripture, and finally with a menacing sentence and dreadful judgment, as he concluded: I say unto you, if ye do not cease to blaspheme against the open truth, ye sin not against me, but against the Holy Ghost, a sin which cannot be forgiven, either in this world, or in the world to come.

2. Now a great inquiry has arisen from these words, what in reality the sin against the Holy Ghost is; inasmuch as Christ mentions two different sins; *one which is pardonable*, the *other unpardonable*, and in this manner distinguishes this sin from all other sins. And many teachers have also concerned themselves about what such blasphemy against the Holy Ghost might be, since there truly have been many persons, who have striven and blasphemed against the gospel, and were, notwithstanding afterwards converted. We shall also therefore handle these words, and exhibit from them what God has given us to understand.

3. Now in order to comprehend this text in regard to pardonable and unpardonable sins, we must separate the sins and make a distinction. There are some sins which man well knows and feels to be sins;

as murder, adultery, fornication, avarice, pride, hatred and envy;—any person having committed either of these, his own conscience tells him that he has done wrong. These are called gross and known sins. These, then, are not so very dangerous; for they have this advantage, that, if accompanied by a repentant heart that acknowledges and says, Lord, I am a sinner, they are pardoned; these are therefore also called pardonable sins, because they can be forgiven, since they are acknowledged. Hence it follows that no sin will be forgiven, except it be first acknowledged, as the prophet says, Ps. 51, 1 2 3: "Have mercy upon me, O God! according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from my iniquities, and cleanse me from my sins. For I acknowledge my transgressions and my sins are ever before me." That is, I see and know that I have sinned against thee; I therefore come, and lament and pray for grace. And Ps. 32, 5, he says: "I say, I will confess my transgressions unto the Lord; and thou forgivest the iniquity of my sin." Here we have strong promises which cannot fail or deceive us; if we so far humble our hearts as to begin and confess that we are sinners, the consolation and promise are sure, that our sins will neither be revenged nor remembered; as St. John teaches in his first epistle, chap. 1, v. 8—10, where he thus says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

4. On the other hand, there are also secret and unobserved sins, of which we are unconscious as to their sinfulness; these bring such harm and disadvantage, as also to be unpardonable, however small they may be, even were it a trivial laughter or the stealing of a single farthing. For what is not acknowledged, cannot be forgiven. But those sins which are unheeded or forgotten, I do not call unknown sins; for these are nevertheless pardonable, even if we are unhable to enumerate them. For were we under obligation to forget no sins, and to enumerate all of them, they would never be forgiven. Wherefore the prophet again says: Delicta quis intelliget? (Who can understand his errors?) Cleanse thou me from secret faults, Ps. 19, 13. But this is acknowledging of sins, if I stand before God and say this I hold as sin, and thus confess before Him: Lord, I cannot enumerate my sins, those which I have committed, and which I am still committing; but I have forgotten the greater part of them, neither do I just now see them. For by the term intelliget, the prophet does not mean, only to know and understand, but also to observe and heed. For we daily commit many and various sins, which we never perceive.

5. Now this is, (I say) comprehending all sins, when I make a candid and full acknowledgment, and say: whatever is in me and all my power, without grace, is sin, and condemned. In this manner you may briefly comprehend all your sins, and need not think to keep a record of them, think only thus: so far as grace and faith reign, I am holy through Christ; but if grace and faith are removed, I know and confess, that there is nothing good with and in me; here all is comprehended together in one body; even if you very carefully examine,

you will however find nothing else. Such an acknowledgment must actually be made; if it is not, think not that any sin will be forgiven, whether small, great, forgotten or unforgotten. For were you to say, I acknowledge those sins which I know, and trust that the others are not sins, or to oppose good works against them, and still expect to find something good within yourself, you would make out of pardonable sins mere unpardonable ones. Hence it must freely be said, that there is no good in what I say, think, do, or in the deportment of my life, without thy grace and divine power, even had I the holiness of all the monks. From such a destinction you yourself are able to conclude that the sin against the Holy Ghost, must be such a sin as will not suffer itself to be manifested; nor can it be acknowledged. And it is not a gross sin of the world, but a holy, spiritual sin; because it inverts the acknowledgment, and will not be called sin, but precious good work, and will not be reproved, but commended and extolled; with which sin the holy prophets had for the most part to strive and contend.

6. For instance, I will give an example: When St. Paul went forth in that holy sin, persecuting and murdering, striving and contending against Christ and the truth, went under the impression, that he was doing a noble work, and held the harm he did the christians as great righteousness, holy zeal, and the highest divine service, and that he himself was withstanding error, and helping God to preserve his kingdom. Behold this man has miserably erred, and sinned against the Holy Ghost, in a manner, that this sin is properly such a sin, as to be no sin before the world and reason, but even right holiness, truth, righteousness, and divine service. Wherefore he who would speak correctly in regard to it, must call it by that high name, the highest virtue, except they are obdurate and profligate persons, who are called impoenitentes, concerning whom we will hereafter speak. We now speak of those to whom the text alludes, viz: As Paul went forth, persecuting God's word and work, and held his fallacy and malice and his satanical service, for genuine truth and godly things.

7. Such holy sin militates against the Holy Ghost in two ways: the one that is committed knowingly, as we will hear; the other, unknowingly, as we have now exhibited in regard to St. Paul. And this is also unpardonable, (for it is unacknowledged by us) until it loses that name, and also becomes an acknowledged sin. For this is the nature of all sin, that so soon as it is acknowledged, it becomes pardonable; and in a word, where there is no ackowledgment there is also no forgiveness. Wherefore two parts pertain to such sin. The one is sin within itself, which is always against the Holy Ghost; for He is mere pardon and the grace of God. The other is, that we do not acknowledge it, and will not accept the Holy Ghost and pardon; this causes it to be unforgiven.

8. In this manner, this still remains a temporal sin, and yet not an eternal one; that is, it may yet be acknowledged, and hereafter forgiven, (except one should be herein confirmed, or obstinate and daring) since we know no better, and go in blindness without repentance, and can desire no grace, but hope the contrary, that God will renumerate it. We were all even subject to this sin, and are all comprehended under it. For hitherto we all lay under such blindness, and thought

we were on the right way; and had any one said otherwise, we would not have believed him; even as there are a great portion now under popery.

9. This is said of the first part, which commits sin against the Holy Ghost, unknowingly, a sin which is not acknowledged. But the right sin, concerning which Christ here speaks, is still more heinous, a complete satanical sin, when it cannot be more plain or evident, that is when the person is openly convicted, and yet will neither be convinced that it is sin, nor call it such. For St. Paul went forth in his presumption and good meaning, and knew and saw no better, but when he was convicted, he repented. But before those, (whom Christ here reprimands) the open and unequivocal truth was laid, and he thrusted it in their eyes, in such a manner that they could not withstand it; but they nevertheless resisted out of pure malice, blasphemed and said, it is the affair of the devil; as St. Mark declares, when he says, "Because they said he hath an unclean spirit;" yet they without their thanks, had to confess that he cast out devils, and drove them away, and assisted the people. The former sin is therefore quite different, being neither manifested nor known, but committed through peculiar obscure prejudice, the Holy Ghost being yet unrevealed. But here he is manifest and revealed, breaks forth and shines as lightning, so that his beams penetrate through the hearts, even if they obviate, and brings their sins before their own eyes, both through words and works, so that they are concluded, and no one under any appearance can speak there against, neither they themselves, however enraged and furious they are; yet they strive against it, and will neither see nor hear. Such, in former times, was called impugnationem veritatis agnitæ; that is, to withstand the open manifest truth.

10. Formerly when I was a learned doctor, I never could have thought that this sin was in the world. For I neither thought nor believed it possible, to find a heart upon earth, which could be so evil, as to dare to withstand a thing, when so completely concluded, that they must be silent; as we here see among the Pharisees, and now experience in several, who, out of mere obdurate malice, blasphemе and rage against the clear gospel, with which they themselves cannot find fault; unthankful, they must acknowledge it to be truth; that is, (I fear) the sin which cannot be forgiven. For he who sins against the unperceived and unrevealed Holy Ghost, in such a manner, as those do, who run in obscurity, has nevertheless so much grace, that he may yet come to an ackpowledgment; As St. Paul writes concerning himself, I Tim. 1, 13 16: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief; that is, I did not know nor believe that it was against God." Therefore, even if such sin at the time is unknown, the heart may nevertheless turn and acknowledge, and by such conversion and acknowledging, it will be forgiven; but the latter is such that it can neither be converted nor acknowledged.

11. I consider such to be the right unpardonable sin, concerning which Christ here speaks, and it seems to me that this is also the meaning in which St. Paul wrote to Titus, ch. 3, v. 10 11. Hæriticum hominem; ("that is, a man that is an heretic after the first and second

admonition, reject. Knowing that he that is such, is subverted, and sinneth, being condemned of himself;") that is, he who out of determination and petulancy, will neither hear nor see, and rejects the Holy Ghost who is full of grace, yea, disdains, scorns, and dares openly to reproach him, (as the Epistle to the Hebrews says, ch. 10, v. 29.) While the Holy Ghost is yet unperceived and unrevealed, he can suffer men to flee from him, or not to receive him; but when he so clearly manifests himself, that one must see and comprehend him, and besides being advised and admonished, he will then neither sanction nor suffer any one openly to repel and indeed to reproach him.

12. Wherefore I say that it pertains to such a one, first, to be an opposer; secondly, to be admonished once or twice. For we also find many who hear and suffer themselves to be taught; but they are men who believe nothing in particular, nor concern themselves about it, namely, such as obdurate and profligate persons. This still is not called sinning against the Holy Ghost, but if one takes up the matter and withstands it, if at the same time he knows that wisdom and art are unable to oppose it, and hereupon takes a resolution, and thinks I will not suffer it, and rushes headlong against it. This is not slighting nor neglecting, but running against with open eyes and stubbornness.

13. Neither Paul, nor those who persecuted the gospel, and were finally converted, were not yet in this sin, so that with seeing eyes they saw it, and afterwards attempted to overthrow it; as the rabble of the pope are now, who are so driven by the grace of God, that they can neither obstruct our gospel, nor bring any thing against it, for hitherto there have been so many and various writings, and truth so clearly manifested, that they themselves see, how they are, by the word of God, repelled and driven. As we see that such do not willingly submit to disputation, or undergo an accurate examination, viz: such as fear to maintain their point, pretendedly hold out that the heretics are so artful and dexterous that no one can reply to them; or when they must reply, they are so dishonest and perverse, that they artfully fly from the subject, when they are closely opposed, and in the mean while avail themselves on every side, with malicious and enraged violence, so as even to slander; and although many of them expose themselves in such a manner, that every one sees how they lie and blaspheme against their own conscience, and render themselves objects of ridicule before the whole world, yet they nevertheless fortify themselves and still proceed in known blasphemy.

14. They will therefore, (I fear) remain in unpardonable sin, so that they cannot return. For they publicly and shamefully give the Holy Ghost the lie, whom they see and feel; as the Epistle to the Hebrews says, ch. 10, v. 29: "Who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the spirit of grace?" It must indeed not be an insignificant human sin and blindness, to trample under foot the blood of Christ, and wantonly and despitefully and shamefully and ignominiously, to treat the Holy Ghost, who offers and bestows pure grace and pardon.

15. This is especially the sin to death, for which no one should pray, concerning which St. John speaks, I Epistle 5, 16: For we can and

should pray for those who still do it out of ignorance. As St. Stephen, and Christ himself did for his persecutors; but for Judas he did not pray; for he was not deceived, but was the chief and beginner, to repress Christ through an obdurate and enraged heart, whom he knew, and by whom he was often admonished. Now if any one should attain to such an extent, that he will neither hear nor see any thing, and besides, vindicate his blasphemy and wickedness, he is never to be advised or assisted. Wherefore, I have often said, that it has never occured, in as many examples as I have heard or read of, that a seditioner, or a principal leader of heresy was ever converted.

16. I thus understand this text, and believe that it is the right meaning of it; and if it does not precisely accord with this passage, it is however the meaning of St. Paul in another place which corresponds with this text, so that this sin is of such a nature, that it knowingly strives against the clear truth. Wherefore, I say this, that men have variously and defusedly treated of this subject. For each one hesitated to say, that a person could sin in such a manner, that it could not be forgiven him. Such sin has therefore, been deferred until on the death-bed, and if the individual at his final end, did not wish to confess and repent, it was then called sin against the Holy Ghost. This is indeed true; but I think there is still sin in such a case, which is unknown, and unknowingly done; except the individual were so obdurate, that if he well knew and openly saw the sin, would then not except of grace. This would also be striving against the Holy Ghost, and rejecting grace offered. But I do not hope that any such person will be found.

17. Wherefore we speak, as Christ himself did, concerning those who in the prime of life proceed, and publicly, with their lips proclaim against the Gospel; as, the papists and other heretics now do, viz: those who wantonly oppose our doctrine, and in defiance of truth, will not hear, and besides, neither admonishing, advising, entreating, nor chastizing will reform them, or make an impression upon their minds. On account of which they deserve entirely to be perverted. (as St. Paul says) and justly to be permitted by the Holy Ghost, again to enter from one sin to another, and daily to fall into blasphemy more cruel and terrible. This now indeed is a matter of great weight, because it is not sin only, but besides, it is also making oneself unpardonable, so that he may truly be styled a right impœnitentia, so that he neither will, nor can have sorrow for sin. For this, that they continue in blaspheming, by which they abandon the Holy Ghost, makes all wretchedness; wherefore, sin should not be trifled with. To waver to and fro, and sometimes to err, when it is not seen to oppose the Holy Ghost, can be endured by him, until it is manifested, admonished and known; but let us entreat that we may not fall into such sin, as will not endure the open truth; for, moreover in this there is neither advising nor assisting, nor excusing, and finally the wrath of God will come.

18. For how can any of those, who blaspheme our doctrine excuse themselves, since we preach nothing else, than which is manifest, and so clearly founded in the scripture that they themselves must acknowledge

it, vis: that *Christ has died for us*, and *that he has freed us from sin and death.* If this is true, (Paul concludes) Gal. 2, 16, no work can relieve us or help us from sin. This is so strong and powerful, that no one can protest against it. For if sin is so great, and the wrath of God so severe and dreadful, that neither saint, nor angel could render satisfaction, but God's own son had to lay down his life on account of it, and render satisfaction by his own precious blood; all our works would be far, far too weak, to oppose against sin; but besides, one sin is so great that it would counterballance all works.

19. This is our chief doctrine founded upon St. Paul and the whole scripture; from which every one can conclude: we must not be freed by works; or the blood of *Christ* must be of no avail and lost. For they are different, and no one will say, that the blood of Christ is our works. Now since this is clearly manifested through the Holy Ghost, and those so oft admonished and warned, nevertheless reject grace and the Holy Ghost, it is acting consistently with them, for the Holy Ghost not to revisit them, and to let them proceed, as those who petulantly wish to perish, and it will justly happen with them, as the 109th Psalm v. 17, says in regard to Juda their chief, and such of his clan: "as he delighted not in blessing, so let it be far from him."

20. Thus, then, consider the text and words: "Whosoever speaketh a word against the son of man, (says Christ) it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." That is, ye may blaspheme against the man Christ and his followers: he is a sinner, as they *elsewhere reproached*, "a glutton, a winebibber, friend of publicans and sinners," Matt. 11, 19. Again as the Jews reproached his mother, calling her a prostitute. What belongs to his person, he as man must endure from others, and forgive; but when he in his office, comes hither in the light, preaches and performs miracles, so that they see the clear truth and afterwards blaspheme against it, it is not blaspheming against the son of man, but against the Holy Ghost, who performs and manifests such things, and presents grace and pardon to every one. This is a far different and greater sin, than which is commttted against all the commandments. Which even those do, who would have kept all the ten commandments, and have advanced far higher; that is, those who wish to be the most pious and holy, yet do not fear to blaspheme in the highest degree, against the open and known truth.

21. The words of Christ clearly show that such willful blasphemy very much wounded his feelings, inasmuch as he delivered so long a sermon, and convicted them with reason, examples, and by experience; and besides, warned them against such sin. Wherefore let us, for God's sake, not speak light, but take heed and pray, that we may continue in fear and humility, so that we may at least, willingly hear the truth and word of God, though we should even sometimes err and sin. For it is still easier that some one goes and indulges in sin, as public prostitution and profligacy, for such a one can still come to an ackowledgment of sin. But these beautiful satanical saints, who pass under the pretence of divine service, as being full of good works, when they hear the Holy Ghost who openly convicts them, smite him in the face

and say; it must however be heresy and the affairs of the devil. In such case the heart is so obdurate, that neither admonishing, warning, nor threatning, will be of benefit.

22. Let us, then, conclude the sin against the Holy Ghost, twofold: the one is to speak and act unknowingly against the truth, without the Holy Ghost's being manifested and revealed, as has been said in regard to St. Paul: this very sin will also not be forgiven, so long as it remains unknown, precisely as other sins; except that this sin bears the name and honor of the greatest and most beautiful holiness, which name and cloak will prevent it from being humanly discerned, until the Holy Ghost himself manifests it. But the other is, when it is so manifest that every one can see grace and pardon offered; but still rushes forward and rails against the Holy Ghost, and disgraces the truth, which no one can contradict. In such sin and obduracy was the priest Corah, who rebelled against Moses and Aaron, and blasphemed against their office, notwithstanding it was publicly ordained and established by the voice of God and by miracles from heaven;—and when he was admonished, he would neither hearken to warning nor to threatening Wherefore Moses prayed against him, so that God might not forgive him his sins, as one who immediately sinned against the Holy Ghost, both knowingly and petulantly. Numbers 16, 1 2 3 15. We also read the same of the prophet Balaam, who petulantly rose up and acted against the truth, which he saw and knew; and besides, without his thanks, had to speak and proclaim the truth, and was reproved by his ass, and also threatened by the angel. Nu.22,21.

23. I have therefore mentioned this, in order that any one may rightly understand the text, in regard to what causes sin to be unpardonable; and besides to see that no one is hastily urged into such sin, for the sake of poor loaded conscience, whom the devil is driving into despair, so that they make sin unpardonable unto themselves. For, no matter how great sin is, it continues pardonable, since there may still be an acknowledgment effected, if it is manifested and set in its proper light. But this would also be a diabolical addition, and on the other hand, sinning against the Holy Ghost, if one would not believe in or accept pardon It is then, (as has been said) quite a different thing to sin against all God's commands than to act against the Holy Ghost. For, to sin against the Holy Ghost is nothing else than to blaspheme his works and office, which do not bring God's command and wrath, but pure grace and pardon for all sins. Now he who will not suffer such things, justly has no forgiveness.

24. Thus we now have the meaning of Christ, which the text itself presents, that he especially speaks of those who knowingly and maliciously blaspheme against the known truth, revealed by the Holy Ghost, and who, if some one manifests and admonishes them of their sins, become more obdurate. This is the greatest disgrace, that can be brought upon the Holy Ghost. Besides such unpardonable sin, you may even enumerate and comprehend several other sins similar to this, which are especially so gross, that the world condemns them, viz: if any one arrives to such a point, that he does not fall into sin through weakness and error, but becomes pardoned in it, and will not repent, which also has previously been mentioned; and in short, if any one petulantly maintains sin, when it is manifested; for all such is striving against grace and pardon, and is no more a human sin, but desperate satanical wickedness. Let this for the present suffice on this subject. God preserve us from such sin.

REPORT

OF THE

PROCEEDINGS

OF THE

TWENTY-SEVENTH SESSION,

OF THE

Evan. Lutheran Tenn. Synod

HELD IN

BUEHLER'S CHURCH,

SULLIVAN CO., TENN.

From the 2d to the 7th October, 1847.

SALEM:
PRINTED BY BLUM & SON.

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MINUTES.

Pursuant to a resolution passed at their last session, the Ministers and Lay-Delegates composing the twenty-seventh session of the Evangelical Lutheran Tennessee Synod, convened at Buehler's Church, Sullivan County, Tenn., on Saturday, October 2nd, 1847. According to former usages of the Synod, Saturday and Sunday were wholly spent in religious exercises. On Saturday, Rev. J. Stirewalt preached from Mark 1, 15: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel;" and was followed by the Rev. A. J. Brown, from II Cor. 4, 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus' sake." Both sermons were in the English language.

On Sunday, October 3rd, a very large assembly convened at the Church. They were first addressed by the Rev. A. J. Fox, in the English language, from Matt. 17, 1—5. After a short intermission, the Rev. J. Killian delivered a discourse, in the English language also, preparatory to the celebration of the Lord's Supper, from John's Gospel, 19, 30: "It is finished; and he bowed his head and gave up the Ghost." Confession and Absolution were then solemnized, according to the rites of the Lutheran Church, and the Sacrament of the Lord's Supper administered to two hundred and seventy-one persons. During the protracted exercises of the day, the best order was preserved and the deepest solemnity seemed to pervade the people. There was also preaching almost every night during the session of the Synod, at different places in the vicinity of the church, and particularly in the Presbyterian Church, in Paperville. A very favorable impression seems to have been made upon the community, and we have no doubt much good was effected. May the Great Head of the Church add his blessing to the feeble efforts of his servants to promote the interests of his kingdom.

MONDAY, 9 O'CLOCK, A. M.

The Ministers and Lay-Delegates assembled at the Church. Synod was opened with singing and prayer. On motion, it was

Resolved, That the officers of last session act as officers *pro. tem.*, until others are elected for the present session.

The clerical catalogue was then called, and the following Ministers answered to their names.

PASTORS' NAMES.	POST OFFICE ADDRESS.
Rev. H. Goodman,	Statesville, N. C.
" Wm. Hancher,	Blountsville, Tenn.
" D. Forester,	Newmansville, Tenn.
" J. Stirewalt,	New Market, Va.
" J. R. Moser,	Flint Rock, N. C.
" A. J. Brown,	Abington, Va.
" J. Killian,	Waynesborough, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Wetzel,	Mount Solon, Va.
" J. R. Peterson,	Lincolnton, N. C.
" J. M. Shaffer,	Eve Mill, Tenn.
" J. W. Hull,	Clear Creek, N. C.

DEACON'S NAMES.	POST OFFICE ADDRESS.
Rev. T. Moser,*	Flint Rock, N. C.
" J. M. Wagner,*	Killian's Mills, N. C.
" J. K. Hancher,*	Little Chucky, Green, Ten.

MINISTER'S ABSENT.

NAMES.	ADDRESS.
Rev. G. Easterly, (Excused)	Warrensburg, Tenn.
" A. Henkel, (Excused)	New Market, Va.
" P. C. Henkel, (Excused)	Flint Rock, N. C.
" C. G. Reitzel, (Not excused)	Flint Rock, N. C.

DEACON'S ABSENT.

NAMES.	ADDRESS.
Mr. Jacob Cosner, (Excused)	Hoylesville, N. C.
" D. D. Swany, (Not excused)	Phillippi, Va.
" T. Crouse, (Not excused)	Lexington, N. C.

The Lay-Delegates now presented their certificates, which were read, and they invited to take their seats in Synod.

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* Ordained Pastors this session.

LAY-DELEGATES.

Mr.	George Burkhart, Esq,	Buehler's Church,	Sullivan Co.,	Tenn.
"	David Motron,	South Fork,	do	do
"	John Droke,	Emanuel's,	do	do
"	Wm. Dickson,	New Hope,	do	do
"	John Sineker,	Zion's,	do	do
"	Michæl Nease,	St. James',	Greene,	do
"	Andrew Coble,	Blue Spring,	do	do
"	Samuel Parmon,	Solomon's,	do	do
"	John Harmon,	Sinking Spring,	do	do
"	Michæl Ottinger,	Salem,	Cocke,	do
"	John C. Kyle,	St. John's,	Monroe,	do
"	John Moser,	St. Paul's,	do	do
"	Abraham Barb,	St. Mary's,	McMinn,	do
"	James Fleenor,	North Fork,	Washington,	Va.
"	Peter Mumpower,	Liberty,	do	do
"	Wm. Staubus,	St. Paul's,	Augusta,	do
		and St. Jacob's,	Rockingham,	do
"	John Coverstone, St. David's, Zion's and St. Jacob's, Shenandoah			
		and Hawksbill and Stineberger's, Page,		Va.
"	Adam Miller, Solomon's, Stony Creek and Rader's, Shenandoah			do
Dr.	J. F. Smyer,	Lutheran Chapel,	Gaston,	N. C.
Mr.	A. W. Abernathy, Esq.,	Philadelphia,	do	do
Col.	Daniel Seagle,	Trinity,	Lincoln,	do
Mr.	Valentine Lore,	Grace Church,	Catawba,	do
"	Frederick Smith,	Miller's and St. John's,	do	do
	"	and Friendship,	Alexander,	do
"	David Link,	Zion's and St. Peter's,	Catawba,	do
	"	and Luther's	Burke,	do
"	Philip Condor,	Morning Star,	Mecklenburg,	do
	"	Mount Moriah,	Rowan,	do
	"	Rocky River,	Cabarrus,	do
	"	Goose Creek,	Union,	do
	"	and Bethlehem,	Lancaster District,	S. C.
"	Daniel Efird,	St. Martin's,	Stanly,	N. C.
"	Wm. Troutman,	St. Martin's and Bethany Stand,	Iredell	do
"	Noah Hedrick, Emanuel's, Beck's and Pilgrim's,		Davidson,	do
"	Daniel Moretz,	Jackson's,	Ashe	do
"	Benjamin Vanhoose,	Pilgrim's,	Carter,	Tenn.

APPLICANTS.

Mr. J. B. Emert, Mr. Adam Efird, Mr. H. Mumpower.

According to the constitutional order of doing business, the Synod was now duly organized by electing a President, Rev. A. J. Brown, Secretary, and Rev. T. Moser, Agent to manage the Synodical funds.

On motion, a recess was given, during which the Rev. H. Wetzel preached from I Timothy 3, 16.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed business.

Applicants Messrs. Mumpower, Efird and Emert were, by vote of Synod, received as advisory members of Synod.

Intelligence having been received of the death of the Rev. N. Bonham, a member of the Tennessee Synod, it was

Resolved, That Rev. Messrs. Forester and Easterly be appointed a committee to prepare an obituary account of him, and report to the next session of Synod.

The petitions, letters, documents, &c., addressed to Synod, were now called for and handed in.

On motion, duly seconded and carried, the President appointed the following committees:

1. On minutes of last Synod, unfinished business, and minutes of other Synods: Rev. Messrs. Wetzel, Peterson and A. W. Abernathy.

2. To number and class petitions, letters, &c., addressed to Synod, excepting those pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Stirewalt, J. K. Hancher and Col. D. Seagle. On motion, the President was added to this Committee.

3. On petitions, letters, &c., pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Brown, Fox, Wm. Hancher, and Mr. Valentine Lore.

Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with singing and prayer by br. Wetzel.

TUESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer, by br. Shaffer.

The minutes of the preceding day were read and received.

The committee appointed to report on the unfinished business of last Synod, and the minutes of other Synods, handed in the following report:

REPORT I.

We, the committee appointed to report on the unfinished business of last Synod, and minutes of other Synods, submit the following:

First, In relation to unfinished business, we refer

1, To page 7, and recommend Synod to inquire whether br. Hull's difficulties have been adjusted.

2, To page 8, and recommend Synod to inquire whether petitioners No. 5, Class 2, were attended to.

3, To page 10, and recommend Synod to inquire whether br. Henkel and Stirewalt have complied with the request of Synod with respect to the rules for church government.

Second, In relation to minutes of other Synods.

No. 1, are the minutes of the 10th convention of the English Evangelical Lutheran Synod and Ministerium of Ohio and adjacent States, held in Wooster, Wayne Co., Ohio, Oct. 1846.

Officers: Rev. D. Rothacker, President; Rev. A. Bartholomew, Secretary; and Rev. S. S. Klein, Treasurer.

It reports 9 ministers, 34 congregations, 317 baptisms, 149 confirmed, and 2,427 communicants.

No. 2, are the minutes of the 9th session of the Western District of the Evangelical Lutheran Synod of Ohio, held in Delaware, Delaware Co., Ohio, May, 1846. Its officers are

Rev. J. Gruber, President; Rev. J. J. Bielharz, Secretary: and Rev. B. Pope, Treasurer.

It reports 34 ministers, 113 congregations, 341 baptisms, 450 confirmed, and 12008 communicants.

No. 3, are the constitution and report of the proceedings of the first convention of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, held in Chicago, Ill., April, 1847.

Its officers are, Rev. C. F. W. Walther, President; Rev. F. W. Thurmann, Secretary; and Dr. W. Lihler, Treasurer.

It reports 22 ministers and 12 pastorates.

No. 4, are the constitution and minutes of the first session of the Central Evangelical Lutheran Synod of Virginia, held in Mallow's Church, Pendleton Co., Va., May, 1847. Its officers are

Rev. J. N. Schmucker, President; Rev. J. T. Tabler, Secretary; and Rev. G. Schmucker, Treasurer.

It reports 3 ministers. 11 congregations, 381 baptisms, 256 confirmed, 845 communicants.

Respectfully submitted.

J. R. MOSER,
H. WETZEL,
J. R. PETERSON,
A. W. ABERNATHY.

Adopted.

For information on item 1st of this Report, see Report H.

In item 2nd, Synod was informed that br. P. C. Henkel has visited the petitioners, and that br. Peterson will visit them in a short time.

In reference to item 3rd, br. Stirewalt informed Synod that in consequence of the difficulty connected with the subject, the request of the Synod had not been complied with. In the name of the committee, he asked that the committee might be excused from the duty imposed upon them. His request was granted by a vote of the Synod.

The second committee were now called upon, and submitted the following report:

REPORT II.

We, the committee appointed to examine and report on the papers pertaining to the case of the Rev. J. W. Hull, have discharged the duties imposed upon us, and submit the following as the result of our investigations:

Papers, Class 1st, Nos. 1, 2, 3, 4, 5 and 6, are petitions from Bethany Stand, St. Martin's, Mt. Moriah, Goose Creek, Morning Star and Rocky River churches, N. C., signed by 73 persons, members of the Lutheran Church, in which most of the petitioners state that they have been supplied with preaching, during the past year, by br. Hull; and that after the limit assigned him by the action of the last Synod, had expired, he preached at their request, and upon their responsibility. They further state, that they believe he has been acquitted of the charge alledged against him, according to the Constitution of our Synod and the Holy Scriptures; and that further action upon the subject would be contrary to both. They also pray that he may be continued amongst them as their minister.

Papers, Class 2nd, are certificates of the good general character of Mr. Hull, as a christian and christian minister, signed by 202 persons belonging to the Lutheran, Presbyterian, Methodist, Baptist and Seceder churches, and persons in connexion with no church.

Papers, Class 3d, is a certificate by Mr. Setzer, known to one of your committee as a man of intelligence and high standing in society, stating that Mr. Hull has made efforts to reconcile his wife and induce her to live with him, but without success.

From all the light your committee have been able to obtain upon this difficult and painful subject, they are of opinion that Mr. Hull is censurable in some respects; and especially for having, as they think, in violation of his agreement with the Synod, at its last session, preached before the difficulties between him and his wife were settled;—but that in this there is a mitigating circumstance, as will appear from papers, class 1st.

Your committee would recommend,

1. That Mr. Hull preach for those churches which have petitioned for his services.

2. That the Synod advise Mr. Hull, as he is not wholly free from censure, that he be very careful as to his walk and conversation, and that he make all possible, reasonable efforts, to adjust the difficulties existing between him and his wife, and live with her in peace and harmony, as the Scriptures require man and wife to live together.

A. J. BROWN,
WM. HANCHER,
A. J. FOX,
VALENTINE LORE.

Adopted by vote of the Synod.

Papers, No 2, are petitions and letters concerning charges which have existed against the Rev. Adam Miller, and the course pursued by the Synod in reference to them. After some consultation, it was

Resolved, That they be all publicly read before the Synod.

The balance of the forenoon session was accordingly spent in reading petitions and letters in favor of Mr. Miller.

On motion, an intermission was given, during which br. Shaffer preached from Titus 2, 14.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

The first business attended to, was to read the petitions and letters against Mr. Miller, and sustaining the course of the Synod. On motion duly seconded, it was

Resolved, That a committee of six, three ministers and three lay-men be, upon the nomination of the President, (Rev. J. Killian) elected *viva voce* by the Synod, to report to-morrow morning on the petitions and letters pertaining to the case of the Rev. Adam Miller, and that the President constitute one of the said committee.

This committee, as elected, consists of Rev. Messrs. Brown, Killian and Stirewalt, A. W. Abernathy Esq., Col. Daniel Seagle and Mr. John Moser.

On motion, a committee of four was appointed to report to-morrow morning on a letter received by the Secretary of our Synod from the President of the N. C. Synod, together with a copy of the minutes of the last session of that body, with a request that the special attention of our Synod be called to the subject of a union between the Tennessee and North Carolina Synods.

This committee consists of the Rev. H. Wetzel, Rev. J. R. Peterson, Dr. Smyer and Mr. F. Smith.

On motion, a committee of four was appointed to make extracts from petitions and letters addressed to this body and not yet disposed of, and report to-morrow morning.

Committee: Rev. Messrs. J. R. Moser, T. Moser, A. J. Fox and Mr. James Flenor.

The Rev. H. Goodman was authorized to settle for the agent of the last Synod, with the agent of the present session.

Synod adjourned. Closed as usual, by the President.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer by brother Fox.

The minutes of yesterday were read and received.

The Committee appointed to report on the minutes of the North Carolina Synod, together with a letter addressed by its President to

the Secretary of the Tennessee Synod, handed in the following report; which, after reading three petitions upon the same subject, from St. Paul's church, Augusta County, and Rader's and St. Jacob's, Rockingham County, Virginia, was adopted.

REPORT III.

We, the committee appointed to report on a portion of the minutes of the North Carolina Synod, and on a letter from the President of that body to the Secretary of the last session of our Synod, with the request, that he bring the subject of the preamble and resolution found on the 13th page of the said minutes to the special attention of our Synod, beg leave to submit the following:

WHEREAS the North Carolina Synod, at its last session, caused a correspondence to be opened with some of the members of our Synod, on the subject of a union of energies and resources between them and us; and whereas their preamble and resolution look to a remodeling of our Constitution, and charge us indirectly with occupying anti-Lutheran grounds, and indicate as a condition of our recognition by them, a change on our part.—But inasmuch as we feel no disposition to remodel our Constitution, or to make any change, either in our doctrinal views or ecclesiastical polity, until we are convinced of error; and believing as we do, that our doctrines and church government are grounded upon the Word of God, and that any relinquishment on our part would be dangerous to the best interests of our church and the cause of truth: Therfore

Resolved, That we can accede to a union with the said Synod, only on the platform of pure and unadulterated Evangelical Lutheranism—a union which we shall heartily rejoice to form at the earliest day possible; and such a union we have always been willing to form, as is evident from the *repeated* overtures we have made to bring about such a desirable state of things.

H. WETZEL,
J. R. PETERSON,
J. F. SMYER,
FREDERICK SMITH.

Adopted.

The Committee appointed to make extracts from letters and petitions, were excused from reporting until to-morrow morning.

The Committee appointed to examine and report on petitions and letters pertaining to the Rev. Adam Miller, having now been called upon, submitted the following report:

REPORT IV.

We, the committee appointed to examine and report on letters and petitions addressed to Synod in reference to the Rev. Adam Miller,

formerly a member of the Tennessee Synod, but who, while under heavy charges of immorality, withdrew his membership from our connexion, at the last session of our Synod, have discharged the duties imposed upon us, and respectfully submit the following report:

In the papers committed to our hands we find three different classes:

1. There are several petitions signed by members of churches which have through their delegates to Synod, withdrawn from our connexion, and persons not belonging to our church, which, your committee are of opinion, require no action from Synod.

2. There are two petitions, one from St. James' church, Greene, and the other from Salem church, Cocke County, Tenn., in connexion with our Synod, and some petitions from individual members belonging to different churches in connexion with the Synod; also a letter from the Rev. G. Easterly, in which the petitioners and the writer of the letter charge our Synod with having dealt with Mr. Miller contrary to our constitution and the scriptures, and call upon Synod to reconsider and revoke its former proceedings in reference to the said Miller; and, at the same time, declaring their intention of withdrawing from our connexion, in case we do not comply with their request.

3. There is another class of petitions from churches in connexion with our Synod, formerly under the pastoral charge of Mr. Milller; and also two letters, one from the Rev. Ambrose Henkel and the other from the Rev. Polycarp C. Henkel, in which the petitioners and writers of the letters express it as their opinion that Synod has acted, in reference to Mr. Miller, in strict accordance with our constitution, and the Holy Scriptures, and protest against its revoking any of its former proceedings in his case; some of the petitioners moreover declare that it would be subversive of the best interests, if not ruinous to the Synod, to receive the said Miller again into its connexion; and that if it does, they in that case, will withdraw their connexion from our Synod.

After a full investigation of the whole matter, and the most serious and prayerful reflection upon this difficult and painful subject, your committee, under a deep sense of their responsibility, would recommend the following resolution for the adoption of Synod.

Resolved, That in the opinion of this Synod, the Synod has not, in its former proceedings, in reference to the charges against the Rev. Adam Miller, violated either its Constitution or the Holy Scriptures, and cannot therefore disannul its proceedings.

A. J. BROWN,
J. STIREWALT,
J. KILLIAN,
JOHN MOSER,
A. W. ABERNATHY,
DANIEL SEAGLE.

The balance of the forenoon session was spent in the discussion of this report.

A recess being given, br. Goodman preached from John 5, 39.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed the discussion of the report on Mr. Miller's case.

After the matter had been freely discussed, on motion, duly seconded and carried, it was

Resolved, That the vote be taken on the adoption of Report No. IV.

The vote was accordingly taken, and the Report adopted with but two dissenting voices.

All petitions praying for the examination and ordination of candidates for the ministry, were now publicly read in Synod.

Petitions having been received praying for the examination, and, if on examination considered qualified, the promotion to the office ot pastor, of Messrs. Timothy Moser, James M. Wagner and James K. Hancher, in which the petitioners speak favorably of the moral character and the theological attainments of these brethren, it was

Resolved, That they be examined to-morrow.

Petitions were read praying for the examination and ordination of the office of Deacon of Messrs. Henry Mumpower and Jacob Emmert.

Verbal petitions were also made to the Synod for the examination and ordination, as Deacon, of Mr. Adam Efird.

Resolved, That Messrs. H. Mumpower, J. Emmert and A. Efirt be examined to-morrow as to their qualifications for the office of Deacon.

Resolved, That Rev. A. J. Brown and J. Stirewalt conduct the examination.

Resolved, That Rev. J. Killian preach the ordination sermon.

Synod adjourned. Closed with singing and prayer by br. Hull.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer by br. Wagner.

The Committee on extracts from petitions were now called upon and submitted,

REPORT V.

We, the committee appointed to make extracts from petitions addressed to this body, submit the following report:

Nos. 1, 2, 3, 4, are petitions from Blue Spring, Sinking Spring and Solomon's churches, Greene Co., and Salem church, Cocke County, Tenn., praying for the pastoral ordination of Deacon James K. Hancher. Those from Sinking Spring also wish something edifying to be appended to the minutes of Synod.

Nos. 5 and 6, are petitions from Hebron church, Gaston County, and St. Daniel's and Trinity, Catawba County, N. C., speaking favorably of the moral character of Deacon James M. Wagner, and praying for his ordination as Pastor.

Nos. 7, 8, 9 and 10, are petitions from St. Peter's, Zion's, Luther's and Jackson's churches, Catawba, Burke and Ashe Counties, N. C., recommending Deacon Timothy Moser as a man of good moral character, and praying for his pastoral ordination.

Nos. 11 and 12, are petitions from Liberty church and several individuals on the South Fork, Sullivan County, Tenn., praying for the examination and ordination of Mr. Henry Mumpower to the office of Deacon.

No. 13, is a petition from South Fork Church, Sullivan County, Tenn., praying for the examination and ordination of Mr. Jacob B. Emmert to the office of Deacon.

Nos. 14, 15, 16, 17, 18, 19, 20, are memorials from Hawksbill, Solomon's, Zion's, St. Jacob's, Stineberger's, St. David's and Mill Creek churches, Va., expressing the satisfaction of the memorialists with their Pastor, Rev. J. Stirewalt; those from Stineberger's and St. David's, ask that something edifying may be appended to our minutes.

Nos. 21 and 22, are memorials from Pine and Rader's churches, Va., expressing the satisfaction of the memorialists with their minister Rev. A. Henkel. They also recommend Synod to adopt some efficient plan to procure the translation and circulation of more of Dr. Luther's works; they also ask Synod to recommend the Lutheran Standard to our churches, and pray for the republication of the German Hymn Book in use among us.

Nos. 23, 24, 25 and 26, are memorials from the South Fork, Pilgrim's and Zion's churches, Tenn. and Liberty church, Va. expressing the satisfaction of the memorialists with their Pastor, Rev. Wm. Hancher.

Nos. 27 and 28, are memorials from Beck's and Pilgrim's churches, N. C., expressing the satisfaction of the memorialists with their minister, Rev. H. Goodman.

No. 29, is a memorial from Spangler's and Miller's churches, Tenn., expressing the satisfaction of the memorialists with their minister, Rev. J. Shaffer.

No. 30, is a petition from Miller's church, Knox County, Tenn., stating the destitute condition of the petitioners, and praying for the location of a minister among them.

Nos. 31, 32, 33 and 34, are memorials from Trinity, St. Daniel's, Friendship and Miller's churches, N. C., in which the memorialists express their satisfaction with their minister, Rev. P. C. Henkel.

Nos. 35 and 36, are petitions from St. Paul's and St. Jacob's churches, Va., recommending Synod to examine and settle all matters of difficulty in which the Synod may be involved, with an eye single

to the Constitution and Scriptures; also advising Synod in reference to union with the North Carolina Synod.

No. 37, is a petition from St. John's church, N. C., in which the petitioners inform Synod, that at the last session of our Synod, their delegate, without authority, withdrew their church from our connexion, and pray that they may still be considered as belonging to the Synod.

Among the foregoing petitions, are invitations from Hawksbill, Solomon's, Miller's School House, Powels Fort, Mill Creek and Rader's churches, Va., and Beck's church, N. C., inviting the Synod to hold its next session in their respective churches.

Respectfully submitted.

J. R. MOSER,
A. J. FOX,
T. MOSER,
JAMES FLEENOR.

Adopted.

In reply to petitioners No. 30, it was

Resolved, That we recommend the petitioners to make arrangements with some of the churches now under the care of br. Shaffer, of which he is willing to relinquish the charge, to locate some of our ministers among them.

In reply to petitioners No 37, it was

Resolved, That we still recognize St. Johns church, N. C., as standing in connexion with the Tennessee Synod.

Petitions having been received for preaching at St. Peter's, Phanuel's, Rowan Co., St. Martin's, Stanly and Flat Rock, Cabarrus, Co., N. C., it was

Resolved, That we recommend br. Efirt to preach for them.

Resolved, That we learn with pleasure that the translation of the *Concordia* is making progress towards completion, and hope it will soon make its appearance in print.

Resolved, That Luther's Sermon on the sin against the Holy Ghost be appended to the minutes of this session, and that the Rev. A. Henkel be respectfully requested to furnish our Agent with two copies of it, one in the German and the other in the English language.

The time and place of holding the next session of Synod was now taken into consideration. After the various places from which invitations were received, had been considered, it was

Resolved, That the next session of our Synod be held in Solomon's Church, near New Market, Va., to commence on Saturday before the first Sunday in October, A. D. 1848.

Resolved, That the President publicly, before we adjourn, return the thanks of this Synod to the people of the vicinity for the hospitality and kindness with which they have treated us during our stay among them.

Resolved, That the minutes of the present session of Synod be printed in the German and English languages; and that our Agent be authorized to send two copies to every Lutheran Synod, Old and New School, in the United States. Synod adjourned till 2 o'clock.

THURSDAY, 2 O'CLOCK, P. M.

Synod convened pursuant to adjournment.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, candidates for the office of Pastor, and Messrs. H. Mumpower, J. B. Emmert and A. Efirt, candidates for the office of Deacon, were now invited to present themselves for examination. The examination was conducted by the Rev. J. Stirewalt and A. J. Brown, examining committee.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, having stood the examination for the office of Pastor in the Church, to the satisfaction of the Synod, it was

Resolved, That Messrs. Moser, Wagner and Hancher be ordained Pastors.

Mr. Efirt having stood a satisfactory examination for the office of Deacon, it was

Resolved, That Mr. Efirt be ordained Deacon.

Messrs. Mumpower and Emmert not having sustained an axamination satisfactory to Synod, failed to get a majority of the votes, and consequently were not ordained.

Brn. Wm. Hancher and Killian were appointed a committee to perform the ordination of the candidates for the ministry, who stood a satisfactory examination. The day having been far spent by the examination, it was considered inexpedient to preach an ordination sermon.

The candidates for ordination now presented themselves in order before the ordaining committee: and Messrs. Moser, Wagner and Hancher, were, according to the rights of the Lutheran Church, solemnly set apart to the office of Pastors in Christ's Church; and Mr. Efirt to the office of Deacon.

The President then, in accordance with a resolution of the Synod, returned the thanks of the Synod to the people of the vicinity for their kindness and hospitality to us during our stay among them, and in the name of the Synod bid them an affectionate farewell. After which the Synod and congregration united with the Secretary in singing an appropriate hymn and offering up fervent prayer to Almighty God.

Synod then adjourned to meet at the time and place appointed for the next session.

A. J. BROWN, *Secretary*.

P. S. As the Secretary does not expect to remain stationary during the year, he requests all letters, documents &c., intended for the Synod, to be directed to the Assistant Secretary, Rev. J. R. Moser, Flint Rock, Catawba County, North Carolina.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED. INFANTS	BAPTIZED. ADULTS.	CONFIRMED.
Rev. J. Killian,	52	0	21
" A. J. Fox,	32	2	24
" A. Henkel,	31	4	33
" J. Stirewalt,	70	3	25
" J. M. Shaffer,	68	5	16
" J. R. Peterson,	51	2	
" H. Goodman,	72	6	90
" P. C. Henkel,	63	1	4
" J. W. Hull, 2 yrs.	157	25	87
" Wm. Hancher,	85	3	17
" J. K. Hancher,	30		
" J. M. Wagner,	9		
" T. Moser,	18		
Total,	738	51	315

CONTRIBUTIONS FOR PRINTING THE MINUTES.

Emanuel's Church,	Tenn.		$ 1 00	New Market Church,	Va.		$ 1 00
Solomon's	"	"	1 30	St. John's	"	N. C.	1 50
Salem	"	"	70	Lutheran Chapel		"	1 40
Zion's	"	"	50	Miller's	"	"	1 70
South Fork	"	"	70	Zion's	"	"	1 20
Blue Spring	"	"	1 70	St. Peter's	"	"	90
Buehler's	"	"	70	Luther's	"	"	20
St. James'	"	"	1 60	Trinity	"	"	70
Pilgrim's	"	"	1 00	Daniel's	"	"	70
Liberty	"	"	35	St. Martin's	"	"	60
Coiner's	"	Va.	2 00	Bethany Stand	"	"	50
St. Paul's	"	"	1 28½	Salem	"	"	1 50
St. Jacob's	"	"	2 32	Liberty	"	"	80
Pine	"	"	1 00	Beaverdam	"	"	80
Armentrout's	"	"	1 00	Whitehaven	"	"	40
Rader's	"	"	2 20	Philadelphia	"	"	2 00
Mill Creek	"	"	1 10	Morningstar	"	"	80
Solomon's	"	"	50	Beck's	"	"	2 00
St. David's	"	"	40	Emanuel's	"	"	1 10
Dry Run	"	"	40	Pilgrim's	"	"	1 30
Stony Creek	"	"	1 00	Jackson's	"	"	35
Zion's	"	"	60	Grace	"	"	50
St. Jacob's	"	"	60	Friendship	"	"	50
Hawksbill	"	"	70	From individuals			26 60
Stineberger's	"	"	90				
Brock's Gap	"	"	40	Amount			$ 75 00

OF THE SIN AGAINST THE HOLY GHOST,

A Sermon of Martin Luther, on the Gospel according to St. Matthew, chapt. 12, v. 31 32. Translated from the German of Luther's Church Postill, p. 932 to 940.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

AGAINST THE HOLY GHOST.

The sin against the Holy Ghost is the despising of the gospel and the works of it. While this continues, there is no help for sin; for it militates against faith, through which sins are forgiven. But whenever it is removed, faith may enter, and all sins be remitted.

NEITHER IN THE WORLD TO COME.

Matthew, in speaking of this, says, *neither in this, nor in the world to come.* Mark, in regard to the same thing, says thus: "hath never forgiveness; but is in danger of eternal damnation."

EXPLANATION OF THIS TEXT.

When Christ, the Lord, had healed the possessed, who was blind and dumb, and the Pharisees had blasphemed and said, he casts out devils not otherwise, than through Beelzebub, the prince of devils, he proceeded and delivered a very effectual sermon; for it was customary with him, after having wrought a miracle or performed a good work, to deliver a special sermon, or an apology, in order to vindicate his works, and as much as possible to stop the mouth of the devil. Thus he has defended himself now with many words, in order to repel and affright the Pharisees, and to teach and strengthen his disciples: first, by parables out of nature, reason, and experience; secondly, with their own works and examples, and besides, with convincing texts of scripture, and finally with a menacing sentence and dreadful judgment, as he concluded: I say unto you, if ye do not cease to blaspheme against the open truth, ye sin not against me, but against the Holy Ghost, a sin which cannot be forgiven, either in this world, or in the world to come.

2. Now a great inquiry has arisen from these words, what in reality the sin against the Holy Ghost is; inasmuch as Christ mentions two different sins, *one which is pardonable*, the *other unpardonable*, and in this manner distinguishes this sin from all other sins. And many teachers have also concerned themselves about what such blasphemy against the Holy Ghost might be, since there truly have been many persons, who have striven and blasphemed against the gospel, and were, notwithstanding afterwards converted. We shall also therefore handle these words, and exhibit from them what God has given us to understand.

3. Now in order to comprehend this text in regard to pardonable and unpardonable sins, we must separate the sins and make a distinction. There are some sins which man well knows and feels to be sins;

as murder, adultery, fornication, avariee, pride, hatred and envy;—any person having committed either of these, his own conscience tells him that he has done wrong. These are called gross and known sins. These, then, are not so very dangerous; for they have this advantage, that, if accompanied by a repentant heart that acknowledges and says, Lord, I am a sinner, they are pardoned; these are therefore also called pardonable sins, because they can be forgiven, since they are acknowledged. Hence it follows that no sin will be forgiven, except it be first acknowledged, as the prophet says, Ps. 51, 1 2 3: "Have mercy upon me, O God! according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from my iniquities, and cleanse me from my sins. For I acknowledge my transgressions and my sins are ever before me." That is, I see and know that I have sinned against thee; I therefore come, and lament and pray for grace. And Ps. 32, 5, he says: "I say, I will confess my transgressions unto the Lord; and thou forgivest the iniquity of my sin." Here we have strong promises which cannot fail or deceive us; if we so far humble our hearts as to begin and confess that we are sinners, the consolation and promise are sure, that our sins will neither be revenged nor remembered; as St. John teaches in his first epistle, chap. 1, v. 8--10, where he thus says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

4. On the other hand, there are also secret and unobserved sins, of which we are unconscious as to their sinfulness; these bring such harm and disadvantage, as also to be unpardonable, however small they may be, even were it a trivial laughter or the stealing of a single farthing. For what is not acknowledged, cannot be forgiven. But those sins which are unheeded or forgotten, I do not call unknown sins; for these are nevertheless pardonable, even if we are unhable to enumerate them. For were we under obligation to forget no sins, and to enumerate all of them, they would never be forgiven. Wherefore the prophet again says: Delicta quis intelliget? (Who can understand his errors?) Cleanse thou me from secret faults, Ps. 19, 13. But this is acknowledging of sins, if I stand before God and say this I hold as sin, and thus confess before Him: Lord, I cannot enumerate my sins, those which I have committed, and which I am still committing; but I have forgotten the greater part of them, neither do I just now see them. For by the term intelliget, the prophet does not mean, only to know and understand, but also to observe and heed. For we daily commit many and various sins, which we never perceive.

5. Now this is, (I say) comprehending all sins, when I make a candid and full acknowledgment, and say: whatever is in me and all my power, without grace, is sin, and condemned. In this manner you may briefly comprehend all your sins, and need not think to keep a record of them, think only thus: so far as grace and faith reign, I am holy through Christ; but if grace and faith are removed, I know and confess, that there is nothing good with and in me; here all is comprehended together in one body; even if you very carefully examine,

you will however find nothing else. Such an acknowledgment must actually be made; if it is not, think not that any sin will be forgiven, whether small, great, forgotten or unforgotten. For were you to say, I acknowledge those sins which I know, and trust that the others are not sins, or to oppose good works against them, and still expect to find something good within yourself, you would make out of pardonable sins mere unpardonable ones. Hence it must freely be said, that there is no good in what I say, think, do, or in the deportment of my life, without thy grace and divine power, even had I the holiness of all the monks. From such a destinction you yourself are able to conclude that the sin against the Holy Ghost, must be such a sin as will not suffer itself to be manifested; nor can it be acknowledged. And it is not a gross sin of the world, but a holy, spiritual sin; because it inverts the acknowledgment, and will not be called sin, but precious good work, and will not be reproved, but commended and extolled; with which sin the holy prophets had for the most part to strive and contend.

6. For instance, I will give an example: When St. Paul went forth in that holy sin, persecuting and murdering, striving and contending against Christ and the truth, went under the impression, that he was doing a noble work, and held the harm he did the christians as great righteousness, holy zeal, and the highest divine service, and that he himself was withstanding error, and helping God to preserve his kingdom. Behold this man has miserably erred, and sinned against the Holy Ghost, in a manner, that this sin is properly such a sin, as to be no sin before the world and reason, but even right holiness, truth, righteousness, and divine service. Wherefore he who would speak correctly in regard to it, must call it by that high name, the highest virtue, except they are obdurate and profligate persons, who are called impoenitentes, concerning whom we will hereafter speak. We now speak of those to whom the text alludes, viz: As Paul went forth, persecuting God's word and work, and held his fallacy and malice and his satanical service, for genuine truth and godly things.

7. Such holy sin militates against the Holy Ghost in two ways: the one that is committed knowingly, as we will hear; the other, unknowingly, as we have now exhibited in regard to St. Paul. And this is also unpardonable, (for it is unacknowledged by us) until it loses that name, and also becomes an acknowledged sin. For this is the nature of all sin, that so soon as it is acknowledged, it becomes pardonable; and in a word, where there is no ackowledgment there is also no forgiveness. Wherefore two parts pertain to such sin. The one is sin within itself, which is always against the Holy Ghost; for He is mere pardon and the grace of God. The oth r is, that we do not acknowledge it, and will not accept the Holy Ghost and pardon; this causes it to be unforgiven.

8. In this manner, this still remains a temporal sin, and yet not an eternal one; that is, it may yet be acknowledged, and hereafter forgiven, (except one should be herein confirmed, or obstinate and daring) since we know no better, and go in blindness without repentance, and can desire no grace, but hope the contrary, that God will renumerate it. We were all even subject to this sin, and are all comprehended under it. For hitherto we all lay under such blindness, and thought

we were on the right way; and had any one said otherwise, we would not have believed him; even as there are a great portion now under popery.

9. This is said of the first part, which commits sin against the Holy Ghost, unknowingly, a sin which is not acknowledged. But the right sin, concerning which Christ here speaks, is still more heinous, a complete satanical sin, when it cannot be more plain or evident, that is when the person is openly convicted, and yet will neither be convinced that it is sin, nor call it such. For St. Paul went forth in his presumption and good meaning, and knew and saw no better, but when he was convicted, he repented. But before those, (whom Christ here reprimands) the open and unequivocal truth was laid, and he thrusted it in their eyes, in such a manner that they could not withstand it; but they nevertheless resisted out of pure malice, blasphemed and said, it is the affair of the devil; as St. Mark declares, when he says, "Because they said he hath an unclean spirit;" yet they without their thanks, had to confess that he cast out devils, and drove them away, and assisted the people. The former sin is therefore quite different, being neither manifested nor known, but committed through peculiar obscure prejudice, the Holy Ghost being yet unrevealed. But here he is manifest and revealed, breaks forth and shines as lightning, so that his beams penetrate through the hearts, even if they obviate, and brings their sins before their own eyes, both through words and works, so that they are concluded, and no one under any appearance can speak there against, neither they themselves, however enraged and furious they are; yet they strive against it, and will neither see nor hear. Such, in former times, was called impugnationem veritatis agnitæ; that is, to withstand the open manifest truth.

10. Formerly when I was a learned doctor, I never could have thought that this sin was in the world. For I neither thought nor believed it possible, to find a heart upon earth, which could be so evil, as to dare to withstand a thing, when so completely concluded, that they must be silent; as we here see among the Pharisees, and now experience in several, who, out of mere obdurate malice, blaspheme and rage against the clear gospel, with which they themselves cannot find fault; unthankful, they must acknowledge it to be truth; that is, (I fear) the sin which cannot be forgiven. For he who sins against the unperceived and unrevealed Holy Ghost, in such a manner, as those do, who run in obscurity, has nevertheless so much grace, that he may yet come to an acknowledgment; As St. Paul writes concerning himself, I Tim. 1, 13 16: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief; that is, I did not know nor believe that it was against God." Therefore, even if such sin at the time is unknown, the heart may nevertheless turn and acknowledge, and by such conversion and acknowledging, it will be forgiven; but the latter is such that it can neither be converted nor acknowledged.

11. I consider such to be the right unpardonable sin, concerning which Christ here speaks, and it seems to me that this is also the meaning in which St. Paul wrote to Titus, ch. 3, v. 10 11. Hæriticum hominem; ("that is, a man that is an heretic after the first and second

admonition, reject. Knowing that he that is such, is subverted, and sinneth, being condemned of himself;") that is, he who out of determination and petulancy, will neither hear nor see, and rejects the Holy Ghost who is full of grace, yea, disdains, scorns, and dares openly to reproach him, (as the Epistle to the Hebrews says, ch. 10, v. 29.) While the Holy Ghost is yet unperceived and unrevealed, he can suffer men to flee from him, or not to receive him; but when he so clearly manifests himself, that one must see and comprehend him, and besides being advised and admonished, he will then neither sanction nor suffer any one openly to repel and indeed to reproach him.

12. Wherefore I say that it pertains to such a one, first, to be an opposer; secondly, to be admonished once or twice. For we also find many who hear and suffer themselves to be taught; but they are men who believe nothing in particular, nor concern themselves about it, namely, such as obdurate and profligate persons. This still is not called sinning against the Holy Ghost, but if one takes up the matter and withstands it, if at the same time he knows that wisdom and art are unable to oppose it, and hereupon takes a resolution, and thinks I will not suffer it, and rushes headlong against it. This is not slighting nor neglecting, but running against with open eyes and stubbornness.

13. Neither Paul, nor those who persecuted the gospel, and were finally converted, were not yet in this sin, so that with seeing eyes they saw it, and afterwards attempted to overthrow it; as the rabble of the pope are now, who are so driven by the grace of God, that they can neither obstruct our gospel, nor bring any thing against it, for hitherto there have been so many and various writings, and truth so clearly manifested, that they themselves see, how they are, by the word of God, repelled and driven. As we see that such do not willingly submit to disputation, or undergo an accurate examination, viz: such as fear to maintain their point, pretendedly hold out that the heretics are so artful and dexterous that no one can reply to them; or when they must reply, they are so dishonest and perverse, that they artfully fly from the subject, when they are closely opposed, and in the mean while avail themselves on every side, with malicious and enraged violence, so as even to slander; and although many of them expose themselves in such a manner, that every one sees how they lie and blaspheme against their own conscience, and render themselves objects of ridicule before the whole world, yet they nevertheless fortify themselves and still proceed in known blasphemy.

14. They will therefore, (I fear) remain in unpardonable sin, so that they cannot return. For they publicly and shamefully give the Holy Ghost the lie, whom they see and feel; as the Epistle to the Hebrews says, ch. 10, v. 29: "Who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the spirit of grace?" It must indeed not be an insignificant human sin and blindness, to trample under foot the blood of Christ, and wantonly and despitefully and shamefully and ignominiously, to treat the Holy Ghost, who offers and bestows pure grace and pardon.

15. This is especially the sin to death, for which no one should pray, concerning which St. John speaks, I Epistle 5, 16: For we can and

should pray for those who still do it out of ignorance. As St. Stephen, and Christ himself did for his persecutors; but for Judas he did not pray; for he was not deceived, but was the chief and beginner, to repress Christ through an obdurate and enraged heart, whom he knew, and by whom he was often admonished. Now if any one should attain to such an extent, that he will neither hear nor see any thing, and besides, vindicate his blasphemy and wickedness, he is never to be advised or assisted. Wherefore, I have often said, that it has never occured, in as many examples as I have heard or read of, that a seditioner, or a principal leader of heresy was ever converted.

16. I thus understand this text, and believe that it is the right meaning of it; and if it does not precisely accord with this passage, it is however the meaning of St. Paul in another place which corresponds with this text, so that this sin is of such a nature, that it knowingly strives against the clear truth. Wherefore, I say this, that men have variously and defusedly treated of this subject. For each one hesitated to say, that a person could sin in such a manner, that it could not be forgiven him. Such sin has therefore, been deferred until on the death-bed, and if the individual at his final end, did not wish to confess and repent, it was then called sin against the Holy Ghost. This is indeed true; but I think there is still sin in such a case, which is unknown, and unknowingly done; except the individual were so obdurate, that if he well knew and openly saw the sin, would then not except of grace. This would also be striving against the Holy Ghost, and rejecting grace offered. But I do not hope that any such person will be found.

17. Wherefore we speak, as Christ himself did, concerning those who in the prime of life proceed, and publicly, with their lips proclaim against the Gospel; as, the papists and other heretics now do, viz: those who wantonly oppose our doctrine, and in defiance of truth, will not hear, and besides, neither admonishing, advising, entreating, nor chastizing will reform them, or make an impression upon their minds. On account of which they deserve entirely to be perverted. (as St. Paul says) and justly to be permitted by the Holy Ghost, again to enter from one sin to another, and daily to fall into blasphemy more cruel and terrible. This now indeed is a matter of great weight, because it is not sin only, but besides, it is also making oneself unpardonable, so that he may truly be styled a right impœnitentia, so that he neither will, nor can have sorrow for sin. For this, that they continue in blaspheming, by which they abandon the Holy Ghost, makes all wretchedness; wherefore, sin should not be trifled with. To waver to and fro, and sometimes to err, when it is not seen to oppose the Holy Ghost, can be endured by him, until it is manifested, admonished and known; but let us entreat that we may not fall into such sin, as will not endure the open truth; for, moreover in this there is neither advising nor assisting, nor excusing, and finally the wrath of God will come.

18. For how can any of those, who blaspheme our doctrine excuse themselves, since we preach nothing else, than which is manifest, and so clearly founded in the scripture that they themselves must acknowledge

it, vis: that *Christ has died for us*, and *that he has freed us from* s *in and death.* If this is true, (Paul concludes) Gal. 2, 16, no work can relieve us or help us from sin. This is so strong and powerful, that no one can protest against it. For if sin is so great, and the wrath of God so severe and dreadful, that neither saint, nor angel could render satisfaction, but God's own son had to lay down his life on account of it, and render satisfaction by his own precious blood; all our works would be far, far too weak, to oppose against sin; but besides, one sin is so great that it would counterballance all works.

19. This is our chief doctrine founded upon St. Paul and the whole scripture; from which every one can conclude: we must not be freed by works; or the blood of *Christ* must be of no avail and lost. For they are different, and no one will say, that the blood of Christ is our works. Now since this is clearly manifested through the Holy Ghost, and those so oft admonished and warned, nevertheless reject grace and the Holy Ghost, it is acting consistently with them, for the Holy Ghost not to revisit them, and to let them proceed, as those who petulantly wish to perish, and it will justly happen with them, as the 109th Psalm v. 17, says in regard to Juda their chief, and such of his clan: "as he delighted not in blessing, so let it be far from him."

20. Thus, then, consider the text and words: "Whosoever speaketh a word against the son of man, (says Christ) it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." That is, ye may blaspheme against the man Christ and his followers: he is a sinner, as they *elsewhere reproached*, "a glutton, a winebibber, friend of publicans and sinners," Matt. 11, 19. Again as the Jews reproached his mother, calling her a prostitute. What belongs to his person, he as man must endure from others, and forgive; but when he in his office, comes hither in the light, preaches and performs miracles, so that they see the clear truth and afterwards blaspheme against it, it is not blaspheming against the son of man, but against the Holy Ghost, who performs and manifests such things, and presents grace and pardon to every one. This is a far different and greater sin, than which is committed against all the commandments. Which even those do, who would have kept all the ten commandments, and have advanced far higher; that is, those who wish to be the most pious and holy, yet do not fear to blaspheme in the highest degree, against the open and known truth.

21. The words of Christ clearly show that such willful blasphemy very much wounded his feelings, inasmuch as he delivered so long a sermon, and convicted them with reason, examples, and by experience; and besides, warned them against such sin. Wherefore let us, for God's sake, not speak light, but take heed and pray, that we may continue in fear and humility, so that we may at least, willingly hear the truth and word of God, though we should even sometimes err and sin. For it is still easier that some one goes and indulges in sin, as public prostitution and profligacy, for such a one can still come to an ackowledgment of sin. But these beautiful satanical saints, who pass under the pretence of divine service, as being full of good works, when they hear the Holy Ghost who openly convicts them, smits him in the face

and say; it must however be heresy and the affairs of the devil. In such case the heart is so obdurate, that neither admonishing, warning, nor threatning, will be of benefit.

22. Let us, then, conclude the sin against the Holy Ghost, twofold; the one is to speak and act unknowingly against the truth, without the Holy Ghost's being manifested and revealed, as has been said in regard to St. Paul: this very sin will also not be forgiven, so long as it remains unknown, precisely as other sins; except that this sin bears the name and honor of the greatest and most beautiful holiness, which name and cloak will prevent it from being humanly discerned, until the Holy Ghost himself manifests it. But the other is, when it is so manifest that every one can see grace and pardon offered; but still rushes forward and rails against the Holy Ghost, and disgraces the truth, which no one can contradict. In such sin and obduracy was the priest Corah, who rebelled against Moses and Aaron, and blasphemed against their office, notwithstanding it was publicly ordained and established by the voice of God and by miracles from heaven;—and when he was admonished, he would neither hearken to warning nor to threatening. Wherefore Moses prayed against him, so that God might not forgive him his sins, as one who immediately sinned against the Holy Ghost, both knowingly and petulantly. Numbers 16, 1 2 3 15. We also read the same of the prophet Balaam, who petulantly rose up and acted against the truth, which he saw and knew; and besides, without his thanks, had to speak and proclaim the truth, and was reproved by his ass, and also threatened by the angel. Nu.22,21.

23. I have therefore mentioned this, in order that any one may rightly understand the text, in regard to what causes sin to be unpardonable; and besides to see that no one is hastily urged into such sin, for the sake of poor loaded conscience, whom the devil is driving into despair, so that they make sin unpardonable unto themselves. For, no matter how great sin is, it continues pardonable, since there may still be an acknowledgment effected, if it is manifested and set in its proper light. But this would also be a diabolical addition, and on the other hand, sinning against the Holy Ghost, if one would not believe in or accept pardon It is then, (as has been said) quite a different thing to sin against all God's commands than to act against the Holy Ghost. For, to sin against the Holy Ghost is nothing else than to blaspheme his works and office, which do not bring God's command and wrath, but pure grace and pardon for all sins. Now he who will not suffer such things, justly has no forgiveness.

24. Thus we now have the meaning of Christ, which the text itself presents, that he especially speaks of those who knowingly and maliciously blaspheme against the known truth, revealed by the Holy Ghost, and who, if some one manifests and admonishes them of their sins, become more obdurate. This is the greatest disgrace, that can be brought upon the Holy Ghost. Besides such unpardonable sin, you may even enumerate and comprehend several other sins similar to this, which are especially so gross, that the world condemns them, viz: if any one arrives to such a point, that he does not fall into sin through weakness and error, but becomes pardoned in it, and will not repent, which also has previously been mentioned; and in short, if any one petulantly maintains sin, when it is manifested; for all such is striving against grace and pardon, and is no more a human sin, but desperate satanical wickedness. Let this for the present suffice on this subject. God preserve us from such sin.

1875

REPORT

OF THE

PROCEEDINGS

OF THE

TWENTY-SEVENTH SESSION,

OF THE

Evan. Lutheran Tenn. Synod

HELD IN

BUEHLER'S CHURCH,

SULLIVAN CO., TENN.

From the 2d to the 7th October, 1847.

SALEM:
PRINTED BY BLUM & SON.
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MINUTES.

Pursuant to a resolution passed at their last session, the Ministers and Lay-Delegates composing the twenty-seventh session of the Evangelical Lutheran Tennessee Synod, convened at Buehler's Church, Sullivan County, Tenn., on Saturday, October 2nd, 1847. According to former usages of the Synod, Saturday and Sunday were wholly spent in religious exercises. On Saturday, Rev. J. Stirewalt preached from Mark 1, 15: "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the Gospel:" and was followed by the Rev. A. J. Brown, from II Cor. 4, 5: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves, your servants, for Jesus' sake." Both sermons were in the English language.

On Sunday, October 3rd, a very large assembly convened at the Church. They were first addressed by the Rev. A. J. Fox, in the English language, from Matt. 17, 1—5. After a short intermission, the Rev. J. Killian delivered a discourse, in the English language also, preparatory to the celebration of the Lord's Supper, from John's Gospel, 19, 30: "It is finished; and he bowed his head and gave up the Ghost." Confession and Absolution were then solemnized, according to the rites of the Lutheran Church, and the Sacrament of the Lord's Supper administered to two hundred and seventy-one persons. During the protracted exercises of the day, the best order was preserved and the deepest solemnity seemed to pervade the people. There was also preaching almost every night during the session of the Synod, at different places in the vicinity of the church, and particularly in the Presbyterian Church, in Paperville. A very favorable impression seems to have been made upon the community, and we have no doubt much good was effected. May the Great Head of the Church add his blessing to the feeble efforts of his servants to promote the interests of his kingdom.

MONDAY, 9 O'CLOCK, A. M.

The Ministers and Lay-Delegates assembled at the Church. Synod was opened with singing and prayer. On motion, it was

Resolved, That the officers of last session act as officers *pro. tem.*, until others are elected for the present session.

The clerical catalogue was then called, and the following Ministers answered to their names.

PASTORS' NAMES.	POST OFFICE ADDRESS.
Rev. H. Goodman,	Statesville, N. C.
" Wm. Hancher,	Blountsville, Tenn.
" D. Forester,	Newmansville, Tenn.
" J. Stirewalt,	New Market, Va.
" J. R. Moser,	Flint Rock, N. C.
" A. J. Brown,	Abington, Va.
" J. Killian,	Waynesborough, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Wetzel,	Mount Solon, Va.
" J. R. Peterson,	Lincolnton, N. C.
" J. M. Shaffer,	Eve Mill, Tenn.
" J. W. Hull,	Clear Creek, N. C.

DEACON'S NAMES.	POST OFFICE ADDRESS.
Rev. T. Moser,*	Flint Rock, N. C.
" J. M. Wagner,*	Killian's Mills, N. C.
" J. K. Hancher,*	Little Chucky, Green, Ten.

MINISTER'S ABSENT.

NAMES.	ADDRESS.
Rev. G. Easterly, (Excused)	Warrensburg, Tenn.
" A. Henkel, (Excused)	New Market, Va.
" P. C. Henkel, (Excused)	Flint Rock, N. C.
" C. G. Reitzel, (Not excused)	Flint Rock, N. C.

DEACON'S ABSENT.

NAMES.	ADDRESS.
Mr. Jacob Cosner, (Excused)	Hoylesville, N. C.
" D. D. Swany, (Not excused)	Phillippi, Va.
" T. Crouse, (Not excused)	Lexington, N. C.

The Lay-Delegates now presented their certificates, which were read, and they invited to take their seats in Synod.

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* Ordained Pastors this session.

LAY-DELEGATES.

Mr. George Burkhart, Esq.	Buehler's Church,	Sullivan Co.,	Tenn.
" David Motron,	South Fork,	do	do
" John Droke,	Emanuel's,	do	do
" Wm. Dickson,	New Hope,	do	do
" John Sineker,	Zion's,	do	do
" Michæl Nease,	St. James',	Greene,	do
" Andrew Coble,	Blue Spring,	do	do
" Samuel Parmon,	Solomon's,	do	do
" John Harmon,	Sinking Spring,	do	do
" Michæl Ottinger,	Salem,	Cocke,	do
" John C. Kyle,	St. John's,	Monroe,	do
" John Moser,	St. Paul's,	do	do
" Abraham Barb,	St. Mary's,	McMinn,	do
" James Fleenor,	North Fork,	Washington,	Va.
" Peter Mumpower,	Liberty,	do	do
" Wm. Staubus,	St. Paul's,	Augusta,	do
	and St. Jacob's,	Rockingham,	do
" John Coverstone,	St. David's, Zion's and St. Jacob's, Shenandoah		
	and Hawksbill and Stineberger's, Page, Va.		
" Adam Miller,	Solomon's, Stony Creek and Rader's, Shenandoah do		
Dr. J. F. Smyer,	Lutheran Chapel,	Gaston,	N. C.
Mr. A. W. Abernathy, Esq.	Philadelphia,	do	do
Col. Daniel Seagle,	Trinity,	Lincoln,	do
Mr. Valentine Lore,	Grace Church,	Catawba,	do
" Frederick Smith,	Miller's and St. John's,	do	do
"	and Friendship,	Alexander,	do
" David Link,	Zion's and St. Peter's,	Catawba,	do
"	and Luther's	Burke,	do
" Philip Condor,	Morning Star,	Mecklenburg,	do
"	Mount Moriah,	Rowan,	do
"	Rocky River,	Cabarrus,	do
"	Goose Creek,	Union,	do
"	and Bethlehem,	Lancaster District,	S. C.
" Daniel Efird,	St. Martin's,	Stanly,	N. C.
" Wm. Troutman,	St. Martin's and Bethany Stand,	Iredell	do
" Noah Hedrick,	Emanuel's, Beck's and Pilgrim's,	Davidson,	do
" Daniel Moretz,	Jackson's,	Ashe	do
" Benjamin Vanhoose,	Pilgrim's,	Carter,	Tenn.

APPLICANTS.

Mr. J. B. Emert, Mr. Adam Efird, Mr. H. Mumpower.

According to the constitutional order of doing business, the Synod was now duly organized by electing a President, Rev. A. J. Brown, Secretary, and Rev. T. Moser, Agent to manage the Synodical funds.

On motion, a recess was given, during which the Rev. H. Wetzel preached from I Timothy 3, 16.

MONDAY, 2 O'CLOCK, P. M.

Synod resumed business.

Applicants Messrs. Mumpower, Efird and Emert were, by vote of Synod, received as advisory members of Synod.

Intelligence having been received of the death of the Rev. N. Bonham, a member of the Tennessee Synod, it was

Resolved, That Rev. Messrs. Forester and Easterly be appointed a committee to prepare an obituary account of him, and report to the next session of Synod.

The petitions, letters, documents, &c., addressed to Synod, were now called for and handed in.

On motion, duly seconded and carried, the President appointed the following committees:

1. On minutes of last Synod, unfinished business, and minutes of other Synods: Rev. Messrs. Wetzel, Peterson and A. W. Abernathy.

2. To number and class petitions, letters, &c., addressed to Synod, excepting those pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Stirewalt, J. K. Hancher and Col. D. Seagle. On motion, the President was added to this Committee.

3. On petitions, letters, &c., pertaining to the case of the Rev. J. W. Hull: Rev. Messrs. Brown, Fox, Wm. Hancher, and Mr. Valentine Lore.

Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with singing and prayer by br. Wetzel.

TUESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer, by br. Shaffer.

The minutes of the preceding day were read and received.

The committee appointed to report on the unfinished business of last Synod, and the minutes of other Synods, handed in the following report:

REPORT I.

We, the committee appointed to report on the unfinished business of last Synod, and minutes of other Synods, submit the following:

First, In relation to unfinished business, we refer

1, To page 7, and recommend Synod to inquire whether br. Hull's difficulties have been adjusted.

2, To page 8, and recommend Synod to inquire whether petitioners No. 5, Class 2, were attended to.

3, To page 10, and recommend Synod to inquire whether br. Henkel and Stirewalt have complied with the request of Synod with respect to the rules for church government.

Second, In relation to minutes of other Synods.

No. 1, are the minutes of the 10th convention of the English Evangelical Lutheran Synod and Ministerium of Ohio and adjacent States, held in Wooster, Wayne Co., Ohio, Oct. 1846.

Officers: Rev. D. Rothacker, President; Rev. A. Bartholomew, Secretary; and Rev. S. S. Klein, Treasurer.

It reports 9 ministers, 34 congregations, 317 baptisms, 149 confirmed, and 2,427 communicants.

No. 2, are the minutes of the 9th session of the Western District of the Evangelical Lutheran Synod of Ohio, held in Delaware, Delaware Co., Ohio, May, 1846. Its officers are

Rev. J. Gruber, President; Rev. J. J. Bielharz, Secretary: and Rev. B. Pope, Treasurer.

It reports 34 ministers, 113 congregations, 341 baptisms, 450 confirmed, and 12008 communicants.

No. 3, are the constitution and report of the proceedings of the first convention of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, held in Chicago, Ill., April, 1847.

Its officers are, Rev. C. F. W. Walther, President; Rev. F. W. Thurmann, Secretary; and Dr. W. Lihler, Treasurer.

It reports 22 ministers and 12 pastorates.

No. 4, are the constitution and minutes of the first session of the Central Evangelical Lutheran Synod of Virginia, held in Mallow's Church, Pendleton Co., Va., May, 1847. Its officers are

Rev. J. N. Schmucker, President; Rev. J. T. Tabler, Secretary; and Rev. G. Schmucker, Treasurer.

It reports 3 ministers. 11 congregations, 381 baptisms, 256 confirmed, 845 communicants.

Respectfully submitted.

J. R. MOSER,
H. WETZEL,
J. R. PETERSON,
A. W. ABERNATHY.

Adopted.

For information on item 1st of this Report, see Report II.

In item 2nd, Synod was informed that br. P. C. Henkel has visited the petitioners, and that br. Peterson will visit them in a short time.

In reference to item 3rd, br. Stirewalt informed Synod that in consequence of the difficulty connected with the subject, the request of the Synod had not been complied with. In the name of the committee, he asked that the committee might be excused from the duty imposed upon them. His request was granted by a vote of the Synod.

The second committee were now called upon, and submitted the following report:

REPORT II.

We, the committee appointed to examine and report on the papers pertaining to the case of the Rev. J. W. Hull, have discharged the duties imposed upon us; and submit the following as the result of our investigations:

Papers, Class 1st, Nos. 1, 2, 3, 4, 5 and 6, are petitions from Bethany Stand, St. Martin's, Mt. Moriah, Goose Creek, Morning Star and Rocky River churches, N. C., signed by 73 persons, members of the Lutheran Church, in which most of the petitioners state that they have been supplied with preaching, during the past year, by br. Hull; and that after the limit assigned him by the action of the last Synod, had expired, he preached at their request, and upon their responsibility. They further state, that they believe he has been acquitted of the charge allodged against him, according to the Constitution of our Synod and the Holy Scriptures; and that further action upon the subject would be contrary to both. They also pray that he may be continued amongst them as their minister.

Papers, Class 2nd, are certificates of the good general character of Mr. Hull, as a christian and christian minister, signed by 202 persons belonging to the Lutheran, Presbyterian, Methodist, Baptist and Seceder churches, and persons in connexion with no church.

Papers, Class 3d, is a certificate by Mr. Setzer, known to one of your committee as a man of intelligence and high standing in society, stating that Mr. Hull has made efforts to reconcile his wife and induce her to live with him, but without success.

From all the light your committee have been able to obtain upon this difficult and painful subject, they are of opinion that Mr. Hull is censurable in some respects; and especially for having, as they think, in violation of his agreement with the Synod, at its last session, preached before the difficulties between him and his wife were settled;—but that in this there is a mitigating circumstance, as will appear from papers, class 1st.

Your committee would recommend,

1. That Mr. Hull preach for those churches which have petitioned for his services.

2. That the Synod advise Mr. Hull, as he is not wholly free from censure, that he be very careful as to his walk and conversation, and that he make all possible, reasonable efforts, to adjust the difficulties existing between him and his wife, and live with her in peace and harmony, as the Scriptures require man and wife to live together.

A. J. BROWN,
WM. HANCHER,
A. J. FOX,
VALENTINE LORE.

Adopted by vote of the Synod.

Papers, No 2, are petitions and letters concerning charges which have existed against the Rev. Adam Miller, and the course pursued by the Synod in reference to them. After some consultation, it was

Resolved, That they be all publicly read before the Synod.

The balance of the forenoon session was accordingly spent in reading petitions and letters in favor of Mr. Miller.

On motion, an intermission was given, during which br. Shaffer preached from Titus 2, 14.

TUESDAY, 2 O'CLOCK, P. M.

Synod resumed its deliberations.

The first business attended to, was to read the petitions and letters against Mr. Miller, and sustaining the course of the Synod. On motion duly seconded, it was

Resolved, That a committee of six, three ministers and three lay-men be, upon the nomination of the President, (Rev. J. Killian) elected *viva voce* by the Synod, to report to-morrow morning on the petitions and letters pertaining to the case of the Rev. Adam Miller, and that the President constitute one of the said commiitee.

This committee, as elected, consists of Rev. Messrs. Brown, Killian and Stirewalt, A. W. Abernathy Esq., Col. Daniel Seagle and Mr. John Moser.

On motion, a committee of four was appointed to report to-morrow morning on a letter received by the Secretary of our Synod from the President of the N. C. Synod, together with a copy of the minutes of the last session of that body, with a request that the special attention of our Synod be called to the subject of a union between the Tennessee and North Carolina Synods.

This committee consists of the Rev. H. Wetzel, Rev. J. R. Peterson, Dr. Smyer and Mr. F. Smith.

On motion, a committee of four was appointed to make extracts from petitions and letters addressed to this body and not yet disposed of, and report to-morrow morning.

Committee: Rev. Messrs. J. R. Moser, T. Moser, A. J. Fox and Mr. James Flenor.

The Rev. H. Goodman was authorized to settle for the agent of the last Synod, with the agent of the present session.

Synod adjourned. Closed as usual, by the President.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met pursuant to adjournment, and was opened with singing and prayer by brother Fox.

The minutes of yesterday were read and received.

The Committee appointed to report on the minutes of the North Carolina Synod, together with a letter addressed by its President to

the Secretary of the Tennessee Synod, handed in the following report; which, after reading three petitions upon the same subject, from St. Paul's church, Augusta County, and Rader's and St. Jacob's, Rockingham County, Virginia, was adopted.

REPORT III.

We, the committee appointed to report on a portion of the minutes of the North Carolina Synod, and on a letter from the President of that body to the Secretary of the last session of our Synod, with the request, that he bring the subject of the preamble and resolution found on the 13th page of the said minutes to the special attention of our Synod, beg leave to submit the following:

WHEREAS the North Carolina Synod, at its last session, caused a correspondence to be opened with some of the members of our Synod, on the subject of a union of energies and resources between them and us; and whereas their preamble and resolution look to a remodeling of our Constitution, and charge us indirectly with occupying anti-Lutheran grounds, and indicate as a condition of our recognition by them, a change on our part.—But inasmuch as we feel no disposition to remodel our Constitution, or to make any change, either in our doctrinal views or ecclesiastical polity, until we are convinced of error; and believing as we do, that our doctrines and church government are grounded upon the Word of God, and that any relinquishment on our part would be dangerous to the best interests of our church and the cause of truth: Therfore

Resolved, That we can accede to a union with the said Synod, only on the platform of pure and unadulterated Evangelical Lutheranism—a union which we shall heartily rejoice to form at the earliest day possible; and such a union we have always been willing to form, as is evident from the *repeated* overtures we have made to bring about such a desirable state of things.

H. WETZEL,
J. R. PETERSON,
J. F. SMYER,
FREDERICK SMITH.

Adopted.

The Committee appointed to make extracts from letters and petitions, were excused from reporting until to-morrow morning.

The Committee appointed to examine and report on petitions and letters pertaining to the Rev. Adam Miller, having now been called upon, submitted the following report:

REPORT IV.

We, the committee appointed to examine and report on letters and petitions addressed to Synod in reference to the Rev. Adam Miller,

formerly a member of the Tennessee Synod, but who, while under heavy charges of immorality, withdrew his membership from our connexion, at the last session of our Synod, have discharged the duties imposed upon us, and respectfully submit the following report:

In the papers committed to our hands we find three different classes:

1. There are several petitions signed by members of churches which have through their delegates to Synod, withdrawn from our connexion, and persons not belonging to our church, which, your committee are of opinion, require no action from Synod.

2. There are two petitions, one from St. James' church, Greene, and the other from Salem church, Cocke County, Tenn., in connexion with our Synod, and some petitions from individual members belonging to different churches in connexion with the Synod; also a letter from the Rev. G. Easterly, in which the petitioners and the writer of the letter charge our Synod with having dealt with Mr. Miller contrary to our constitution and the scriptures, and call upon Synod to reconsider and revoke its former proceedings in reference to the said Miller; and, at the same time, declaring their intention of withdrawing from our connexion, in case we do not comply with their request.

3. There is another class of petitions from churches in connexion with our Synod, formerly under the pastoral charge of Mr. Milller; and also two letters, one from the Rev. Ambrose Henkel and the other from the Rev. Polycarp C. Henkel, in which the petitioners and writers of the letters express it as their opinion that Synod has acted, in reference to Mr. Miller, in strict accordance with our constitution, and the Holy Scriptures, and protest against its revoking any of its former proceedings in his case; some of the petitioners moreover declare that it would be subversive of the best interests, if not ruinous to the Synod, to receive the said Miller again into its connexion; and that if it does, they in that case, will withdraw their connexion from our Synod.

After a full investigation of the whole matter, and the most serious and prayerful reflection upon this difficult and painful subject, your committee, under a deep sense of their responsibility, would recommend the following resolution for the adoption of Synod.

Resolved, That in the opinion of this Synod, the Synod has not, in its former proceedings, in reference to the charges against the Rev. Adam Miller, violated either its Constitution or the Holy Scriptures, and cannot therefore disannul its proceedings.

A. J. BROWN,
J. STIREWALT,
J. KILLIAN,
JOHN MOSER,
A. W. ABERNATHY,
DANIEL SEAGLE.

The balance of the forenoon session was spent in the discussion of this report.

A recess being given, br. Goodman preached from John 5, 39.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed the discussion of the report on Mr. Miller's case.

After the matter had been freely discussed, on motion, duly seconded and carried, it was

Resolved, That the vote be taken on the adoption of Report No. IV.

The vote was accordingly taken, and the Report adopted with but two dissenting voices.

All petitions praying for the examination and ordination of candidates for the ministry, were now publicly read in Synod.

Petitions having been received praying for the examination, and, if on examination considered qualified, the promotion to the office of pastor, of Messrs. Timothy Moser, James M. Wagner and James K. Hancher, in which the petitioners speak favorably of the moral character and the theological attainments of these brethren, it was

Resolved, That they be examined to-morrow.

Petitions were read praying for the examination and ordination of the office of Deacon of Messrs. Henry Mumpower and Jacob Emmert.

Verbal petitions were also made to the Synod for the examination and ordination, as Deacon, of Mr. Adam Efird.

Resolved, That Messrs. H. Mumpower, J. Emmert and A. Efirt be examined to-morrow as to their qualifications for the office of Deacon.

Resolved, That Rev. A. J. Brown and J. Stirewalt conduct the examination.

Resolved, That Rev. J. Killian preach the ordination sermon.

Synod adjourned. Closed with singing and prayer by br. Hull.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer by br. Wagner.

The Committee on extracts from petitions were now called upon and submitted,

REPORT V.

We, the committee appointed to make extracts from petitions addressed to this body, submit the following report:

Nos. 1, 2, 3, 4, are petitions from Blue Spring, Sinking Spring and Solomon's churches, Greene Co., and Salem church, Cocke County, Tenn., praying for the pastoral ordination of Deacon James K. Hancher. Those from Sinking Spring also wish something edifying to be appended to the minutes of Synod.

Nos. 5 and 6, are petitions from Hebron church, Gaston County, and St. Daniel's and Trinity, Catawba County, N. C., speaking favorably of the moral character of Deacon James M. Wagner, and praying for his ordination as Pastor.

Nos. 7, 8, 9 and 10, are petitions from St. Peter's, Zion's, Luther's and Jackson's churches, Catawba, Burke and Ashe Counties, N. C., recommending Deacon Timothy Moser as a man of good moral character, and praying for his pastoral ordination.

Nos. 11 and 12, are petitions from Liberty church and several individuals on the South Fork, Sullivan County, Tenn., praying for the examination and ordination of Mr. Henry Mumpower to the office of Deacon.

No. 13, is a petition from South Fork Church, Sullivan County, Tenn., praying for the examination and ordination of Mr. Jacob B. Emmert to the office of Deacon.

Nos. 14, 15, 16, 17, 18, 19, 20, are memorials from Hawksbill, Solomon's, Zion's, St. Jacob's, Stineberger's, St. David's and Mill Creek churches, Va., expressing the satisfaction of the memorialists with their Pastor, Rev. J. Stirewalt; those from Stineberger's and St. David's, ask that something edifying may be appended to our minutes.

Nos. 21 and 22, are memorials from Pine and Rader's churches, Va., expressing the satisfaction of the memorialists with their minister Rev. A. Henkel. They also recommend Synod to adopt some efficient plan to procure the translation and circulation of more of Dr. Luther's works; they also ask Synod to recommend the Lutheran Standard to our churches, and pray for the republication of the German Hymn Book in use among us.

Nos. 23, 24, 25 and 26, are memorials from the South Fork, Pilgrim's and Zion's churches, Tenn. and Liberty church, Va. expressing the satisfaction of the memorialists with their Pastor, Rev. Wm. Hancher.

Nos. 27 and 28, are memorials from Beck's and Pilgrim's churches, N. C., expressing the satisfaction of the memorialists with their minister, Rev. H. Goodman.

No. 29, is a memorial from Spangler's and Miller's churches, Tenn., expressing the satisfaction of the memorialists with their minister, Rev. J. Shaffer.

No. 30, is a petition from Miller's church, Knox County, Tenn., stating the destitute condition of the petitioners, and praying for the location of a minister among them.

Nos. 31, 32, 33 and 34, are memorials from Trinity, St. Daniel's, Friendship and Miller's churches, N. C., in which the memorialists express their satisfaction with their minister, Rev. P. C. Henkel.

Nos. 35 and 36, are petitions from St. Paul's and St. Jacob's churches, Va., recommending Synod to examine and settle all matters of difficulty in which the Synod may be involved, with an eye single

to the Constitution and Scriptures; also advising Synod in reference to union with the North Carolina Synod.

No. 37, is a petition from St. John's church, N. C., in which the petitioners inform Synod, that at the last session of our Synod, their delegate, without authority, withdrew their church from our connexion, and pray that they may still be considered as belonging to the Synod.

Among the foregoing petitions, are invitations from Hawksbill, Solomon's, Miller's School House, Powels Fort, Mill Creek and Rader's churches, Va., and Beck's church, N. C., inviting the Synod to hold its next session in their respective churches.

Respectfully submitted.

J. R. MOSER,
A. J. FOX,
T. MOSER,
JAMES FLEENOR.

Adopted.

In reply to petitioners No. 30, it was

Resolved, That we recommend the petitioners to make arrangements with some of the churches now under the care of br. Shaffer, of which he is willing to relinquish the charge, to locate some of our ministers among them.

In reply to petitioners No 37, it was

Resolved, That we still recognize St. Johns church, N. C., as standing in connexion with the Tennessee Synod.

Petitions having been received for preaching at St. Peter's, Phanuel's, Rowan Co., St. Martin's, Stanly and Flat Rock, Cabarrus, Co., N. C., it was

Resolved, That we recommend br. Efirt to preach for them.

Resolved, That we learn with pleasure that the translation of the *Concordia* is making progress towards completion, and hope it will soon make its appearance in print.

Resolved, That Luther's Sermon on the sin against the Holy Ghost be appended to the minutes of this session, and that the Rev. A. Henkel be respectfully requested to furnish our Agent with two copies of it, one in the German and the other in the English language.

The time and place of holding the next session of Synod was now taken into consideration. After the various places from which invitations were received, had been considered, it was

Resolved, That the next session of our Synod be held in Solomon's Church, near New Market, Va., to commence on Saturday before the first Sunday in October, A. D. 1848.

Resolved, That the President publicly, before we adjourn, return the thanks of this Synod to the people of the vicinity for the hospitality and kindness with which they have treated us during our stay among them.

Resolved, That the minutes of the present session of Synod be printed in the German and English languages; and that our Agent be authorized to send two copies to every Lutheran Synod, Old and New School, in the United States. Synod adjourned till 2 o'clock.

THURSDAY, 2 O'CLOCK, P. M.

Synod convened pursuant to adjournment.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, candidates for the office of Pastor, and Messrs. H. Mumpower, J. B. Emmert and A. Efirt, candidates for the office of Deacon, were now invited to present themselves for examination. The examination was conducted by the Rev. J. Stirewalt and A. J. Brown, examining committee.

Messrs. T. Moser, J. M. Wagner and J. K. Hancher, having stood the examination for the office of Pastor in the Church, to the satisfaction of the Synod, it was

Resolved, That Messrs. Moser, Wagner and Hancher be ordained Pastors.

Mr. Efirt having stood a satisfactory examination for the office of Deacon, it was

Resolved, That Mr. Efirt be ordained Deacon.

Messrs. Mumpower and Emmert not having sustained an examination satisfactory to Synod, failed to get a majority of the votes, and consequently were not ordained.

Brn. Wm. Hancher and Killian were appointed a committee to perform the ordination of the candidates for the ministry, who stood a satisfactory examination. The day having been far spent by the examination, it was considered inexpedient to preach an ordination sermon.

The candidates for ordination now presented themselves in order before the ordaining committee: and Messrs. Moser, Wagner and Hancher, were, according to the rights of the Lutheran Church, solemnly set apart to the office of Pastors in Christ's Church; and Mr. Efirt to the office of Deacon.

The President then, in accordance with a resolution of the Synod, returned the thanks of the Synod to the people of the vicinity for their kindness and hospitality to us during our stay among them, and in the name of the Synod bid them an affectionate farewell. After which the Synod and congregration united with the Secretary in singing an appropriate hymn and offering up fervent prayer to Almighty God.

Synod then adjourned to meet at the time and place appointed for the next session.

A. J. BROWN, *Secretary*.

P. S. As the Secretary does not expect to remain stationary during the year, he requests all letters, documents &c., intended for the Synod, to be directed to the Assistant Secretary, Rev. J. R. Moser, Flint Rock, Catawba County, North Carolina.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED. INFANTS	BAPTIZED. ADULTS.	CONFIRMED.
Rev. J. Killian,	52	0	21
" A. J. Fox,	32	2	24
" A. Henkel,	31	4	33
" J. Stirewalt,	70	3	25
" J. M. Shaffer,	68	5	16
" J. R. Peterson,	51	2	
" H. Goodman,	72	6	90
" P. C. Henkel,	63	1	4
" J. W. Hull, 2 yrs.	157	25	87
" Wm. Hancher,	85	3	17
" J. K. Hancher,	30		
" J. M. Wagner,	9		
" T. Moser,	18		
Total,	738	51	315

CONTRIBUTIONS FOR PRINTING THE MINUTES.

Emanuel's Church,	Tenn.		$ 1 00	New Market Church,	Va.		$ 1 00
Solomon's	"	"	1 30	St. John's	"	N. C.	1 50
Salem	"	"	70	Lutheran Chapel		"	1 40
Zion's	"	"	50	Miller's	"	"	1 70
South Fork	"	"	70	Zion's	"	"	1 20
Blue Spring	"	"	1 70	St. Peter's	"	"	90
Buehler's	"	"	70	Luther's	"	"	20
St. James'	"	"	1 60	Trinity	"	"	70
Pilgrim's	"	"	1 00	Daniel's	"	"	70
Liberty	"	"	35	St. Martin's	"	"	60
Coiner's	"	Va.	2 00	Bethany Stand	"	"	50
St. Paul's	"	"	1 28½	Salem	"	"	1 50
St. Jacob's	"	"	2 32	Liberty	"	"	80
Pine	"	"	1 00	Beaverdam	"	"	80
Armentrout's	"	"	1 00	Whitehaven	"	"	40
Rader's	"	"	2 20	Philadelphia	"	"	2 00
Mill Creek	"	"	1 10	Morningstar	"	"	80
Solomon's	"	"	50	Beck's	"	"	2 00
St. David's	"	"	40	Emanuel's	"	"	1 10
Dry Run	"	"	40	Pilgrim's	"	"	1 30
Stony Creek	"	"	1 00	Jackson's	"	"	35
Zion's	"	"	60	Grace	"	"	50
St. Jacob's	"	"	60	Friendship	"	"	50
Hawksbill	"	"	70	From individuals			26 60
Stineberger's	"	"	90				
Brock's Gap	"	"	40	Amount			$ 75 00

OF THE SIN AGAINST THE HOLY GHOST,

A Sermon of Martin Luther, on the Gospel according to St. Matthew, chapt. 12, v. 31 32. Translated from the German of Luther's Church Postill, p. 932 to 940.

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy *against* the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

AGAINST THE HOLY GHOST.

The sin against the Holy Ghost is the despising of the gospel and the works of it. While this continues, there is no help for sin; for it militates against faith, through which sins are forgiven. But whenever it is removed, faith may enter, and all sins be remitted.

NEITHER IN THE WORLD TO COME.

Matthew, in speaking of this, says, *neither in this, nor in the world to come.* Mark, in regard to the same thing, says thus: "hath never forgiveness; but is in danger of eternal damnation."

EXPLANATION OF THIS TEXT.

When Christ, the Lord, had healed the possessed, who was blind and dumb, and the Pharisees had blasphemed and said, he casts out devils not otherwise, than through Beelzebub, the prince of devils, he proceeded and delivered a very effectual sermon; for it was customary with him, after having wrought a miracle or performed a good work, to deliver a special sermon, or an apology, in order to vindicate his works, and as much as possible to stop the mouth of the devil. Thus he has defended himself now with many words, in order to repel and affright the Pharisees, and to teach and strengthen his disciples: first, by parables out of nature, reason, and experience; secondly, with their own works and examples, and besides, with convincing texts of scripture, and finally with a menacing sentence and dreadful judgment, as he concluded: I say unto you, if ye do not cease to blaspheme against the open truth, ye sin not against me, but against the Holy Ghost, a sin which cannot be forgiven, either in this world, or in the world to come.

2. Now a great inquiry has arisen from these words, what in reality the sin against the Holy Ghost is; inasmuch as Christ mentions two different sins, *one which is pardonable*, the *other unpardonable*, and in this manner distinguishes this sin from all other sins. And many teachers have also concerned themselves about what such blasphemy against the Holy Ghost might be, since there truly have been many persons, who have striven and blasphemed against the gospel, and were, notwithstanding afterwards converted. We shall also therefore handle these words, and exhibit from them what God has given us to understand.

3. Now in order to comprehend this text in regard to pardonable and unpardonable sins, we must separate the sins and make a distinction. There are some sins which man well knows and feels to be sins;

as murder, adultery, fornication, avarice, pride, hatred and envy;—any person having committed either of these, his own conscience tells him that he has done wrong. These are called gross and known sins. These, then, are not so very dangerous; for they have this advantage, that, if accompanied by a repentant heart that acknowledges and says; Lord, I am a sinner, they are pardoned; these are therefore also called pardonable sins, because they can be forgiven, since they are acknowledged. Hence it follows that no sin will be forgiven, except it be first acknowledged, as the prophet says, Ps. 51, 1 2 3: "Have mercy upon me, O God! according to thy loving kindness; according unto the multitude of thy tender mercies, blot out my transgressions; wash me thoroughly from my iniquities, and cleanse me from my sins. For I acknowledge my transgressions and my sins are ever before me." That is, I see and know that I have sinned against thee; I therefore come, and lament and pray for grace. And Ps. 32, 5, he says: "I say, I will confess my transgressions unto the Lord; and thou forgivest the iniquity of my sin." Here we have strong promises which cannot fail or deceive us; if we so far humble our hearts as to begin and confess that we are sinners, the consolation and promise are sure, that our sins will neither be revenged nor remembered; as St. John teaches in his first epistle, chap. 1, v. 8--10, where he thus says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

4. On the other hand, there are also secret and unobserved sins, of which we are unconscious as to their sinfulness; these bring such harm and disadvantage, as also to be unpardonable, however small they may be, even were it a trivial laughter or the stealing of a single farthing. For what is not acknowledged, cannot be forgiven. But those sins which are unheeded or forgotten, I do not call unknown sins; for these are nevertheless pardonable, even if we are unhable to enumerate them. For were we under obligation to forget no sins, and to enumerate all of them, they would never be forgiven. Wherefore the prophet again says: Delicta quis intelliget? (Who can understand his errors?) Cleanse thou me from secret faults, Ps. 19, 13. But this is acknowledging of sins, if I stand before God and say this I hold as sin, and thus confess before Him: Lord, I cannot enumerate my sins, those which I have committed, and which I am still committing; but I have forgotten the greater part of them, neither do I just now see them. For by the term intelliget, the prophet does not mean, only to know and understand, but also to observe and heed. For we daily commit many and various sins, which we never perceive.

5. Now this is, (I say) comprehending all sins, when I make a candid and full acknowledgment, and say: whatever is in me and all my power, without grace, is sin, and condemned. In this manner you may briefly comprehend all your sins, and need not think to keep a record of them, think only thus: so far as grace and faith reign, I am holy through Christ; but if grace and faith are removed, I know and confess, that there is nothing good with and in me; here all is comprehended together in one body; even if you very carefully examine,

you will however find nothing else. Such an acknowledgment must actually be made; if it is not, think not that any sin will be forgiven, whether small, great, forgotten or unforgotten. For were you to say, I acknowledge those sins which I know, and trust that the others are not sins, or to oppose good works against them, and still expect to find something good within yourself, you would make out of pardonable sins mere unpardonable ones. Hence it must freely be said, that there is no good in what I say, think, do, or in the deportment of my life, without thy grace and divine power, even had I the holiness of all the monks. From such a destinction you yourself are able to conclude that the sin against the Holy Ghost, must be such a sin as will not suffer itself to be manifested; nor can it be acknowledged. And it is not a gross sin of the world, but a holy, spiritual sin; because it inverts the acknowledgment, and will not be called sin, but precious good work, and will not be reproved, but commended and extolled; with which sin the holy prophets had for the most part to strive and contend.

6. For instance, I will give an example: When St. Paul went forth in that holy sin, persecuting and murdering, striving and contending against Christ and the truth, went under the impression, that he was doing a noble work, and held the harm he did the christians as great righteousness, holy zeal, and the highest divine service, and that he himself was withstanding error, and helping God to preserve his kingdom. Behold this man has miserably erred, and sinned against the Holy Ghost, in a manner, that this sin is properly such a sin, as to be no sin before the world and reason, but even right holiness, truth, righteousness, and divine service. Wherefore he who would speak correctly in regard to it, must call it by that high name, the highest virtue, except they are obdurate and profligate persons, who are called impoenitentes, concerning whom we will hereafter speak. We now speak of those to whom the text alludes, viz: As Paul went forth, persecuting God's word and work, and held his fallacy and malice and his satanical service, for genuine truth and godly things.

7. Such holy sin militates against the Holy Ghost in two ways: the one that is committed knowingly, as we will hear; the other, unknowingly, as we have now exhibited in regard to St. Paul. And this is also unpardonable, (for it is unacknowledged by us) until it loses that name, and also becomes an acknowledged sin. For this is the nature of all sin, that so soon as it is acknowledged, it becomes pardonable; and in a word, where there is no ackowledgment there is also no forgiveness. Wherefore two parts pertain to such sin. The one is sin within itself, which is always against the Holy Ghost; for He is mere pardon and the grace of God. The other is, that we do not acknowledge it, and will not accept the Holy Ghost and pardon; this causes it to be unforgiven.

8. In this manner, this still remains a temporal sin, and yet not an eternal one; that is, it may yet be acknowledged, and hereafter forgiven, (except one should be herein confirmed, or obstinate and daring) since we know no better, and go in blindness without repentance, and can desire no grace, but hope the contrary, that God will renumerate it. We were all even subject to this sin, and are all comprehended under it. For hitherto we all lay under such blindness, and thought

we were on the right way; and had any one said otherwise, we would not have believed him; even as there are a great portion now under popery.

9. This is said of the first part, which commits sin against the Holy Ghost, unknowingly, a sin which is not acknowledged. But the right sin, concerning which Christ here speaks, is still more heinous, a complete satanical sin, when it cannot be more plain or evident, that is when the person is openly convicted, and yet will neither be convinced that it is sin, nor call it such. For St. Paul went forth in his presumption and good meaning, and knew and saw no better, but when he was convicted, he repented. But before those, (whom Christ here reprimands) the open and unequivocal truth was laid, and he thrusted it in their eyes, in such a manner that they could not withstand it; but they nevertheless resisted out of pure malice, blasphemed and said, it is the affair of the devil; as St. Mark declares, when he says, "Because they said he hath an unclean spirit;" yet they without their thanks, had to confess that he cast out devils, and drove them away, and assisted the people. The former sin is therefore quite different, being neither manifested nor known, but committed through peculiar obscure prejudice, the Holy Ghost being yet unrevealed. But here he is manifest and revealed, breaks forth and shines as lightning, so that his beams penetrate through the hearts, even if they obviate, and brings their sins before their own eyes, both through words and works, so that they are concluded, and no one under any appearance can speak there against, neither they themselves, however enraged and furious they are; yet they strive against it, and will neither see nor hear. Such, in former times, was called impugnationem veritatis agnitæ; that is, to withstand the open manifest truth.

10. Formerly when I was a learned doctor, I never could have thought that this sin was in the world. For I neither thought nor believed it possible, to find a heart upon earth, which could be so evil, as to dare to withstand a thing, when so completely concluded, that they must be silent; as we here see among the Pharisees, and now experience in several, who, out of mere obdurate malice, blasphemo and rage against the clear gospel, with which they themselves cannot find fault; unthankful, they must acknowledge it to be truth; that is, (I fear) the sin which cannot be forgiven. For he who sins against the unperceived and unrevealed Holy Ghost, in such a manner, as those do, who run in obscurity, has nevertheless so much grace, that he may yet come to an acknowledgment; As St. Paul writes concerning himself, I Tim. 1, 13 16: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief; that is, I did not know nor believe that it was against God." Therefore, even if such sin at the time is unknown, the heart may nevertheless turn and acknowledge, and by such conversion and acknowledging, it will be forgiven; but the latter is such that it can neither be converted nor acknowledged.

11. I consider such to be the right unpardonable sin, concerning which Christ here speaks, and it seems to me that this is also the meaning in which St. Paul wrote to Titus, ch. 3, v. 10 11. Hæriticum hominem; ("that is, a man that is an heretic after the first and second

admonition, reject. Knowing that he that is such, is subverted, and sinneth, being condemned of himself;") that is, he who out of determination and petulancy, will neither hear nor see, and rejects the Holy Ghost who is full of grace, yea, disdains, scorns, and dares openly to reproach him, (as the Epistle to the Hebrews says, ch. 10, v. 29.) While the Holy Ghost is yet unperceived and unrevealed, he can suffer men to flee from him, or not to receive him; but when he so clearly manifests himself, that one must see and comprehend him, and besides being advised and admonished, he will then neither sanction nor suffer any one openly to repel and indeed to reproach him.

12. Wherefore I say that it pertains to such a one, first, to be an opposer; secondly, to be admonished once or twice. For we also find many who hear and suffer themselves to be taught; but they are men who believe nothing in particular, nor concern themselves about it, namely, such as obdurate and profligate persons. This still is not called sinning against the Holy Ghost, but if one takes up the matter and withstands it, if at the same time he knows that wisdom and art are unable to oppose it, and hereupon takes a resolution, and thinks I will not suffer it, and rushes headlong against it. This is not slighting nor neglecting, but running against with open eyes and stubbornness.

13. Neither Paul, nor those who persecuted the gospel, and were finally converted, were not yet in this sin, so that with seeing eyes they saw it, and afterwards attempted to overthrow it; as the rabble of the pope are now, who are so driven by the grace of God, that they can neither obstruct our gospel, nor bring any thing against it, for hitherto there have been so many and various writings, and truth so clearly manifested, that they themselves see, how they are, by the word of God, repelled and driven. As we see that such do not willingly submit to disputation, or undergo an accurate examination, viz: such as fear to maintain their point, pretendedly hold out that the heretics are so artful and dexterous that no one can reply to them; or when they must reply, they are so dishonest and perverse, that they artfully fly from the subject, when they are closely opposed, and in the mean while avail themselves on every side, with malicious and enraged violence, so as even to slander; and although many of them expose themselves in such a manner, that every one sees how they lie and blaspheme against their own conscience, and render themselves objects of ridicule before the whole world, yet they nevertheless fortify themselves and still proceed in known blasphemy.

14. They will therefore, (I fear) remain in unpardonable sin, so that they cannot return. For they publicly and shamefully give the Holy Ghost the lie, whom they see and feel; as the Epistle to the Hebrews says, ch. 10, v. 29: "Who has trodden under foot the Son of God, and has counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and has done despite unto the spirit of grace?" It must indeed not be an insignificant human sin and blindness, to trample under foot the blood of Christ, and wantonly and despitefully and shamefully and ignominiously, to treat the Holy Ghost, who offers and bestows pure grace and pardon.

15. This is especially the sin to death, for which no one should pray, concerning which St. John speaks, I Epistle 5, 16: For we can and

should pray for those who still do it out of ignorance. As St. Stephen, and Christ himself did for his persecutors; but for Judas he did not pray; for he was not deceived, but was the chief and beginner, to repress Christ through an obdurate and enraged heart, whom he knew, and by whom he was often admonished. Now if any one should attain to such an extent, that he will neither hear nor see any thing, and besides, vindicate his blasphemy and wickedness, he is never to be advised or assisted. Wherefore, I have often said, that it has never occured, in as many examples as I have heard or read of, that a seditioner, or a principal leader of heresy was ever converted.

16. I thus understand this text, and believe that it is the right meaning of it; and if it does not precisely accord with this passage, it is however the meaning of St. Paul in another place which corresponds with this text, so that this sin is of such a nature, that it knowingly strives against the clear truth. Wherefore, I say this, that men have variously and defusedly treated of this subject. For each one hesitated to say, that a person could sin in such a manner, that it could not be forgiven him. Such sin has therefore, been deferred until on the death-bed, and if the individual at his final end, did not wish to confess and repent, it was then called sin against the Holy Ghost. This is indeed true; but I think there is still sin in such a case, which is unknown, and unknowingly done; except the individual were so obdurate, that if he well knew and openly saw the sin, would then not except of grace. This would also be striving against the Holy Ghost, and rejecting grace offered. But I do not hope that any such person will be found.

17. Wherefore we speak, as Christ himself did, concerning those who in the prime of life proceed, and publicly, with their lips proclaim against the Gospel; as, the papists and other heretics now do, viz: those who wantonly oppose our doctrine, and in defiance of truth, will not hear, and besides, neither admonishing, advising, entreating, nor chastizing will reform them, or make an impression upon their minds. On account of which they deserve entirely to be perverted. (as St. Paul says) and justly to be permitted by the Holy Ghost, again to enter from one sin to another, and daily to fall into blasphemy more cruel and terrible. This now indeed is a matter of great weight, because it is not sin only, but besides, it is also making oneself unpardonable, so that he may truly be styled a right impœnitentia, so that he neither will, nor can have sorrow for sin. For this, that they continue in blaspheming, by which they abandon the Holy Ghost, makes all wretchedness; wherefore, sin should not be trifled with. To waver to and fro, and sometimes to err, when it is not seen to oppose the Holy Ghost, can be endured by him, until it is manifested, admonished and known; but let us entreat that we may not fall into such sin, as will not endure the open truth; for, moreover in this there is neither advising nor assisting, nor excusing, and finally the wrath of God will come.

18. For how can any of those, who blaspheme our doctrine excuse themselves, since we preach nothing else, than which is manifest, and so clearly founded in the scripture that they themselves must acknowledge

it, vis: that *Christ has died for us*, and *that he has freed us from sin and death.* If this is true, (Paul concludes) Gal. 2, 16, no work can relieve us or help us from sin. This is so strong and powerful, that no one can protest against it. For if sin is so great, and the wrath of God so severe and dreadful, that neither saint, nor angel could render satisfaction, but God's own son had to lay down his life on account of it, and render satisfaction by his own precious blood; all our works would be far, far too weak, to oppose against sin; but besides, one sin is so great that it would counterballance all works.

19. This is our chief doctrine founded upon St. Paul and the whole scripture; from which every one can conclude: we must not be freed by works; or the blood of *Christ* must be of no avail and lost. For they are different, and no one will say, that the blood of Christ is our works. Now since this is clearly manifested through the Holy Ghost, and those so oft admonished and warned, nevertheless reject grace and the Holy Ghost, it is acting consistently with them, for the Holy Ghost not to revisit them, and to let them proceed, as those who petulantly wish to perish, and it will justly happen with them, as the 109th Psalm v. 17, says in regard to Juda their chief, and such of his clan: "as he delighted not in blessing, so let it be far from him."

20. Thus, then, consider the text and words: "Whosoever speaketh a word against the son of man, (says Christ) it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." That is, ye may blaspheme against the man Christ and his followers: he is a sinner, as they *elsewhere reproached*, "a glutton, a winebibber, friend of publicans and sinners," Matt. 11, 19. Again as the Jews reproached his mother, calling her a prostitute. What belongs to his person, he as man must endure from others, and forgive; but when he in his office, comes hither in the light, preaches and performs miracles, so that they see the clear truth and afterwards blaspheme against it, it is not blaspheming against the son of man, but against the Holy Ghost, who performs and manifests such things, and presents grace and pardon to every one. This is a far different and greater sin, than which is commtted against all the commandments. Which even those do, who would have kept all the ten commandments, and have advanced far higher; that is, those who wish to be the most pious and holy, yet do not fear to blaspheme in the highest degree, against the open and known truth.

21. The words of Christ clearly show that such willful blasphemy very much wounded his feelings, inasmuch as he delivered so long a sermon, and convicted them with reason, examples, and by experience; and besides, warned them against such sin. Wherefore let us, for God's sake, not speak light, but take heed and pray, that we may continue in fear and humility, so that we may at least, willingly hear the truth and word of God, though we should even sometimes err and sin. For it is still easier that some one goes and indulges in sin, as public prostitution and profligacy, for such a one can still come to an ackowledgment of sin. But these beautiful satanical saints, who pass under the pretence of divine service, as being full of good works, when they hear the Holy Ghost who openly convicts them, smite him in the face

and say; it must however be heresy and the affairs of the devil. In such case the heart is so obdurate, that neither admonishing, warning, nor threatning, will be of benefit.

22. Let us, then, conclude the sin against the Holy Ghost, twofold: the one is to speak and act unknowingly against the truth, without the Holy Ghost's being manifested and revealed, as has been said in regard to St. Paul: this very sin will also not be forgiven, so long as it remains unknown, precisely as other sins; except that this sin bears the name and honor of the greatest and most beautiful holiness, which name and cloak will prevent it from being humanly discerned, until the Holy Ghost himself manifests it. But the other is, when it is so manifest that every one can see grace and pardon offered; but still rushes forward and rails against the Holy Ghost, and disgraces the truth, which no one can contradict. In such sin and obduracy was the priest Corah, who rebelled against Moses and Aaron, and blasphemed against their office, notwithstanding it was publicly ordained and established by the voice of God and by miracles from heaven;—and when he was admonished, he would neither hearken to warning nor to threatening Wherefore Moses prayed against him, so that God might not forgive him his sins, as one who immediately sinned against the Holy Ghost, both knowingly and petulantly. Numbers 16, 1 2 3 15. We also read the same of the prophet Balaam, who petulantly rose up and acted against the truth, which he saw and knew; and besides, without his thanks, had to speak and proclaim the truth, and was reproved by his ass, and also threatened by the angel. Nu.22,21.

23. I have therefore mentioned this, in order that any one may rightly understand the text, in regard to what causes sin to be unpardonable; and besides to see that no one is hastily urged into such sin, for the sake of poor loaded conscience, whom the devil is driving into despair, so that they make sin unpardonable unto themselves. For, no matter how great sin is, it continues pardonable, since there may still be an acknowledgment effected, if it is manifested and set in its proper light. But this would also be a diabolical addition, and on the other hand, sinning against the Holy Ghost, if one would not believe in or accept pardon It is then, (as has been said) quite a different thing to sin against all God's commands than to act against the Holy Ghost. For, to sin against the Holy Ghost is nothing else than to blaspheme his works and office, which do not bring God's command and wrath, but pure grace and pardon for all sins. Now he who will not suffer such things, justly has no forgiveness.

24. Thus we now have the meaning of Christ, which the text itself presents, that he especially speaks of those who knowingly and maliciously blaspheme against the known truth, revealed by the Holy Ghost, and who, if some one manifests and admonishes them of their sins, become more obdurate. This is the greatest disgrace, that can be brought upon the Holy Ghost. Besides such unpardonable sin, you may even enumerate and comprehend several other sins similar to this, which are especially so gross, that the world condemns them, viz: if any one arrives to such a point, that he does not fall into sin through weakness and error, but becomes pardoned in it, and will not repent, which also has previously been mentioned; and in short, if any one petulantly maintains sin, when it is manifested; for all such is striving against grace and pardon, and is no more a human sin, but desperate satanical wickedness. Let this for the present suffice on this subject. God preserve us from such sin.

Bericht

der

Verrichtungen

der

Evan. Lutherischen Tennessee Synode

Während ihrer Sieben-und-Zwanzigsten Sitzung

gehalten in der

Bühlers Kirche, Sullivan County, Tenn.

Vom 2ten bis den 7ten Oct., 1847.

Salem, N. C.
Gedruckt bey Blum und Sohn.

1847.

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Verrichtungen.

Dem Beschluße ihrer letzten Sitzung gemäß, versammelten sich die Prediger und Gemein-Abgeordneten der sieben-und-zwanzigsten Sitzung der Evangelisch Lutherischen Tennessee Synode, in der Bühlers Kirche, Sullivan County, Tenn., Sammstags, den 2ten October, 1847. Nach vorherigem Gebrauch, wurden Sammstag und Sonntag gänzlich dem Gottesdienste gewidmet. Auf Sammstag predigte Pf. J. Steuerwalt über Warci 1, 15: "Die Zeit ist erfüllet, und das Reich Gottes ist herbei gekommen. Thut Buße und glaubet an das Evangelium." Dann predigte Pf. A. J. Braun über 2 Cor. 4, 5: "Denn wir predigen nicht uns selbst, sondern Jesum Christum, daß er sey der Herr, wir aber eure Knechte um Jesu willen." Beide Predigten waren Englisch.

Sonntags, den 3ten October, versammelten sich eine sehr große Anzahl Menschen. Pf. A. J. Fuchs predigte in Englischer Sprache, über Matt. 17, 1—5. Nach einer kurzen Ruhestunde, hielt Pf. J. Killian, vorbereitend zu des Herren Abendmahl, eine Englische Rede über Joh. 19, 30: "Es ist vollbracht; und neigete das Haupt und verschied." Dem Gebrauch der Lutherischen Kirche gemäß, wurden nun die Beicht und Absolution gehalten; und darauf das Heilige Abendmahl unter 271 Communicanten ausgetheilt. Während den verlängerten Uebungen des Tages, wurde die schönste Ordnung beobachtet, und die tiefste Feierlichkeit schien unter den Leuten zu herschen. Es wurde auch beinahe jeden Abend während der Sitzung, in der Nachbarschaft der Kirche, und besonders in der Presbyterianer Kirche in Päperville, geprediget. Ein sehr günstiger Eindruck scheint gemacht worden zu seyn, und wir zweifeln nicht daß viel Gutes ist gewirket worden. Möge das Große Haupt der Kirche die schwache Bemühungen seiner Diener zur Beförderung des Wohls seines Reichs segnen.

Montags, 9 Uhr Vormittags.

Die Prediger und Abgeordneten versammelten sich an der Kirche, und die Synode wurde mit Gesang und Gebet eröffnet.

Auf Vorschlag wurde Beschloßen, daß die Beamten der letzten Sitzung, bis zur Erwählung der Beamten für diese Sitzung, dienen.

Folgende Prediger waren zugegen.

Namen.	Post-Amt.
Rev. H. Goodman,	Statesville, N. C.
" Wm. Hancher,	Blountsville, Tenn.
" D. Forester,	Newmansville, Tenn.
" J. Stirewalt,	New Market, Va.
" J. R. Moser,	Flint Rock, N. C.
" A. J. Brown,	Abington, Va.
" J. Killian,	Waynesborough, Va.
" A. J. Fox,	Jacksonville, Ala.
" H. Wetzel,	Mount Solon, Va.
" J. R. Peterson,	Lincolnton, N. C.
" J. M. Shaffer,	Eve Mill, Tenn.
" J. W. Hull,	Clear Creek, N. C.

Diener.

Rev. T. Moser,*	Flint Rock, N. C.
" J. M. Wagner,*	Killian's Mills, N. C.
" J. K. Hancher,*	Little Chucky, Green, Ten.

Abwesende Prediger.

Rev. G. Easterly, (Excused)	Warrensburg, Tenn.
" A. Henkel, (Excused)	New Market, Va.
" P. C. Henkel, (Excused)	Flint Rock, N. C.
" C. G. Reitzel, (Not excused)	Flint Rock, N. C.
Mr. Jacob Cosner, (Excused)	Hoylesville, N. C.
" D. D. Swany, (Not excused)	Phillippi, Va.
" T. Crouse, (Not excused)	Lexington, N. C.

Folgende Abgeordneten waren zugegen.

Mr. George Burkhart, Esq,	Buehler's Church,	Sullivan Co.,	Tenn.
" David Motron,	South Fork,	do	do
" John Droke,	Emanuel's,	do	do
" Wm. Dickson,	New Hope,	do	do
" John Sineker,	Zion's,	do	do

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* Wurden an dieser Sitzung zu Pastoren ordinirt.

Abgeordnete.

Mr.	Michæl Neasc,	St. James',	Greene,	Ten.
"	Andrew Coble,	Blue Spring,	do	do
"	Samuel Parmon,	Solomon's,	do	do
"	John Harmon,	Sinking Spring,	do	do
"	Michæl Ottinger,	Salem,	Cocke,	do
"	John C. Kyle,	St. John's,	Monroe,	do
"	John Moser,	St. Paul's,	do	do
"	Abraham Barb,	St. Mary's,	McMinn,	do
"	James Fleenor,	North Fork,	Washington,	Va.
"	Peter Mumpower,	Liberty,	do	do
"	Wm. Staubus,	St. Paul's,	Augusta,	do
		and St. Jacob's,	Rockingham,	do
"	John Coverstone, St. David's, Zion's and St. Jacob's, Shenandoah and Hawksbill and Stineberger's, Page, Va.			
"	Adam Miller, Solomon's, Stony Creek and Rader's, Shenandoah do			
Dr.	J. F. Smyer,	Lutheran Chapel,	Gaston,	N. C.
Mr.	A. W. Abernathy, Esq..	Philadelphia,	do	do
Col.	Daniel Seagle,	Trinity,	Lincoln,	do
Mr.	Valentine Lore,	Grace Church,	Catawba,	do
"	Frederick Smith,	Miller's and St. John's,	do	do
	"	and Friendship,	Alexander,	do
"	David Link,	Zion's and St. Peter's,	Catawba,	do
	"	and Luther's	Burke,	do
"	Philip Condor,	Morning Star,	Mecklenburg,	do
	"	Mount Moriah,	Rowan,	do
	"	Rocky River,	Cabarrus,	do
	"	Goose Creek,	Union,	do
	"	and Bethlehem,	Lancaster District,	S. C.
"	Daniel Efird,	St. Martin's,	Stanly,	N. C.
"	Wm. Troutman,	St. Martin's and Bethany Stand,	Iredell	do
"	Noah Hedrick, Emanuel's, Beck's and Pilgrim's, Davidson, do			
"	Daniel Moretz,	Jackson's,	Ashe	do
"	Benjamin Vanhoose,	Pilgrim's,	Carter,	Tenn.

Applicanten.

Mr. J. B. Emert, Mr. Adam Efird, Mr. H. Mumpower.

Der Grundverfaßung gemäß, wurde nun die Synode organisirt, indem ein Vorsitzer, Pf. A. J. Braun, Schreiber, und Pf. T. Moser zum Agenten erwählt wurden.

Auf Vorschlag, wurde eine Ruhestunde gegeben; und während derselben predigte Pf. H. Wetzel über 1 Tim. 3, 16.

Montags, 2 Uhr Nachmittags.

Die Applicanten Hrn. Mumpauer, Ifert und Emert, wurden als Rathgebende Glieder angenommen.

Die Synode erhielt Nachricht des Absterbens des Pf. N. Bonham; deswegen wurde

Beschloßen, Daß die Ehrw. Hrn. G. Oesterly und D. Forrester zur Committee bestimmt seyn um eine Todes-Anzeige zu verfaßen, und der nächsten Sitzung der Synode vorzulegen.

Die an die Synode gerichteten Briefschaften wurden nun eingefordert.

Auf Vorschlag wurden folgende Committeen durch den Vorsitzer bestimmt:

1. Ueber die letztjährigen Verrichtungen, unbeendigte Geschäfte, und Verrichtungen anderer Synoden: Pf. Wetzel, Peterson, und Hr. A. W. Abernathy.

2. Um die an die Synode gerichteten Briefschaften, (ausgenommen die wegen Pf. Hull) zu classificiren und numeriren: Pf. Steuerwalt, J. K. Hanscher, und Hr. D. Siegel.

Auf Vorschlag, wurde der Vorsitzer dieser Committee beigefügt.

3. Ueber Briefschaften wegen Pf. Hull: Pf. Braun, Fuchs, Wm, Hanscher, und Hr. Valentin Lohr.

Beschloßen mit Gesang und Gebet von Br. Wetzel.

Dienstags, 9 Uhr Vormittags.

Mit Gesang und Gebet, von Pf. Schäffer, eröffnet.

Die gestrichen Verrichtungen wurden gelesen und angenommen.

Die Committee über unbeendigte Geschäfte, u. s. w., händigte folgenden Bericht ein:

Bericht 1.

Wir, die Committee welche bestimmt wurde wegen den unbeendigten Geschäften der letzten Sitzung, und den Verrichtungen anderer Synoden Bericht zu erstatten, berichten wie folget:

I. In Hinsicht unbeendigter Geschäfte verweisen wir

1. Auf Seite 7, und empfehlen der Synode zu untersuchen ob Br. Hull's Schwierigkeiten geschlichtet sind.

2. Auf Seite 8, und empfehlen der Synode zu untersuchen ob die Bittenden No. 5, Classe 2, bedient worden sind.

3. Auf Seite 10, und empfehlen der Synode zu untersuchen ob Br. Henkel und Steuerwalt dem Ersuchen der Synode wegen Regeln für das Regiment der Kirche, genüge geleistet.

II. In Hinsicht der Verrichtungen anderer Synoden.

No. 1, Sind die Verrichtungen der 10ten Sitzung der Englischen

Evangelisch Lutherischen Synode und Ministerium von Ohio und benachbarten Staaten, gehalten in Wooster, Wäyne Co. Ohio, Oct. 1846.

Beamte: Pf. D. Rothacker, Vorsitzer; Pf. A. Bertholomeus, Schreiber; und Pf. S. S. Klein, Schatzmeister.

Sie berichten 9 Prediger, 34 Gemeinen, 317 getauft, 149 confermirt, und 2,427 Communicanten.

No. 2. Sind die Verrichtungen der 9ten Sitzung des Westlichen Districts der Evangelisch Lutherischen Synode von Ohio, gehalten in Delaware, Delaware Co., Ohio, May, 1846.

Beamte: Pf. J. Gruber, Vorsitzer; Pf. J. J. Beilharz, Schreiber; und Pf. B. Pope, Schatzmeister.

Sie berichten 34 Prediger, 113 Gemeinen, 341 getauft, 450 confermirt, 12008 Communicanten.

No. 3. Sind die Verrichtungen und Verfaßung der 1sten Sitzung der Teutschen Evangelisch Lutherischen Synode von Missouri, Ohio, und andern Staaten, gehalten in Chicago, Illinois, April, 1847.

Beamte: Pf. C. F. W. Walther, Vorsitzer; F. W. Thurman, Schreiber; und D. W. Sihler, Schatzmeister.

Sie berichten 22 Prediger, und 12 Kirchspiele.

No. 4. Sind die Verrichtungen und Grundverfaßung der 1sten Sitzung der Central Evangelisch Lutherischen Synode von Verginien, gehalten in der Mallows Kirche, Pendleton Co., Va., May, 1847.

Beamte: Pf. J. N. Schmucker, Vorsitzer; Pf. J. T. Tabler, Schreiber; und Pf G. Schmucker, Schatzmeister.

Sie berichten 3 Prediger, 11 Gemeinen, 381 getauft, 256 confermirt, und 845 Communicanten.

Ehrerbietigst übergeben.

J. R. Moser,
H. Wetzel,
J. R. Peterson,
A. W. Abernathy.

Angenommen.

In Hinsicht des 1sten Abschnitts des obigen Berichts, siehe Bericht II.

In Hinsicht des 2ten Abschnitts, wurde die Synode berichtet daß Br. P. C. Henkel die Bittenden besucht hat, und Br. Peterson wird sie kürzlich besuchen.

In Hinsicht des 3ten Abschnitts, berichtete Br. Steuerwalt die Synode, daß von wegen den mit der Sache verknüpften Schwierigkeiten, dem Ersuchen der Synode nicht ist Genüge geleistet worden; und, im Namen der Committee, bittet er daß die Committee dieses Antrags möge entlediget seyn. Diese Bitte wurde gewähret.

Die zweite Committee händigte folgenden Bericht ein:

Bericht II.

Wir, die Committee welche bestimmt wurde die Briefschaften wegen Pf. Hull zu untersuchen, und deswegen Bericht zu erstatten, haben

solche Pflicht erfüllet; und übergeben folgendes als den Ausschlag unserer Untersuchung:

Briefschaften, Classe I: No. 1, 2, 3, 4, 5 und 6, sind Bittschriften von Bethanien, St. Martins, Mount Moriah, Goose Crick, Morgenstern und Rocky River Kirchen, N. C., unterschrieben von 73 Gliedern der Lutherischen Kirche, worinn die meisten der Bittenden melden daß sie während dem verstoßenen Jahr von Bruder Hull sind bedient worden; und daß nachdem das Ziel, welches ihm durch die Handlung der letzten Sitzung ist gesetzt worden, verstoßen war, er, auf ihr Ersuchen und Verantwortung, predigte. Sie melden ferner, daß sie glauben daß er unserer Grundverfaßung und der Heiligen Schrift gemäß, von den Beschuldigungen gegen ihn, freigesprochen wurde, und daß fernere Handlung der Synode in dieser Sache, gegen beide streiten würde; und bitten daß er sie ferner bediene.

Briefschaften, Classe II, sind Bescheinigungen seines guten allgemeinen Characters als Christ und Christlicher Prediger, unterschrieben von 202 Personen, Glieder der Lutherischen, Presbyterianer, Methodisten, Baptisten und Seceder Kirchen, und Personen die Glieder keiner Kirche sind.

Classe III, ist ein Beglaubigungsschein von Hr. Setzer, welcher einem eurer Committee als ein einsichtsvoller Mann, von hohem Ansehen, bekannt ist; welcher meldet, daß Hr. Hull versucht hat sich mit seinem Weibe auszusöhnen, und sie zu bewegen wieder mit ihm zu leben; aber ohne glücklichen Erfolg.

In Hinsicht der Nachricht die eure Committee in dieser schwierigen und schmerzhaften Sache erhalten konnte, sind sie der Meinung daß Hr. Hull, in etlichen Hinsichten, tadelhaft sey; und besonders weil er, wie sie glauben, gegen sein der letzten Sitzung der Synode gemachten Versprechen, geprediget, ehe die Schwierigkeiten zwischen ihm und seinem Weibe geschlichtet waren; aber hier ist dennoch ein mildernder Gegenstand, wie aus Briefschaften, Classe II, erhellet.

Eure Committee empfielt,

1. Daß Hr. Hull den Gemeinen predige, die um seine Dienste bitten.

2. Daß weil er nicht gänzlich ohne Tadel ist, die Synode ihm anrathe daß er in seinem Wandel und Umgang sehr vorsichtig sey; und daß er alle mögliche billige Anstrengungen mache die Schwierigkeiten zwischen ihm und seinem Weibe zu schlichten, und mit ihr in Frieden und Eintracht zu leben, wie es die Schrift von Mann und Weib erfordert.

A. J. Braun,
Wm. Hanscher,
A. J. Fuchs,
Valentin Lohr.

Angenommen.

Briefschaften No. 2, sind Bittschriften und Briefe wegen den Beschuldigungen gegen Pf. Adam Miller, und dem was die Synode in Hinsicht derselben gethan.

Nach Berathschlagung wurde

Beschloßen, Daß sie öffentlich gelesen werden.

Demzufolge wurde der Rest der Vormittags Sitzung mit der Lesung der Briefschaften für Hr. Miller, zugebracht.

Eine Ruhestunde wurde gegeben, und während derselben predigte Br. Schäffer über Tit. 2, 14.

Dienstags, 2 Uhr Nachmittags.

Die Briefschaften gegen Hr. Miller, und die Handlung der Synode rechtfertigend, wurden nun gelesen. Davor wurde

Beschloßen, Daß auf Vorschlag des Vorsitzers, (Pf. J. Killian) drei Prediger und drei Layen, von der Synode, zur Committee erwählt werden, um Morgen über die Briefschaften wegen Pf. Adam Miller, Bericht abzustatten, und daß der Vorsitzer ein Glied derselben sey. Folgende Personen wurden erwählt: die Ehrw. Hrn. Braun, Killian und Steuerwalt; und die Hrn. A. W. Abernathy, D. Siegel und J. Moser.

Auf Vorschlag, wurde eine Committee bestimmt über die letzten Verrichtungen der N. C. Synode, wie auch über einen Brief vom Vorsitzer derselben Synode, an unsern Schreiber gerichtet; in welchem er bittet daß unsere besondere Aufmerksamkeit auf den Vorschlag einer Vereinigung der Tennessee und N. C. Synode gerichtet werde, Bericht zu erstatten. Committee: Br. Wetzel, Peterson, Hrn. Schmeyer und Schmidt.

Auf Vorschlag, wurde eine Committee bestimmt Auszüge aus den an diesen Körper gerichteten Bittschriften und Briefen die noch nicht berücksichtiget worden, zu machen, und Morgen Bericht zu erstatten. Committee: Br. J. R. Moser, T. Moser, A. J. Fuchs, und Hr. J. Fliener.

Pf. Guthman ist bevollmächtiget an unserem disjährigen Agenten den Ueberfluß in den Händen des vorjährigen, abzubezahlen.

Mittwochs, 9 Uhr Vormittags.

Die Gestrigen Verrichtungen wurden gelesen und angenommen.

Die Committee welche bestimmt war über die Verrichtungen der N. C. Synode, nebst einem Brief von ihrem Vorsitzer an unsern Schreiber, bericht zu erstatten, händigte folgenden Bericht ein; und nachdem man drei Bittschriften wegen der nämlichen Sache, von der St. Paulus Kirche, Augusta Co., und Räders und St. Jacobs Kirchen, Rockingham Co., Va., gelesen hatte, wurde derselbe angenommen.

Bericht III.

Wir, die Committee welche bestimmt wurde über die Verrichtungen der Nord Carolina Synode Bericht zu erstatten; wie auch über einen Brief vom Vorsitzer derselben Synode an unsern letztjährigen Schreiber, worinnen begehret wird daß die besondere Aufmerksamkeit der Synode auf den Eingang und Beschluß auf der 13ten Seite derselben Verrichtungen, gerichtet wurde, bitten folgendes zu übergeben.

Da die N. C. Synode, an ihrer letzten Sitzung, einen Briefwechsel mit etlichen unserer Glieder, wegen einer Vereinigung der Wirksamkeit und Hülfsmittel zwischen uns und ihnen, eröffnen ließ; und da ihr Eingang und Beschluß auf eine Umbildung unserer Grundverfaßung Rücksicht haben, und uns mittelbar als anti-lutheraner beschuldigen; und da sie eine Aenderung auf unserer Seite, als eine Bedingung der Wiederanerkennung ihrerseits anzeigen: Aber da wir ungeneigt sind unsere Grundverfaßung umzubilden, oder einige andere Aenderung, weder in der Lehr noch Kirchen-Polizei, zu machen, bis wir von Irrthum überzeigt sind. And da wir glauben daß unsere Lehre und Kirchen Regiment auf Gottes Wort gegründet sind; und daß jede Abtretung unseres theils, dem höchsten Wohl der Kirche und der Wahrheit gefährlich seyn würde, so sey es

Beschloßen, Daß wir uns zur Vereinigung mit besagter Synode, nur auf dem Grunde des reinen und unverfälschten Evangelischen Lutherthums verwilligen können,—eine Vereinigung welche wir uns herzlich freuen werden sobald als möglich zu errichten; und zu solcher Vereinigung waren wir jeher willig; wie aus den wiederholten Vorschlägen, die wir, um solche erwünschte Sache zuwege zu bringen, gemacht haben, erhellet.

H. Wetzel,
J. R. Peterson,
J. F. Schmeyer,
Friederich Schmidt.

Angenommen.

Die Committee welche bestimmt war die Briefschaften wegen Pf. A. Miller zu untersuchen, und deswegen zu berichten, berichtete wie folget:

Bericht IV.

Wir, die Committee welche bestimmt war die Briefschaften wegen Pf. Adam Miller, (der ehedem ein Glied der Tennessee Synode war, aber, an der letzten Sitzung unserer Synode, da er unter schweren Beschuldigungen der Lasterhaftigkeit lag, sich unserer Gemeinschaft entzog) zu untersuchen, und deswegen Bericht zu erstatten, berichten wie folget:

Unter den uns anvertrauten Briefschaften, finden wir drei unterschiedene Classen.

1. Etliche Bittschriften von Gliedern solcher Gemeinen die durch ihre Abgeordneten sich unsrer Gemeinschaft entzogen, und von Perso-

nen die nicht Glieder unsrer Kirche sind, welche, unsers dünkens, keine Handlung der Synode erfordern.

2. Eine Bittschrift von der St. Jacobus Kirche, Grün Co., Tenn., und eine von Salem, Cocke Co., Tenn, wie auch etliche Bittschriften von einzelnen Gliedern unterschiedener Gemeinen in unserer Verbindung; nebst einem Brief von Pf. G. Esterly, in welchen die Unterschriebenen unsere Synode beschuldigen, in Hinsicht des Hrn. Miller, wider die Grundverfaßung und die Heilige Schrift gehandelt zu haben; und fordern die Synode auf ihre vorige Handlung gegen besagten Miller, von neuem zu erwägen, und dieselbe zu widerrufen; und falls wir ihnen diese Forderung nicht gewähren, so zeigen sie ihr Vorhaben an sich unserer Verbindung zu entziehen.

3. Sind Bittschriften von Gemeinen in unserer Verbindung, ehemals unter Hr. Miller's Aufsicht, wie auch zwei Briefe, einer von Pf. Ambrosius Henkel, und der andere von Pf. Polycarp C. Henkel; in welchen die Unterzeichneten es als ihre Meinung ausdrücken, daß die Synode, in Hinsicht des Hrn. Miller, in genauer Uebereinstimmung mit unserer Grundverfaßung und der Heiligen Schrift gehandelt, und protestiren gegen alle Widerrufung ihrer vorigen Handlungen in dieser Hinsicht; überdieß geben mehrere der Bittenden zu erkennen, daß es das Wohl der Synode, wo nicht die Synode selbst, zu Grunde richten würde, wenn besagter Miller widerum in die Gemeinschaft derselben aufgenommen würde; und daß sie, in solchem Fall, sich der Gemeinschaft der Synode entziehen werden.

Nach völliger Untersuchung der ganzen Sache, und Gottesfürchtiger und ernsthafter Ueberlegung über diesen schwierigen und schmerzlichen Gegenstand, empfiehlt eure Committee, unter dem tiefsten Gefühl ihrer Verantwortlichkeit, den folgenden Beschluß zur Annahme der Synode:

Beschloßen, Daß nach der Meinung dieser Synode, die Synode, in ihren vorigen Handlungen, in Hinsicht des Pfs. Adam Miller, nicht wider die Grundverfaßung noch wider die Heilige Schrift gehandelt; und kann daher dieselbe nicht widerrufen.

A. J. Braun,
J. Steuerwalt,
J. Killian,
Joh. Moser,
A. W. Abernathy,
Daniel Siegel.

Der Rest der Vormittags Sitzung wurde in Berathschlagung über obigen Bericht zugebracht.

Während der Ruhestunde predigte Pf. Guthman über Joh. 5, 39.

Mittwochs, 2 Uhr Nachmittags.

Die Synode setzte die Berathschlagungen über obigen Bericht fort; und nachdem dieselben eine geraume Zeit fortgewähret, wurde auf Vorschlag und gehörige Unterstützung

Beschloßen, Daß die Annahme des Berichts No. IV, nun zu Stimmen gelaßen werde.

Demzufolge geschahe solches, und der Bericht wurde angenommen; da nur zwei Stimmen dagegen waren.

Die Bittschriften für die Prüfung und Ordination der Candidaten fürs Predigt-Amt, wurden nun alle öffentlich gelesen.

Bittschriften wurden empfangen bittend um die Prüfung, und falls sie tüchtig erfunden, um die Pastoral-Ordination der Hrn. Timotheus Moser, Jacobus M. Wagner, und Jacobus K. Hanscher, in welchen die Bittenden ein günstiges Zeugniß wegen ihrem moralischen Character und Theologischen Erwerbungen geben. Es wurde

Beschloßen, Daß ihre Prüfung Morgen geschehe.

Bittschriften wurden gelesen, bittend um die Prüfung und Ordination zum Diener-Amte, der Hrn. Heinrich Mumpauer und Jacob Emmert. In gleichen mündliche Bitte für die Prüfung und Ordination zum Diener-Amte, des Hrn. Adam Ifert.

Beschloßen, Daß ihre Prüfung Morgen geschehe.

Beschloßen, Daß Pf. A. J. Braun und J. Steuerwalt die Prüfung anführen.

Beschloßen, Daß Pf. Killian die Ordinations Predigt halte.

Mit Gesang und Gebet von Br. Hull, beschloßen.

Donnerstags, 9 Uhr Vormittags.

Durch Gesang und Gebet von Br. Wagner, eröffnet.

Bericht V.

Wir, die Committee bestimmt Auszüge aus den Bittschriften zu machen, übergeben folgendes:

No. 1, 2, 3, 4, sind Bittschriften von Blau Spring, Sinking Spring und Solomons Kirchen, Grün Co., und Salem, Cocke Co. Tenn., bittend um die Pastoral-Ordination des Dieners J. K. Hanscher. Die von Sinking Spring begehret auch daß etwas erbauendes den Verrichtungen beigefügt werde.

No. 5, 6, sind Bittschriften von der Hebron Kirche, Gaston Co., und St. Daniel's und Trinitatis, Catawba Co., N. C., welche günstig vom moralischen Character des Dieners J. M. Wagner, reden, und bitten daß er zum Pastor ordinirt werde.

No. 7, 8, 9, 10, sind Bittschriften von St. Peters, Zions, Luthers und Jackson Kirchen, Catawba, Burke und Asche Co., N. C., welche der Synode den Diener T. Moser als einen Mann von gutem moralischen Character, anempfehlen, und bitten daß er zum Pastor ordinirt werde.

No. 11, 12, sind Bittschriften von Liberty, und etlichen Personen an der Süd-Fork, Sullivan, Tenn., bittend um die Prüfung und Ordination zum Diener-Amte, des Hrn. Heinrich Mumpauer.

No. 13, ist eine Bittschrift von der Süd Fork Kirche, Sullivan, Tenn, bittend um die Prüfung und Diaconal-Ordination des Hrn. J. B. Emmert.

No. 14, 15, 16, 17, 18, 19, 20, sind Denkschriften von Hacksbill, Solomons, Zions, St. Jacobs, Steinbergers, St. Davids und Mill Creek Kirchen, Va., worinn die Memorialisten ihre Zufriedenheit mit ihrem Pastor, Pf. J. Steuerwalt, zu erkennen geben. Die von Steinbergers und St. Davids, bitten daß etwas Erbauliches den Verrichtungen angehängt werde.

No. 21, 22, sind Denkschriften von Räders und Pein Kirchen, Va. Die Memorialisten geben ihre Zufriedenheit mit ihrem Prediger, Pf. A. Henkel, zu erkennen; und empfehlen der Synode einen wirksamen Plan zu entwerfen, um mehrere des Dr. Luthers Schriften zu übersetzen und verbreiten; und bitten die Synode unseren Gemeinen den Lutheran Standard anzuempfehlen; und bitten daß unser Teutsches Gesangbuch wieder in Druck herausgegeben werde.

No. 23, 24, 25, 26, sind Memoriale von der Süd Fork, Pilgrims und Zions Kirchen, Tenn., und Liberty, Va., worin die Memorialisten ihre Zufriedenheit mit ihrem Pastor, Pf. Wm. Hanscher, zu erkennen geben.

No. 27, 28, sind Memoriale von Becks und Pilgrims Kirchen, N. C., worin die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. H. Guthman, zu erkennen geben.

No. 29, ist ein Memorial von Spanglers und Millers Kirchen, Tenn., in welchen die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. J. Schäffer, zu erkennen geben.

No. 30, ist eine Bittschrift von der Miller's Kirche, Knox Co., Tenn., welche den verlaßenen Zustand der Bittenden zu erkennen giebt, und um Amtsdienste bittet.

No. 31, 32, 33, 34, sind Memoriale von Trinitatis, Daniels, Freundschafts und Millers Kirchen, N. C., in welchen die Memorialisten ihre Zufriedenheit mit ihrem Prediger, Pf. P. C. Henkel, zu erkennen geben.

No. 35, 36, sind Bittschriften von der St. Paulus und St. Jacobs Kirchen, Va., welche der Synode empfehlen alle Schwierigkeiten mit welchen die Synode beschweret ist, nach der Heiligen Schrift und unserer Grundverfaßung zu untersuchen und beseitigen; und geben der Synode auch Rath wegen der Vereinigung mit der N. C. Synode.

No. 37, ist eine Bittschrift von der St. Johannes Kirche, N. C., in welcher die Bittenden die Synode benachrichtigen daß ihr Abgeordneter ihre Gemeine, an der letzten Sitzung, der Gemeinschaft der Synode entzog, ohne dazu bevollmächtiget zu seyn; und bitten als noch in unserer Verbindung stehend angesehen zu seyn.

Unter den obigen, enthalten die Bittschriften von Hacksbill, Solomons, Millers Schulhaus, Pauels Fort, Mill Creek und Räders Kirchen, Va., und Becks Kirche, N. C., Einladungen für die nächste Sitzung der Synode.

Ehrerbietigst übergeben.

J. R. Moser,
A. J. Fuchs,
T. Moser,
Jacobus Fliener.

Angenommen.

Den Bittenden No. 30, zur Antwort, wurde

Beschloßen, Daß wir den Bittenden empfehlen daß sie, mit etlichen der Gemeinen unter Bruder Schäffers Aufsicht, welche er aufzugeben willens ist, Anordnung machen einen wohnhaften Prediger zu bekommen.

Den Bittenden, No. 37, zur Antwort, wurde

Beschloßen, Daß wir die St. Johannes Gemeine als noch in Verbindung mit der Tennessee Synode stehend, anerkennen.

Da Bittschriften um Amtsdienste von St. Peters und Phanuels, Rowan, St. Martins, Stanly, und Flät Rock, Cabarrus, N. C., erhalten wurden, so wurde

Beschloßen, Daß Bruder Ifert sie bediene.

Beschloßen, Daß es uns freuet zu hören daß das Christliche Concordien Buch bald ins Englische übersetzt seyn wird, und hoffen es wird in kurzem im Druck erscheinen.

Beschloßen, Daß Luthers Predigt über die Sünde wider den Heiligen Geist, diesen Verrichtungen beigefügt werde; und daß Pf. A. Henkel ersucht sey unsern Agenten dieselbe in beiden Sprachen zu übersenden.

Beschloßen, Daß die nächste Sitzung der Synode in der Solomons Kirche, nahe bei Neu-Market, in Va., gehalten werde; und Sammstags vor dem ersten Sonntag im October, 1848, ihren Anfang nehme.

Beschloßen, Daß unser Vorsitzer, ehe wir uns Vertagen, den Leuten dieser Nachbarschaft öffentlich unsern Dank für die Gastfreiheit und Güte die sie uns, während unserem Aufenthalt unter ihnen erzeigt, abstatten.

Beschloßen, Daß unsere gegenwärtigen Verrichtungen, beides in Teutsch und Englischer Sprache gedruckt werden; und daß unser Agent bevollmächtiget sey einer jeden lutherischen Synode in den Vereinigten Staaten, beides der Alten und Neuen Schule, zwei Exemplare derselben zu übersenden.

Donnerstags, 2 Uhr Nachmittags.

Die Hrn. J. Moser, J. M. Wagner und J. K. Hanscher, Candidaten fürs Pastor-Amt; und die Hrn. H. Mumpauer, J. B. Emmert, und A. Ifert, Candidaten fürs Diener-Amt, wurden nun vorgerufen, und ihre Prüfung von Pf. J. Steuerwalt und A. J. Braun, angeführt.

Die Hrn. T. Moser, J. M. Wagner, und J. K. Hanscher, hielten ihre Prüfung zur Genüge der Synode aus; deswegen wurde

Beschloßen, Daß sie zu Pastoren ordinirt werden.

Da Hr. Ifert seine Prüfung zur Befriedigung der Synode aushielt, so wurde

Beschloßen, Daß er zum Diener ordinirt werde.

Da die Hrn. Mumpauer und Emmert ihre Prüfung nicht zur Befriedigung der Synode aushielten, so konnten sie nicht ordinirt werden.

Die Brüder Wm. Hanscher und J. Killian wurden zur Committee bestimmt die Ordination der Candidaten die ihre Prüfung befriedigend ausgehalten hatten, zu vollziehen: und da der Tag größtentheils mit der Prüfung zugebracht war, so wurde es nicht als füglich erachtet die Ordinations Predigt zu halten.

Die Candidaten für die Ordination traten nun in Ordnung vor die zur Ordination bestimmte Committee; und die Hrn. Moser, Wagner und Hanscher, wurden, der Ordnung unserer Kirche gemäß, feierlich zum Pastor-Amte, und Hr. Ifert zum Diener-Amte in der Kirche Christi eingeweihet.

Einem Beschluße der Synode gemäß, stattete nun der Vorsitzer den Leuten in der Nachbarschaft, den Dank der Synode für ihre Güte und Gastfreiheit während unserem Aufenthalt unter ihnen, ab; und bot ihnen, im Namen der Synode, ein zärtliches Lebewohl. Worauf sich die Synode und Gemeine mit dem Schreiber vereinigten ein schicklicheres Lied zu singen, und dem Allmächtigen ein innbrünstiges Gebet aufzuopfern.

A. J. Braun, Schreiber.

Nachschrift.—Da der Schreiber, während dem nächsten Jahr, nicht gedenket sich an einem Orte aufzuhalten, so bittet er daß Briefschaften für die Synode an den Gehülfs-Schreiber, J. R. Moser, zugesandt werden.

Amts-Verrichtungen.

Prediger.	Getauft. Kinder.	Getauft. Erwachs.	Confermirt.
Rev. J. Killian,	52	0	21
" A. J. Fox,	32	2	24
" A. Henkel,	31	4	33
" J. Stirewalt,	70	3	25
" J. M. Shaffer,	68	5	16
" J. R. Peterson,	51	2	
" H. Goodman,	72	6	90
" P. C. Henkel,	63	1	4
" J. W. Hull, 2 yrs.	157	25	87
" Wm. Hancher,	85	3	17
" J. K. Hancher,	30		
" J. M. Wagner,	9		
" T. Moser,	18		
Total,	738	51	315

Beiträge zum Druck der Verrichtungen.

Emanuel's Church,	Tenn.		$ 1 00	New Market Church,	Va.		$ 1 00
Solomon's	"	"	1 30	St. John's	"	N. C.	1 50
Salem	"	"	70	Lutheran Chapel		"	1 40
Zion's	"	"	50	Miller's	"	"	1 70
South Fork	"	"	70	Zion's	"	"	1 20
Blue Spring	"	"	1 70	St. Peter's	"	"	90
Buehler's	"	"	70	Luther's	"	"	20
St. James'	"	"	1 60	Trinity	"	"	70
Pilgrim's	"	"	1 00	Daniel's	"	"	70
Liberty	"	"	35	St. Martin's	"	"	60
Coiner's	"	Va.	2 00	Bethany Stand	"	"	50
St. Paul's	"	"	1 28½	Salem	"	"	1 50
St. Jacob's	"	"	2 32	Liberty	"	"	80
Pine	"	"	1 00	Beaverdam	"	"	80
Armentrout's	"	"	1 00	Whitehaven	"	"	40
Rader's	"	"	2 20	Philadelphia	"	"	2 00
Mill Creek	"	"	1 10	Morningstar	"	"	80
Solomon's	"	"	50	Beck's	"	"	2 00
St. David's	"	"	40	Emanuel's	"	"	1 10
Dry Run	"	"	40	Pilgrim's	"	"	1 30
Stony Creek	"	"	1 00	Jackson's	"	"	35
Zion's	"	"	60	Grace	"	"	50
St. Jacob's	"	"	60	Friendship	"	"	50
Hawksbill	"	"	70	From individuals			26 60
Stineberger's	"	"	90				
Brock's Gap	"	"	40	Amount			$ 75 00

Von der Sünde wider den Heiligen Geist:

Eine Sermon Martin Luthers über das Evangelium Matt. 12, 31 32.

Darum sage ich euch, alle Sünde und Lästerung wird den Menschen vergeben; aber die Lästerung wider den Heiligen Geist wird den Menschen nicht vergeben. Und wer etwas redet wider des Menschen Sohn, dem wird es vergeben; aber wer etwas redet wider den Heiligen Geist, dem wird es nicht vergeben, weder in dieser noch in jener Welt.

(Wider den Heiligen Geist.) Die Sünde in den Heiligen Geist ist Verrathung des Evangelii und seiner Werke. Dieweil die stehet, ist keiner Sünde rath; denn sie fichtet wider den Glauben, der da ist der Sünde Vergebung. Wo sie aber wird abgethan, mag der Glaube eingehen, und alle Sünde abfallen.

(Noch jener.) Daß hier Matthäus spricht (weder in dieser noch in jener Welt) sagt Marcus also: er ist schuldig einer ewigen Schuld.

Auslegung des Evangelii:

Als der Herr Christus den Besessenen, der blind und stumm war, gesund hatte gemacht, und die Pharisäer lästerten und sprachen, er treibe den Teufel nicht anders aus, denn durch Beelzebub, der Teufel Obersten, hub er an und that eine gute, starke Predigt; wie er denn gemeiniglich nach einem Wunder oder gutem Werk, eine sonderliche Predigt oder Apalogium hat gehalten, sein Werk zu vertheidigen, und dem Teufel, so viel es möglich, das Maul zu stopfen. So hat er nun mit vielen Worten sich verantwortet, die Pharisäer einzutreiben und schrecken, den andern seinen Schülern zur Lehre und Stärke. Zum ersten, durch Gleichniße aus der Natur, Vernunft und Erfahrung; darnach mit ihrem eigenen Werk und Exempel; darüber mit starken Sprüchen, und hier zum letzten mit einem Dräu-Wort und schrecklichen Urtheil, als er schließet: Ich sage euch, wo ihr nicht ablasset zu lästern wider die öffentliche Wahrheit, so sündiget ihr nicht wider mich, sondern wider den Heiligen Geist, welche Sünde weder hier noch dort kann vergeben werden.

2. Von diesen Worten ist nun eine große Frage, was doch die Sünde wider den Heiligen Geist sey? Weil Christus unterschiedlich zweierley Sünde meldet, eine, die da vergeblich ist, die andere unvergeblich; und also diese Sünde von allen andern scheidet. Es haben sich auch viel Lehrer damit bekümmert, was solche Lästerung wider den Heiligen Geist seyn möge, weil doch viel Leute gewesen sind, die wider das Evangelium gestrebt und gelästert haben, und dennoch bekehret sind. Darum wollen wir diese Worte auch handeln, und daraus nehmen, was uns Gott zu verstehen giebt.

3. Daß wir nun diesen Text von vergeblichen und unvergeblichen Sünden faßen, müssen wir einen Unterschied machen, und die Sünde theilen. Es sind etliche Sünden, die ein Mensch wohl kennet und fühlet daß es Sünden sind, als Mord, Ehebruch, Hurerey, Geitz, Hoffarth, Haß und Neid, da einem jeglichen sein Herz saget daß er unrecht gethan habe; die heißet man grobe und erkäntliche Sünden. Dieselbigen sind nun nicht so gar gefährlich. Denn sie haben das Vortheil, daß, wenn dazu kömmt ein reuig Herz, daß da saget: Herr, ich bin

ein Sünder, so sind sie vergeben; darum heißen sie auch vergebliche Sünden, daß sie können vergeben werden, weil sie bekennet sind.— Denn da wird nichts aus, daß eine Sünde vergeben werde, sie sey denn zuvor erkennet; als auch der Prophet saget im Psalm 51, 3 4 5. "Gott sey mir gnädig nach Deiner Güte, und über meine Sünden nach Deiner großen Barmherzigkeit. Wasche mich wohl von meiner Missethat, und reinige mich von meiner Sünde. Denn ich erkenne meine Missethat, und meine Sünde ist immer vor mir." Daß ist, ich sehe und weiß, daß ich wider Dich gethan habe, darum komme und klage ich, und bitte Gnade. Und Psalm 32, 5, spricht er: "Ich sprach, ich will dem Herrn meine Uebertretung bekennen, da vergabest du mir die Missethat meiner Sünde." Da haben wir starke Verheißung, so uns nicht lügen noch fehlen kann, wenn wir unser Herz sofern brechen, herausfahren und beichten, daß wir Sünder sind, so ist der Trost und die Zusagung gewiß, daß unsere Sünde nicht gerochen, noch derselben gedacht wird, wie St. Johannes in seiner 1 Epistel 1, 8 9 10, lehret, da er also spricht: "So wir sagen, wir haben keine Sünde, so verführen wir uns selbst, und die Wahrheit ist nicht in uns; so wir aber unsere Sünde bekennen, so ist er treu und gerecht, daß er uns die Sünde vergiebt, und reiniget uns von aller Untugend. So wir sagen, wir haben nicht gesündiget, so machen wir ihn zum Lügner, und sein Wort ist nicht in uns."

4. Zum andern, sind auch unbekänntliche oder unbekannte Sünden, so man nicht weiß daß sie Sünden sind. Die bringen den Schaden und Unrath, daß sie auch nicht vergeblich sind, wie gering sie auch seyn, ob es gleich ein schlecht Lachen oder ein Heller gestohlen wäre. Denn, was nicht erkennet wird, daß kann nicht vergeben werden. Unbekannte aber heiße ich nicht die, so aus der Acht gelaßen oder vergessen sind; denn diese sind auch noch vergeblich, ob man sie gleich nicht zu erzählen weiß. Denn sollten wir dahin kommen, daß man keine Sünde vergessen, und alle zählen müßte, so würden sie nimmermehr vergeben. Darum spricht abermal der Prophet: Delicta quis intelliget? "Wer kann merken wie oft er fehlet? Verzeihe mir die verborgene Fehle." Psalm 19, 13. Sondern das heißt Sünde erkennen, so ich vor Gott stehe und sage: Das halte ich für Sünde, und also vor ihm beichte: Herr, ich kann meine Sünde nicht zählen, die ich gethan habe und noch thue, sondern habe sie das mehrertheil vergessen, sehe sie auch nicht gegenwärtig. Denn daß der Prophet saget, intelliget, heißt nicht allein wissen und gedenken, sondern auch wahrnehmen und aufmerken. Denn wir gehen hin und thun viel und mancherley Sünde, der wir nimmer gewahr werden.

5. Das ist nun, (sage ich) alle Sünde kennen, wenn ich ein fein, rund Bekänntniß thue, und spreche: Was in mir und allen meinen Kräften ist außer der Gnade, ist alles Sünde und verdammet; so kannst du kurz davon, darfest nicht denken, daß du es in ein Register werdest schließen. Denke nur also: so weit Gnade und Glaube regieret, so bin ich fromm, durch Christum; wo aber solches wendet, so weiß und bekenne ich, daß nichts gutes bey und in mir ist; da ist es gar in einem Haufen, auf einem Knauel, wenn du gleich lange abwickelst, so findest du doch nichts anders. Solch Bekänntniß muß allerding da seyn; wo nicht, so nimm dir nicht vor, daß einige Sünde

vergeben werde, sie sey klein, groß, vergessen oder unvergessen. Denn, wenn du so sagen wolltest: Ich bekenne die Sünde die ich weiß, die anderen hoffe ich, sollen nicht Sünde seyn, oder rechnest gute Werke gegen dieselben, und denkest noch etwas Gutes in dir zu finden; so machest du aus vergeblichen eitel unvergebliche Sünden. Es muß dürre heraus gesagt seyn: Da ist nichts Gutes, was ich rede, denke, thue und lebe, ohne deine Gnade und göttliche Kraft, wenn ich gleich aller Mönche Heiligkeit hätte. Aus solchem Unterschied kannst du nun selbst schließen, daß die Sünde wider den Heiligen Geist eine solche Sünde seyn müsse, die sich nicht will kennen lassen, auch nicht erkannt werden kann; und heißet nicht eine grobe Welt-Sünde, sondern eine heilige, geistliche Sünde, darum daß sie das Bekenntniß umwendet, und nicht will Sünde heißen, sondern köstliche gute Werke; und will nicht gestrafet, sondern gelobet und gerühmet seyn; damit auch die Heilige Propheten allermeist zu schaffen und zu fechten haben.

6. Als daß ich ein Exempel gebe: Da St. Paulus in der Heiligen Sünde daher ging, verfolgte, würgete, strebte und fochte wider Christum und die Wahrheit, ging in der Meinung dahin, als thäte er ein köstlich Werk, hielte das Leid, so er den Christen thäte, für große Gerechtigkeit, heiligen Eifer, und höhesten Gottesdienst, als der dem Irrthum wehrete, und hülfe Gott sein Reich erhalten. Siehe, dieser hat auch angelaufen, und wider den Heiligen Geist gesündiget, also, daß die Sünde eigentlich eine solche ist, die keine Sünde ist vor aller Welt und Vernunft, sondern eben die rechte Heiligkeit, Wahrheit, Gerechtigkeit und Gottesdienst. Darum, wer davon will recht reden, der muß sie nennen mit dem hohen Namen der höhesten Tugenden, ausgenommen wenn es gar grobe, verruchte und verstockte Leute sind, die man heißet Impænitentis, von welchen hernach weiter. Jetzt sagen wir von denen, welche das Evangelium meinet. Als, daß Paulus daher ging, und hielte seine Lügen und Bosheit, Gottes Wort und Werk verfolgen, und Teufelsdienst, für eitel Wahrheit und Göttlich Ding.

7. Solche heilige Sünde gehet nun wider den Heiligen Geist auf zweierley Weise; einmal, daß sie geschiehet wissentlich, wie wir hören werden; zum andern, unwissend, wie jetzt von St. Paulo erkläret.— Und diese ist auch unvergeblich, (denn sie von uns unbekänntlich ist) so lange, bis sie den Namen verliere, und werde auch eine erkänntliche Sünde. Denn das ist die Art aller Sünde, so bald sie erkänntlich ist, so ist sie auch vergeblich; und bleibet stracks beschloßen: wo keine Bekänntniß ist, da ist auch kein Vergeben. Darum gehören zwey Stücke zu solcher Sünde. Das erste ist die Sünde an ihr selbst, die ist nimmer nicht wider den Heiligen Geist; denn er ist eitel Vergebung und Gnade Gottes. Das andere, daß man sie nicht erkennet, und will den Heiligen Geist und Vergebung nicht leiden; das machet sie unvergeben.

8. Also bleibet dieses noch eine zeitliche, und noch nicht eine ewige Sünde: das ist, sie mag noch erkennet, und darnach vergeben werden, (ausgenommen wo man sich darinne stärket, oder darauf trotzet und pochet,) weil man nichts bessers weiß, und in der Blindheit gehet, ohne Reu, und keine Gnade begehren kann, sondern das Widerspiel hoffet, Gott soll es belohnen. In dieser Sünde sind wir nun allzumal gestecket, und werden allzumahl darunter begriffen. Denn wir bisher alle in solcher Blindheit gelegen sind, und gemeinet wir wären auf

dem rechten Wege; und wer anders hätte gesagt, hätten wir es nicht geglaubet; wie jetzt noch ein großer Haufe unter dem Pabstum.

9. Das sey von dem ersten gesaget, so die Sünde wider den Heiligen Geist unwissend geschiehet, und nicht erkannt wird. Aber die rechte Sünde, davon hier Christus redet, ist noch viel gräulicher, und eine rechte Teufels-Sünde, wenn sie nicht mehr wissentlich oder bekannt werden kann: das ist, wenn sie gleich öffentlich überweiset ist, dennoch nicht will überweiset seyn, noch Sünde heißen. Denn St. Paulus gieng noch daher in seinem Wahn und guter Meinung, wußte und konnte es nicht besser; aber da es ihm offenbaret ward, bekehrete er sich. Diesen aber (so Christus hier strafet) wird vorgeleget die Hölle und unläugbare Wahrheit, die er ihnen in die Augen stößet, daß sie nicht vorüber können; aber dennoch lehnen sie sich auf, aus lauter Bosheit, lästern und sprechen, es sey des Teufels Ding, wie es St. Marcus erkläret, als er spricht: "Denn sie sprachen, er hat einen unsaubern Geist; so sie doch ohne ihren Dank bekennen müssen, daß er die Teufel austreibe und verjage, und den Leuten helfe." Darum ist jenes viel eine andere Sünde, nicht überzeuget noch bewußt, sondern aus eigenem blinden Dünkel geschöpfet, und ist noch ein zugedeckter Heiliger Geist. Hier aber ist er offenbar und aufgedeckt, bricht hervor und leuchtet wie ein Blitz, daß sein Glanz durchs Herz dringet, wie sie sich auch wehren, und stellet ihnen ihre Sünde vor die Augen, beide, durch Worte und Werke, daß sie beschloßen sind, und niemand mit einigem Schein darwider reden kann, auch sie selbst sicht, wie giftig und böse sie sind; noch laufen sie dawider, und wollens nicht sehen noch hören. Solches hat man vorzeiten genennet: Impugnationem veritas agnitæ, das ist, sich wider die erkannte öffentliche Wahrheit setzen.

10. Diese Sünde hätte ich zuvor nie gemeinet daß sie in der Welt wäre, als ich ein gelehrter Doctor war. Denn ich dachte noch glaubte nicht, daß es möglig wäre ein solch Herz auf Erden zu finden, das so böse könnte seyn, und so es öffentlich beschloßen würde, daß es erstummen müßte, dürfte sich dennoch darwider setzen; wie wir hier an den Pharisäern sehen, und jetzt auch erfahren an etlichen, die aus lauter verstockter Bosheit wider das helle Evangelium lästern und toben, das sie selbst nicht tadeln können, sondern ohne ihren Dank müssen laßen die Wahrheit seyn, das ist (habe ich Sorge) die Sünde, die nimmer kann vergeben werden. Denn jene, so da sündigen wider den zugedeckten heimlichen Heiligen Geist, also, daß die blinzend anlaufen, hat ja noch so viel Gnade, daß noch das Bekänntniß mag dazu kommen, wie St. Paulus von ihm selbst schreibet, I Tim. 1. 13 16: "Der ich zuvor war ein Lästerer, und ein Verfolger, und ein Schmäher, aber mir ist Barmherzigkeit wiederfahren. Denn ich habe es unwissend gethan im Unglauben, das ist, ich glaubte und wußte nicht, daß es wider Gott war." Darum, obgleich solche Sünde auf dismal unbekannt ist, mag sich doch das Herz umkehren und erkennen, so wird sie durch solch Bekehren und Bekennen vergeben; diese aber hat es beides, daß sie weder bekehret noch bekennet werden kann.

11. Solches meine ich nun, daß die rechte unvergebliche Sünde sey, davon Christus hier redet, und laße mich dünken, es sey eben die Meinung, so St. Paulus an Titum 3, 10 11, schreibt: hæreticum homi-

nem, das ist, "einen rottischen oder widersetzigen Menschen meide, wenn er einmal und abermal vermahnet ist, und wisse, daß ein solcher verkehret ist, und sündiget, als der sich selbst verdammet hat." Das ist, der aus Vorsatz und Muthwillen nicht hören noch sehen will, und den Heiligen Geist, der eitel Gnade ist, ausschläget, ja verschmähet und schändet (wie die Epistel zu den Ebräern 10, 29 sagt) und öffentlich ins Maul schlagen darf. Das kann er leiden, daß man vor ihm fleicht oder nicht annimmt, wenn er noch so heimlich und unbekannt ist; aber wenn er sich so helle darstellt, daß man ihn sehen und greifen muß, dazu vermahnet und warnet, und ihn dennoch öffentlich zurückschläget, ja unter Augen speyet, das soll und will er nicht leiden noch zu gut halten.

12. Darum sage ich, gehöret zu einem solchen, erstlich, daß er ein widersetziger Mensch sey; darnach, daß er einmal oder zwei vermahnet sey. Denn man findet sonst auch manchen, der es höret und ihm lässet sagen; aber es ist ein Mann, der weder dis noch das glaubet, nimmt sich nichts äberal an, als ein rohes und ruchlos Mensch. Das heißet noch nicht wider den Heiligen Geist gesündiget; sondern, daß man sich der Sache annimmt, und dawider setzet, und ob man gleich fühlet, daß keine Weisheit noch Kunst dawider bestehet, dennoch einen Muth nimmt, und denket: nun will ich es nicht leiden; und gehet mit dem Kopf hinan. Das heißet nicht in den Wind geschlagen; sondern mit offenen Augen und aufgedecktem Hals dawider gelaufen.

13. In der Sünde ist Paulus, noch die das Evangelium verfolget, und endlich bekehret sind, noch nicht gewesen, daß sie es mit sehenden Augen gesehen, und sich dennoch unterstanden hätten, umzustoßen;— wie jetzt die Pabst-Rotte, die von Gottes Gnaden dahin getrieben sind, daß sie nicht können unser Evangelium verlegen, noch etwas dawider aufbringen. Denn bisher so viel und mancherley geschrieben, und die Wahrheit so hell beweiset ist, daß sie selbst sehen, wie sie mit Gottes Wort gestoßen sind. Wie man auch dabey siehet, daß sie solche nicht gern zur Disputation geben, noch einem richtig unter Augen gehen, als die den Stich nicht trauen zu halten, wenden vor, die Ketzer seyn so listig und behend, daß man ihnen nicht antworten könne; oder wo sie antworten müssen, sind sie so schalkhaftig und verkehret, daß sie fein überhin springen, da es treffens gilt, greifen dieweil zur Seiten aus, wo sie können, mit giftigen bösen Mord-Stichen, daß sie nur zu lästern haben; und wiewohl ihrer viel sich also dargeben, daß jedermann siehet wie sie wider ihr Gewissen lästern und lügen, und sich selbst vor aller Welt zu Schanden machen, dennoch stärken sie sich, und fahren immer fort in der wissentlichen Lästerung.

14. Darum bleiben sie (habe ich Sorge) in der unvergeblichen Sünde, daß sie nicht können wiederkehren. Denn sie den Heiligen Geist, welchen sie sehen und fühlen, öffentlich und unverschämet Lügen strafen, daß es wohl heißet, (wie die Epistel zu den Ebräern 10, 29, sagt)— "Den Geist der Gnaden geschändet, den Sohn Gottes mit Füßen getreten, und das Blut des Testaments, dadurch man allein geheiliget wird, unrein gemacht." Das muß ja nicht eine geringe menschliche Sünde oder Blindheit seyn, Christus Blut muthwillig und trotziglich mit Füßen treten, und dem Heiligen Geiste, der eitel Gnade und Vergebung anbeut und schändet, Schande und Schmag anlegen.

15. Das ist auch vornehmlich die Sünde zum Tode, da man nicht

für bitten soll, davon Johannes sagt 1 Epistel 5, 16. Denn die es noch aus Unwissenheit thun, für die kann und soll man bitten. Wie St. Stephanus und Christus selbst für seine Verfolger bat; aber für Judam bat er nicht, denn derselbige ward nicht betrogen, sondern ein Haupt und Anfang, den Christum, den er kannte und oft von ihm ermahnet ward, aus lauter verstocktem giftigen Herzen zu dämpfen.— Wenn einer dahin geräth, daß er nichts hören noch sehen will, dazu seine Lästerung und Bosheit vertheidigen, so ist ihm nimmer zu rathen noch zu helfen. Darum habe ich oft gesagt, daß es nie erfahren ist, so viel ich Exempel gehöret oder gelesen habe, daß ein Rottenmeister und Haupt einer Ketzerey bekehret sey.

16. Also verstehe ich nun diesen Spruch des Evangelii, und meine auch, daß es der rechte Verstand sey; und ob es nicht gerade auf diesen Ort zutreffe, so ist doch die Meinung St. Pauli, welcher mit diesem Text stimmet, also, daß solche Sünde der Art ist, daß sie der hellen Wahrheit wissentlich widerstrebet. Das rede ich darum, daß man mancherley und weitläuftig davon gepredigt hat. Denn jedermann hat sich gescheuet zu sagen, daß ein Mensch so sündigen könnte, daß es ihm nicht könnte vergeben werden. Darum hat man solche Sünde gesparet aufs Tod-Bette, und denn eine Sünde in den Heiligen Geist geheißen, wenn sich der Mensch an seinem letzten Ende nicht hat erkennen noch reuen wollen. Ist wohl war; ich achte aber, es sey in solchem Fall noch Sünde, die unbekannt ist, und unwissend geschiehet; es wäre denn, daß jemand so verstockt wäre, der es wohl wüßte, und die Sünde offenbar sahe, dennoch nicht wollte Gnade haben. Das wäre auch wider den Heiligen Geist gelaufen, und die angebotene Vergebung ausgeschlagen. Ich hoffe aber nicht daß man solche finden soll.

17. Darum reden wir, wie auch Christus selbst, von denen, die noch daher gehen mitten im Leben, und mit dem Mund öffentlich wider das Evangelium handeln; als jetzt unsere Papisten und andere Rotten, so sich muthwillig wider unsere Lehre setzen, zu Trotz und wider der Wahrheit, nicht hören wollen, dazu kein Vermahnen, Rathen, Bitten, Strafen, an ihnen helfen noch statt haben lassen: damit sie verdienen, daß sie gar verkehret werden, (wie St. Paulus sagt) und der Heilige Geist billig sie wieder läßet gehen, von einer Sünde in die andere, und täglich in gräulicheren und schrecklicheren Lästerung fallen. Das ist nun ja eine schwere Sache, daß es nicht allein Sünde ist, sondern darzu sich selber unvergeblich machet, daß es wohl eine rechte impœnitentia heißet, daß man keine Reue über die Sünde haben will, noch kann. Denn der Zusatz macht allen Jammer, daß sie in der Lästerung bleiben, und damit den Geist aufgeben, darum ist mit der Sünde nicht zu scherzen. Daß man hin und her strauchelt, auch zuweilen anläuft, wo man nicht siehet, daß den Heiligen Geist betrift, da kann er Gedult haben, bis man es erkenne und sich vermahnen und weisen lasse; aber da laßt uns für bitten, daß wir in die Sünde nicht fallen, so die offenbare Wahrheit nicht leiden will: denn da ist weiter kein Rath noch Hülfe, noch Entschuldigung, und der Zorn endlich angangen.

18. Denn wie kann sich jemand von denen, so unsere Lehre lästern, entschuldigen, weil wir nichts anders predigen, denn das öffentlich ist, und so klar in der Schrift gegründet, daß sie es selbst bekennen müssen, nemlich, daß Christus für uns sey gestorben, daß er uns erlösete von Sünd und Tod. Ist das wahr, (schleußt Paulus Gal. 2, 16) so kann

uns kein Werk erlösen, noch von Sünden helfen. Das ist so stark und gewaltig, daß es niemand wiederreden kann. Denn ist die Sünde so groß, und Gottes Zorn so schwer und gräulich, daß kein Heiliger noch Engel konnte dafür genug thun, sondern Gottes einiger Sohn sein Leben darüber lassen mußte, und mit seinem theuren Blut bezahlen; so werden alle unsere Werke viel, viel zu schwach seyn, wider die Sünde zu setzen, sondern vielmehr wiederum, ist eine Sünde so stark, daß sie alle Werk unterdrückt.

19. Das ist unsere Hauptlehre, in St. Paulus und der ganzen Schrift gegründet; aus dem jedermann kann schließen: Es müsse nicht mit Werken gethan seyn; oder Christus Blut müsse vergebens und verloren seyn. Denn es sind je zweierley, und wird niemand sagen, daß Christus Blut unser Werk sey. Weil nun solches durch den Heiligen Geist so helle beweiset ist, und doch jene so oft vermahnet und gewarnet, die Gnade und den Heiligen Geist zurückstoßen und verjagen, so geschieht ihnen recht, daß er nicht wieder kommt, und sie fahren läßt, als die muthwillig verderben wollen, und gehet ihnen billig, wie der Psalm 109, 19, von Juda, ihrem Haupt, und solchen seiner Rotten, sagt, "er wollte des Segens nicht, so soll er auch ferne genug von ihm kommen."

20. So siehe nun den Text und die Worte an: "Wer etwas redet wider des Menschen Sohn, (spricht Christus) dem wird es vergeben; wer aber etwas redet wider den Heiligen Geist, dem wirds nicht vergeben, weder in dieser Welt, noch in jener Welt."—Das ist, ihr möget wider den Menschen Christum und seine Christen lästern, er sey ein Sünder, und, wie sie ihn anders wo schalten, "einen Fretzer, Weinsäucher, der Zöllner und Sünder Geselle." Matt. 11, 19.—Item, als die Jüden seine Mutter eine Bubin schelten. Was die Person anbetricht, muß er als ein Mensch von dem andern leiden und vergeben; aber, da er in seinem Amte daher ans Licht tritt, predigt und wundert, daß sie die helle Wahrheit sehen, und dennoch darwider lästern, da wird nicht des Menschen Sohn geschmähet, sondern der Heilige Geist, der solches wirket und offenbaret, jedermann Gnade und Vergebung fürstellet. Das ist viel eine andere höhere Sünde, denn wider alle Gebote gethan. Welche eben diese thun, die alle zehen Gebot wollen gehalten haben, und viel höher kommen, das ist, die die Frömmesten und die Heiligsten wollen seyn, so doch öffentliche erkannte Wahrheit nicht scheuen, aufs höchste zu lästern.

21. Es zeugen auch Christus Worte wohl an, daß ihm solch wissentlich lästern sehr nahe zu Herzen gangen ist, weil er so lange Predigt machet, und sie mit Vernunft, Exempel, Erfahrung, überweiset, dazu dräuet, daß sie sich vor solcher Sünde vorsehen. Darum laßt uns um Gottes Willen, auch nicht scherzen, sondern zusehen und bitten, daß wir in der Furcht und Demuth bleiben, daß wir doch die Wahrheit und Gottes Wort gerne hören, ob wir gleich zuweilen sonst straucheln und sündigen. Denn es ist noch leichter, daß jemand hingehe, in Sünden ersoffen, als öffentliche Huren und Buben: denn solche können noch zur Erkänntniß kommen. Aber diese schöne Teufels-Heiligen, die in dem großen Gottesdienst gehen, voll guter Werke, wenn sie den Heiligen Geist hören, der sie öffentlich überzeuget, schlagen sie ihn ins Maul, und sagen: es soll dennoch Ketzerey und Teufels Ding heißen. Da ist das Herz verstockt, daß kein Vermahnen, Warnen noch Dräuen hilft.

22. So sey nun, daß wir beschließen, die Sünde wider den Heiligen Geist zweierley: einmal unwissend wider die Wahrheit geredet und gethan, da niemand den Heiligen Geist aufdecket noch unter Augen stellet, wie von St. Paulo gesagt: dieselbige wird auch nicht vergeben, so lange sie unbekannt bleibet, wie sonst eine jegliche; ausgenommen, daß diese Sünde den Namen und Ehre hat der schönsten und größten Heiligkeit. Welcher Name und Deckel hindert, daß sie nicht menschlich zu erkennen ist, bis sie der Heilige Geist selbst offenbaret. Die andere aber, ist die, so nun offenbar wird, daß jederman die Gnade und angebotene Vergebung siehet; aber dennoch auf den Platz tritt, wider den Heiligen Geist trotzet, und die Wahrheit, so niemand tadeln kann, schändet. In solcher Sünde und Verstockung, ist auch gewesen der Priester Corah, der sich wider Mosen und Aaron empörte und ihr Amt lästerte, welches doch öffentlich durch Gottes Stimme, und Wunder vom Himmel aufgesetzet und bestätiget war; und da er vermahnet ward, kein Warnen noch Dräuen hören wollte. Darum auch Moses wider ihn betet, daß ihm Gott die Sünde nicht vergebe, als der stracks wissentlich und muthwillig, wider den Heiligen Geist sündigte. 4 Mos. 16, 1 2 3 15. Desgleichen man auch lieset von dem 1) Propheten Biliam, der muthwillig sich auf machte, und handelte wider 2) die Wahrheit, so er sahe und wußte; dazu selbst ohne seinen Dank reden und ausschreien mußte, und von seiner Eselin gestrafet, dazu von dem Engel bedräuet ward. 4 Mos. 22, 21.

23. Das habe ich darum gesaget, daß man den Text recht verstehe, was die Sünde unvergeblich machet; und dennoch zusehe, daß man niemand so bald in solche Sünde stoße, um etlicher armen beschwerten Gewissen willen, die der Teufel zu verzweifeln treibet, daß sie ihnen selbst unvergebliche Sünde machen. Denn wie schwer die Sünde ist, so bleibet sie doch vergeblich, weil sie noch mag zum Bekänntniß kommen, wo sie offenbaret und für Augen gestellet wird. Das wäre aber auch ein teufelischer Zusatz, und auf der andern Seite wider den Heiligen Geist gesündiget, wo man keine Vergebung gläubete noch annehmen wollte. Denn es ist, (wie gesaget) viel ein ander Ding, wider alle Gottes Gebot sündigen, denn wider den Heiligen Geist handeln. Denn wider den Heiligen Geist sündigen, heißet nicht anders, denn sein Werk und Amt lästern, welches nicht Gottes Gebot und Zorn bringet, sondern eitel Gnade und Vergebung aller Sünde. Wer nun solches nicht leiden will, der hat billig keine Vergebung.

24. So haben wir nun die Meinung Christi, so der Text selbst giebt, daß er eigentlich redet von denen, die wissentlich und freventlich die bekannte Wahrheit, vom Heiligen Geist offenbaret, lästern, und wie man ihnen ihre Sünde anzeiget und vermahnet, nur verstockter werden.— Denn das ist die höchste Schmach, so man den Heiligen Geist anlegen kann. Neben solcher unvergeblichen Sünde, magst du nun auch etliche dieser gleich und darunter begriffen, mit zehlen, wiewohl sie so grob sind, daß es auch die Welt verdammet; nemlich, wenn jemand dahin kommt, daß er nicht aus Schwachheit und Irrthum in Sünde gefallen ist, sondern darinnen verhärtet und keine Reue haben will, davon auch oben gesaget ist: Und Summe, wo man die Sünde muthwillig vertheidiget, und nicht will lassen Sünde seyn, ob es gleich öffentlich ist; denn solches heißet alles wider die Gnade und Vergebung gefochten, und ist nun nicht mehr eine menschliche Sünde, sondern eine verzweifelte teufelische Bosheit. Daß sey davon jetzt genug gesaget. Gott wolle uns vor solcher Sünde behüten.

REPORT

OF THE

TRANSACTIONS

OF THE

Evan. Lutheran Tenn. Synod

DURING THEIR TWENTY-EIGHTH SESSION

HELD IN

SOLOMON'S CHURCH, SHENANDOAH COUNTY, VA.,

From the 30th September to the 5th October, 1848.

SALEM:
PRINTED BY BLUM & SON.

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MINUTES.

Pursuant to previous appointment, the ministers and lay-delegates, constituting the twenty-eighth session of the Evangelical Lutheran Tennessee Synod, convened at Solomon's Church, Shenandoah County, Virginia, on Saturday, the 30th of September, 1848.

On Saturday, divine service was introduced by the Rev. A. Henkel, by preaching a German discourse from Isaiah 55, 3; and was followed by the Rev. J. Killian, who preached an English discourse from Matt. 22, 14. After which a number of young persons were admitted to full communion, by the solemn rite of Confirmation.

On Sunday, notwithstanding the unfavorable state of the weather, a large concourse of people assembled at the Church, and were first addressed, in the German language, by the Rev. A Henkel, from Luke 22, 19 20; after him the Rev. H. Wetzel preached a sacramental sermon, in the English language, from I Cor. 11, 23—29. Wherupon confession and absolution were solemnized, and the Lord's Supper administered to about 80 communicants. From the deep solemnity which pervaded the assembled concourse, it is to be hoped that much good will result from this meeting.

MONDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer.

The following ministers were present:

Pastor	A. Henkel,	New Market, Va.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Killian,	Waynesboro', Va.
"	J. Strewalt,	New Market, Va.
"	H. Wetzel,	Mount Solon, Va.
"	J. K. Hancher,	Little Chuckey, Ten
"	T. Moser,	Flint Rock, N. C.
"	D. D. Swaney,*	Philippi, Va.
Deacon	A. Efird,	Lexington, N. C.
"	D. M. Henkel,*	New Market, Va.

The following ministers were absent:

Pastor	Geo. Easterly,	Warrensburg, Tenn.
"	D. Forrester,	Newmansville Tenn.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown,	Paperville, Tenn.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel,	Flint Rork, N. C.
"	J. W. Hull,	Clear Creek, N. C.

* Ordained this session.

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Absent Ministers.

Pastor J. R. Peterson,	. . .	Lincolnton, N. C.
" J. M. Shaffer,	. . .	Eve Mill, Tenn.
" P. C. Henkel,	. . .	Flint Rock, N. C.
" J. M. Wagner,	. . .	Dallas, N. C.
Deacon, J. Costner,	. . .	Dallas, N. C.
" T. Crouse,	. . .	Sandy Creek, N. C.

Students of Theology, Socrates Henkel and Daniel Efird.

The following Lay-Delegates appeared and took their seats:

Mr. Daniel Foltz,	Solomon's Church,	Shenandoah,	Va.
" Philip Lindemuth,	Stony Creek, "	"	"
" William Fry,	St. Jacob's, "	"	"
" John Coverstone,	St. David's, "	"	"
" John Bowman,	Pine, "	"	"
" D. M. Henkel,	Emanuel's, New Market,	"	"
" John Shenk,	Hawksbill, "	Page,	"
" David Nauman,	Stonebarger's, "	"	"
" Isaac May,	Rader's "	Rockingham,	"
" Jacob Spader,	St. Jacob's "	"	"
" Socrates Henkel,	Armentrout's, "	"	"
" Simon Koiner,	Koiner's, "	Augusta,	"
" John Orebaugh,	St. Paul's, "	"	"
" Daniel Ketteman,	Mill Creek, "	Hardy,	"
" James Fleener,	Beeler's, Emanuel's and New Hope,	Sullivan, Tenn.	
" N. P. Efird,	St Martin's,	Stanly, N. C.	
" Daniel Efird,	St. Martins, Iredell Co.; St. Peter's and Phanuel's, Rowan; Emanuel's, Beck's and Pilgrim's, Davidson; Union, Cabarrus; and Flat Rock, Stanly, N. C.		
" George Hedick,	Salem, Trinity, St. Daniels and Liberty, Lincoln; Luther's, Burke; and Grace, Catawba, N. C.		
" Joshua Lore,	Miller's, St. Peter's, St, John's, Zion's, Catawba; and Friendship, Alexander, N.C.		
" Melchi Rhodes,	Philadelphia, Beaverdam, White Haven, Christ's, Hebron, and Lutheran Chapel, Gaston, N. C.		

Synod was now duly organized by the election of its officers: Rev. J. R. Moser was elected Secretary; Rev. A. Efird Treasurer; and Rev. H. Wetzel was appointed Assistant Secretary.

During a recess, which was now given, the Rev. J. K. Hancher preached an English discourse from I Thes. 5, 6; after which Synod resumed business.

The letters &c. directed to Synod were now handed in, and referred to the following committees:

1st Committee, to arrange the letters and petitions for the action of Synod: Pastors Stirewalt, Hancher, T. Moser and Mr. Hedick.

2nd Committee, on minutes: Rev. Killian, Efird, and Messrs. Spader and D. M. Henkel.

Satisfactory information relative to the absence of the Rev. H. Goodman and Wm. Hancher having been received, they were excused.

The excuse rendered by the Rev. A. J. Fox for his non-attendance, not being considered satisfactory, it was

Resolved, That the Rev. A. J. Fox be not excused for his non-attendance; and that the Synod learns with much regret, that he has been measurably inactive in the ministry during the past year, and hope he will be more active in future.

Closed with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer.

Whereas we have no intelligence relative to the absence of Father Easterly, and as we deeply regret his absence; but as he is far advanced in life, and much afflicted with bodily infirmity, and as the Synod cherishes the tenderest regard for him, therefore be it

Resolved, unanimously, that he be excused for his non-attendance, and that we heartily sympathise with him in his afflictions.

Resolved, That the President (Rev. A. Henkel) Rev. Killian, Hancher, Stirewalt and Swaney, constitute a committee to examine and report on the letters and petitions, having reference to Rev. D. Forrester and J. W. Hull.

Brethren P. C. Henkel, J. R. Peterson and J. M. Shaffer, were excused for not attending this session of Synod.

The absence of Pastors A. J. Brown, C. G. Reitzel and J. M. Wagner, and of Deacon T. Crouse, was not excused.

Whereas some of our brethren in the ministry are under the humiliating necessity of offering their pecuniary circumstances as their reasons for not attending Synod; and as their absence is not only attended with disappointment and deep regret, but has also at all times a very injurious tendency to counteract the beneficial effects of our Synodical meetings; be it therefore

Resolved, That we most solemnly and earnestly advise our church members, to be more liberal in aiding their ministers to make the necessary arrangements to attend Synod, and free them from the disagreeable necessity of absenting themselves, and being censured for their non-attendance.

On motion, Messrs. D. M. Henkel and James Fleener were appointed a committee to examine the accounts of our last year's agent.

Committee No 1, now handed in their report, which was received.

An intermission was now given, during which br. Efird preached an English discourse from Luke 19, 10. After which the Lord's Supper was administered to 19 persons who had been prevented from attending on Sunday, by the unfavorableness of the weather. Whereupon Synod resumed business by considering the petitions for ordination.

A petition was received from Centre Church, Barbour Co., Va.

giving Deacon D. D. Swaney a good recommendation as to his moral and literary qualifications, and praying for his pastoral ordination.

Resolved, That he be examined by this body.

Petitions were received from Phanuel's and St. Peter's Churches, Rowan, and Flat Rock and St. Martin's, Stanly, N. C., giving Mr. A. Efird a good recommendation, and praying for his examination and pastoral ordination.

Mr. Efird having declined submitting to an examination, Synod could not comply with the request of the petitioners.

Dr. S. G. Henkel being present, he, on motion, was invited to a seat amongst us.

A petition was received from Emanuel's Church, New Market Va., recommending Mr. D. M. Henkel to the attention of Synod as a young man of good moral character and promising talents, and praying for his examination and ordination to the office of Deacon.

Resolved, That he be examined by this body.

Petitions were received from Emanuel's and New Hope Churches, Sullivan Tenn., praying that Mr. James Fleener be examined as to his qualifications, and if found qualified, that he be ordained Deacon.

Mr. Fleener declined submitting to an examination, but states that he will accompany Father Hancher in his ministrations.

Committee No. 2, now handed in the following report:

We, the committee appointed to report on the unfinished business of last session, an on minutes of other Synods, beg leave to submit the following:

First, in relation to unfinished business, we refer,

1st, to page 13, and recommend Synod to inquire whether petitioners No. 30 were attended to.

2nd, to page 14, and recommend Synod to inquire whether br. Efird has attended to the request of the petitioners from Phanuel's, St. Peter's, &c.

Secondly, in relation to minutes from other Synods:

No. 1, are the minutes of the forty-second convention of the Evangelical Lutheran Synod and Ministerium of North Carolina, held at St. Paul's Church, Catawba Co., N. C., May 5, 1848. Officers: Rev. J. B. Anthony, President; Rev. Wm. G. Harter, Recording Secretary; Rev. B. Arey, Corresponding Secretary; and Mr. M. Barrier, Treasurer. It reports 8 ministers; 4 licentiates; 29 congregations; 231 baptisms; 187 confirmed; 2,499 communicants.

No. 2, are the minutes of the Eastern District Evangelical Lutheran General Synod of Ohio and adjoining States, convened in Jerusalem church, Sagerstown, Crawford County, Pa., September 22—27, 1847. Officers: Bishop Meehling, President; Bishop Schweitzerbarth, Secretary; and Bishop Kuehler, Treasurer. It reports 17 bishops; 2 candidates; 68 congregations; 756 baptisms; 335 confirmed; 5,615 communicants. Respectfully submitted.

J. KILLIAN,
A. EFIRD,
D. M. HENKEL.

Accepted.

From information received, it appears that the petitioners referred to in No 1 and 2 of the above report, have been attended to.

A Committee, consisting of Rev. H. Wetzel, J. R. Moser, T. Moser and Dr. S. G. Henkel, was appointed to report on the subject of opening a friendly correspondence between this body and the Western Virginia Synod. Closed as usual.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer.

The committee appointed to examine our Agent's account, handed in the following report:

We, your committee, having examined the accounts of our last year's Agent, find it correct, and a balance of one dollar and eighteen cents remaining in his hands. Respectfully submitted.

D. M HENKEL,
JAMES FLEENER.

Accepted.

The committee to whom were referred the letters and petitions having reference to brn. Forester and Hull, report as follows:

We, the committee to whom were referred the letters and petitions relative to Rev. J. W. Hull and D. Forrester, beg leave to submit the following:

First, In relation to the case of the Rev. J. W. Hull, we would state: that after having carefully and seriously examined the letters and petitions having reference to his case, we would recommend the adoption of the following resolutions:

Resolved, That we rejoice to learn that brother Hull has complied with the advice of Synod at its last session; and that he and his wife have adjusted the matters of difference between them, and are now living together.

Resolved, That we admonish and advise them, in the spirit of christian love, to cultivate and cherish those feelings and affections, so necessary to their peace and happiness; and which should at all times and under all circumstances, exist between those so closely united.

Resolved, That brother Hull preach to those congregations which have petitioned for his services, so long as he and his wife live together as man and wife should; but if, in the course of future events, an unpropitious state of affairs should take place between them, then, in that case, we would earnestly and urgently advise him to retire from the ministry, and avoid bringing reproach on the cause of Christ.

Secondly, In regard to Rev. D. Forrester's letter, we would state, that it contains his reasons for not attending Synod, and also the obituary of Father Bonham.

Your committee would recommend that brother Forrester's absence be excused; and that the Obituary drawn up by himself and Father Easterly, be revised and appended to our minutes.

Respectfully submitted.

AMBROSE HENKEL, J. STIREWALT,
J. KILLIAN, D. D. SWANEY.
J. K. HANCHER,

Resolved, That the above report be adopted.

Dr. S. G. Henkel laid before this body copies of several works published by Mr. Ludwig, of New York; and Rev. Stirewalt, J. R. Moser, Wetzel, Swaney, and Mr. D. M. Henkel, were appointed a committee to examine and report on the same.

Dr. Henkel also informed Synod that the translation of the book of Concord has been in progress for some time, and is now gone through with for the first time; but before it will be ready for the press, the whole will have to receive some further revision. He expects to be able to have it ready for delivery, some time next summer. The object in deferring the publication is to give time to have the translation as correct as possible.

Dr. Henkel also stated, that inasmuch as the *distinctive doctrines* of the Lutheran Church on the sacraments, are not generally understood by the English community; owing to the fact, that the most of Luther's works are extant only in the German and Latin languages; he therefore announces to our body that he contemplates publishing a volume containing a translation into English of Luther's letter on *Anabaptism*, and his sermon on the subject of *Baptism*, in which he gives a full explanation of the whole subject of Baptism; and also his larger confession on the *Lord's Supper*, which treats that subject in full. He proposes, if deemed expedient by Synod, to make arrangements to have the work correctly translated, and published as soon as practicable.

Resolved, That the proposition of Dr. Henkel meets with the entire approbation of Synod; and that we most cheerfully recommend the work to our churches.

Resolved, That the examination of Deacon D. D. Swaney and Applicant D. M. Henkel, take place to-morrow morning; and that the Rev. H. Wetzel and J. Killian conduct the examination.

An intermission was given, during which Mr. D. M. Henkel preached an English discourse from Acts 17, 22; after which Synod resumed its deliberations.

Whereas, in a work published by Dr. Hazelius, of Lexington, S. C., entitled "*The History of the American Lutheran Church*," we find erroneous statements in regard to our body; and *whereas* said work has been recommended to the public by various ecclesiastical bodies and religious publications; and *whereas* those statements, under such circumstances, are well calculated to mislead the mind of the public and prejudice it against our body, and operate very injuriously to the cause of truth, be it therefore

Resolved, That the Rev. A. Henkel, J. Stirewalt, J. Killian, Dr. S. G. Henkel, and Mr. Socrates Henkel, be appointed a committee to examine the statements referred to, and correct such errors as they may notice therein; and that they request the editors of the *Lutheran Standard*, *Lutheran Observer*, and such other papers as may be deemed expedient, to publish such corrections in connexion with this preamble and resolution.

The committee appointed to report on the subject of entering into a friendly correspondence with the Western Virginia Synod, handed in the following report.

REPORT:

We, the committee appointed to report on the subject of entering into a friendly correspondence with the Western Virginia Synod, submit the following.

We find the following papers having reference to the subject:

No. 1, is a letter to Synod, by Rev. A. J. Brown, in which he states that he received a letter from the Rev. E. Hawkins, a member of the Western Virginia Synod, on this subject; which he refers, together with his answer to the same, to our Synod, for their action.

No. 2, is the above named letter of Rev. E. Hawkins to brother Brown, the object of which is the establishment of a friendly correspondence between our Synod and the Western Virginia Synod, by a reciprocal interchange of delegates between the two Synods.

No. 3, is brother Brown's answer to Rev. Hawkins' letter, in which he gives his views on this subject.

No. 4, is a petition from St. Paul's Church, Augusta, Va., stating that the petitioners "*are opposed to any union of energies and resources between us and the New Lutherans, except on the condition that they first renounce all their Anti-Lutheran doctrines, measures, &c.*"

After mature deliberation on this subject, your committee would recommend the following resolution for the adoption of Synod:

Resolved, That, although it would afford us the highest gratification, and we most sincerely desire to see those who are one with us in name, also united in doctrine and practice; and in that case, would most cheerfully unite and cooperate with them in such measures as are calculated to advance and promote the cause of truth; yet, we wish it to be distinctly understood, that however much a union is desired, it can only be effected upon the assurance of a strict adherance to the doctrines and usages of our Church, as set forth in its symbols; and until we can have this assurance, we, on our part, can consent to no such union.

Respectfully submitted.

J. R. MOSER,
H. WETZEL,
S. G. HENKEL,
T. MOSER.

Unanimously adopted.

Resolved, That we rejoice to learn that some of our German Lutheran brethren in the West, have formed themselves into a Synod called "*The German Evangelical Lutheran Synod of Missouri, Ohio, and other States*," and that they are publishing a German paper styled, "Der Lutheraner," which is devoted to the promulgation and defence of the primitive doctrines and usages of the Lutheran Church; to which paper we would call the attention of our German brethren. *

Resolved, That the Rev. T. Moser, Mr. Socrates Henkel, and J. Fleener, be a committee to make extracts from the letters and petitions not yet disposed of, for insertion in the minutes.

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* "Der Lutheraner," is published in St. Louis, Missouri, by C. F. W. Walther. It appears once every other week, at one dollar a year.

Invitations for Synod were received from Reedy Creek, Sullivan, Tenn.; Solomon's Church, Green Cty., Tenn.; Blue Spring Church, Green Cty., Tenn.; Salem Church, Cocke Cty., Tenn.; and Beck's Church, Davidson Cty., N. C.; and after duly considering the subject, it was

Resolved, That the next session of our Synod be held in Beck's Church, Davidson Cty., N. C., about 6 miles S. E. of Lexington; and that it commence (God willing,) on Saturday before the third Sunday in October, 1849.

Closed with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened in the usual manner.

The committee to whom were referred the works published by Mr. Ludwig of New York, submitted the following

REPORT:

We, the committee appointed to report on the books referred to us, submit the following:

No. 1, is the Christian Concordia, in the German language, containing the Symbolical Books of the Lutheran Church.

No. 2, is Luther's House Postill, containing one or more sermons for every Sunday and festival throughout the ecclesiastical year; being specially adapted to the use of families.

No. 3, is an English translation of the 28 Articles of the unaltered Augsburg Confession, with a historical introduction and notes.

No. 4, is a translation of Meurer's Life of Luther.

Your committee having every reason to believe that the above works are faithful reprints and translations; and being aware of the high character they bear; they hesitate not to say, that if they were extensively circulated, they would do much towards disseminating the doctrines of our church, promoting her prosperity and retarding the progress of error and corruption. We would therefore most cheerfully recommend them to our members and the public generally.

Respectfully submitted.

J. STIREWALT,
J. R. MOSER,
H. WETZEL,
D. D. SWANEY,
D. M. HENKEL.

Adopted.

The examination of Deacon D. D. Swaney and Applicant D. M. Henkel now took place; and having been sustained by the candidates to the satisfaction of Synod, it was

Resolved, That Mr. Swaney be ordained to the office of Pastor, and Mr. Henkel to that of Deacon.

Resolved, That we are gratified to hear that our accomplished brother, Rev. A. J. Brown, has engaged in teaching a classical school in Paperville, Tenn., and that we recommend the same to the attention of such young men as have an eye to the ministry.

An intermission was now given, during which Rev. T. Moser preached a German discourse from John 3, 10. After which Synod resumed business.

The committee appointed to make extracts from the letters and petitions for insertion in the minutes, handed in the following:

No. 1, is a petition from St. Martin's, Iredell, N. C., praying for the ministerial services of the Rev. T. Moser or J. R. Moser, or for the services of some other minister, if theirs cannot be obtained.

No. 2, 3, 4 and 5, are petitions from Beck's, Pilgrim's, Emanuel's, Lutheran Union, St. Peter's, Phanuel's and Mount Moriah, N. C., praying for the ministerial services of Rev. A. Efird, and returning thanks for past labors.

No. 6 and 7, are petitions from Hebron, N. C. and Emanuel's, Tenn., returning thanks for past services and praying for ministerial visits.

No. 8, is a petition from Jacksonville, Ala., stating the destitute situation of the petitioners, and praying for a visit by the Rev. A. J. Brown, or some other minister of our body.

No. 9, 10, 11, 12, 13, 14, 15 and 16, are memorials from Stoney Creek, St. Jacob's, Koiner's, St. John's and Mill Creek churches, Va.; and Blue Spring, Solomon's, and Salem churches, Tenn., expressing satisfaction with past services, and praying for their continuance.

No. 17, is a petition from Hawksbill, Va., of the same import; and praying in addition, that something edifying be appended to the minutes.

No. 18, is a petition from Rader's Church, Va., expressive of the satisfaction of the petitioners with their pastor, and desiring that some extract from Luther's writings be appended to the minutes, and that some arrangement for reprinting the German Hymnbook be made.

No. 19, is a memorial from St. Jacob's church, Rockingham, Va., in which the petitioners inform Synod of the prosperous condition of the church, and express their entire satisfaction with their pastor.

No. 20, is a petition from St. Martin's, Stanly, N. C., recommending Mr. Daniel Efird to Synod as a young man of good moral character and promising talents, and praying that he be received under the care of Synod as a student of Theology.

Respectfully submitted.

TIMOTHY MOSER,
JAMES FLEENER,
SOCRATES HENKEL.

Accepted.

Resolved, That the request of the petitioners No. 1 be attended to, if possible.

Resolved, That brother Efird attend to petitioners No. 2, 3, 4 and 5.

Resolved, That some of our brethren visit petitioners No 6 and 7, if practicable.

Resolved, That brother Brown visit the petitioners No. 8, if practicable; and also any other minister of our body that can do so.

In reply to those petitioners who pray that something edifying be appended to our minutes, it was

Resolved, That in consequence of the want of sufficient funds, it is impracticable to comply with their request.

In reply to those petitioners praying for a republication of the German Hymn Book, it was

Resolved, That all persons desiring the republication of the German Hymn Book, be requested to obtain subscribers for the same, and report the number obtained to our next session of Synod; and that our ministers be requested to bring this subject to the attention of their congregations; and if the requisite number of subscribers be obtained, immediate arrangements for its republication will be made.

Resolved, That the proceedings of this session of Synod be printed in both the German and English languages, and that two copies of the same be sent to each Lutheran Synod in the United States.

Resolved, That a vote of thanks be returned to the people of this vicinity, for the kindness and hospitality which they manifested towards us during our stay with them.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED.			CONFIRMED.
	INFANTS.	ADULTS.	SLAVES.	
Rev. A. Henkel,	35	2		11
" Wm. Hancher,	82	10		30
" J. Killian,	28	2		14
" J. Stirewalt,	44	2		14
" J. K. Hancher	37			
" J. M. Wagner,	18	2		3
" J. R. Peterson	30	1		30
" P. C. Henkel,	83	3	4	103
" A. Efird,	31			
" D. D. Swaney,	20	3		
" T. Moser,	22	1	1	47
Total,	430	26	5	252

A petition from some of our brethren in Missouri, directed to the last session of our Synod, which was received too late for notice in the minutes of that session, was laid before this body; in which the petitioners pray to be received under the care of this Synod; and desire some of our ministers to attend to them.

Resolved, That they be received under our care; and that some of our young brethren visit them if possible, and that our Agent send them 10 copies of our minutes.

Then Deacon D. D. Swaney, and Applicant D. M. Henkel were solemnly set apart for the Gospel ministry, by the ordination of the former to the office of Pastor, and the latter, Deacon.

Whereupon the members of Synod united in singing a hymn of praise and addressing the throne of Grace: supplicating the most high for his blessing to rest upon their united exertions for the promotion of his church.

J. R. MOSER, *Secretary*.

CONTRIBUTIONS FOR MINUTES.

Dry Run Church,	Va.	$	50	Liberty, Church,	N. C.	$	60
Cedar, "	"		50	Daniel's, "	"		20
St. Jacob's, "	"		70	Philadelphia,"	"	1	50
Hawksbill, "	"	1	30	Lutheran Chapel,	"	1	30
Stonebarger's,	"		70	White Haven,	"		40
Stoney Creek,	"		70	Christ's, "	"	1	00
Koiner's, "	"	6	15	Hebron, "	"	1	00
St. Jacob's, "	"	1	90	St. Martin's, "	"	1	00
St. David's, "	"		40	Zion's, "	"		70
St. Paul's, "	"	2	60	Miller's, "	"		80
Centre, "	"	1	00	St. Peter's, "	"		60
Mill Creek, "	"	1	00	St. John's, "	"		60
Rader's, "	"	2	00	Beaverdam, "	"	1	10
Solomon's, "	"	3	00	Phannel's, "	"		80
Pine, "	"	1	50	Flat Rock, "	"		60
Armentrout's,	"	1	00	St. Martin's, "	"	1	00
Cove Creek,"	Tenn.		80	Lutheran Union,	"		80
Blue Spring,"	"	1	10	St. Peter's, "	"		90
Salem, "	"	1	00	Emanuel's, "	"		60
Beeler's, "	"	1	00	Pilgrim's, "	"	1	00
Trinity, "	N. C.	1	10	Beck's, "	"	2	00
Grace, "	"		60	Individuals,		8	45
Salem, "	"		60	Balance of last year,		1	18
Luther's, "	"		30				
				Total		$ 59	58

OBITUARY.

The following is an abstract of the facts collected by the Rev. George Easterly and D. Forrester, in relation to our departed brother in Christ, the Rev. N. Bonham.

The Rev. N. Bonham was born on the 1st day of Nov. 1765. He studied Theology under the care of the Rev. Paul Henkel, and received license to preach in the year 1790, being 25 years of age; and in the year 1791 he was ordained Pastor by the Rev. John George Butler, a member of the Maryland and Virginia Synod. In the year 1824, he attached himself to the Tennessee Synod, and continued an active member of the same until the year 1844, when he was thrown from his carriage and severely wounded, by which he was disabled from rendering further services to the church; as he never recovered from the injuries he received by the fall.

He departed this life on the 5th of November, 1846. Aged 81 years and 4 days; of which about 54 years had been devoted to the ministry. His death was lamented by an affectionate wife and 8 children, and also by the little flock which he had gathered at Morningstar Church, Haywood County, N. C., at which place his remains were solemnly deposited.

REPORT

OF THE

TRANSACTIONS

OF THE

Evan. Lutheran Tenn. Synod

DURING THEIR TWENTY-NINTH SESSION,

HELD IN

BECK'S CHURCH,

DAVIDSON COUNTY, N.C.,

From the 20th to the 25th October, 1849.

SALEM:
PRINTED BY BLUM & SON.
1849.

THE FLOWERS COLLECTION

R.S.P.
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REPORT

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BECK'S CHURCH, DAVIDSON COUNTY, N. C.,

From the 20th to the 25th October, 1849.

Pursuant to previous appointment, the ministers and lay-delegates composing the twenty-ninth session of the Evangelical Lutheran Tennessee Synod, convened at Beck's Church, Davidson County, N. C., on Saturday the 20th of October, 1849.

Divine service was introduced by the Rev. T. Moser, who preached in the German language from I Corinthians 11, 28. He was followed by the Rev. Wm. Hancher, who preached an English discourse from John 5, 6. After which 34 young persons were confirmed to the church, by the imposition of hands and prayer.

On Sunday, the weather being so exceedingly inclement, as almost entirely to prevent the people from attending divine service, it was deemed expedient to defer the celebration of the Lord's Supper to some future day.—A considerable number of persons having, however, assembled, they were addressed in the English language, by the Rev. J. M. Wagner, from Romans 1, 16. He was immediately followed by the Rev. J. K. Hancher, who also delivered an English discourse from Hebrews 13, 9.

MONDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer, by the Rev. H. Goodman.

The following ministers were present:

Pastor	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Stirewalt,	New Market, Va.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	T. Moser,	Flint Rock, N. C.
"	J. K. Hancher.	Little Chucky, Tenn.
"	J. M. Wagner,	Dallas, N. C.
Deacon	T. Crouse,	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
Applicant	D. Efird,	

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The following Ministers were absent:

Pastor	A. Henkel,	New Market, Va.
"	D. Forrester,	Newmansville, Tenn.
"	A. J. Brown,	Blountsville, Tenn.
"	J. Killian,	Waynesboro', Va.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel,	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull,	Clear Creek, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Shaffer,	Eve Mill, Tenn.
"	D. D. Swaney,	Philippi, Va.
"	D. M. Henkel, *	
Deacon	J. Costner,	Dallas, N. C.
Applicant	S. Henkel,	New Market, Va.

The following Lay-Delegates appeared and took their seats:

Mr.	Jacob Hedrick,	From the place.		
"	George Darr,	Pilgrim's,	Davidson,	N. C.
"	Jacob Beck,	Emanuel's,	"	"
"	John Fink,	Mt. Moriah,	Rowan,	"
"	Abraham Haltaman,	Phannel's	"	"
"	Paul Goodman,	St. Peter's,	"	"
"	Absalom Hahn,	Lutheran Union,	Cabarrus,	"
"	Noah Hartsel,	Flat Rock,	Stanly,	"
"	N. P Efird,	St. Martin's,	"	"
"	S. C: Fox,	Richland's,	Randolph,	"
"	Samuel Coble,	Coble's,	Guilford,	"
"	Adam Troutman,	St. Martin's,	Iredell,	"
"	Henry Robinson,	Sharon,	"	"
"	Jonas C. Whitener,	Zion's,	Catawba,	"
"	Cicero Henkel,	St Peter's and St. John's, Catawba, and Friendship, Alexander, N. C.		
"	Philip Kistler,	Grace, Catawba; and Daniel's, Lincoln, N. C.		
"	Samuel Yount,	Trinity,	Lincoln,	"
"	Melchi Rhodes,	Christ's, Lutheran Chapel, Beaverdam, St. Paul's, Philadelphia and Hebron, Gaston, N. C.		
"	John F. Helderman,	Liberty & Whitehaven, Lincoln, N. C.		
"	Christian Moretz,	Jackson, Watauga, N. C.		
"	Henry Long,	Goose Creek, Union; and Morningstar, Mecklenburg, N. C.		
"	Benjamin VanHoos,	Pilgrims,	Carter,	Tenn.
"	David Bushong,	Beeler's,	Sullivan,	"
"	John Droke,	Emanuel's & New Hope, Sullivan,		"
"	John Parman,	Solomon's, Blue and Sinking Spring, Greene; and Salem, Cocke, Tenn.		
"	Isaac Booker,	Liberty, Washington, Virginia.		
"	Philip Lindemood,	St. David's, St. Jacob's, Stoney Creek, and Solomon's, Shenandoah; and Cedar, Hardy, Virginia,		

* Ordained since last session. See Appendix.

Synod was now organized by the election of its officers: Rev. J. R. Moser was elected Secretary, and was assisted by P. C. Henkel and J. M. Wagner; Rev. A. Efird was appointed Agent.

During a recess, which was now given, the Rev. J. R. Moser preached an English discourse, from Gal. 3, 24—26. After which Synod resumed business.

The letters &c., were now handed in, and referred to the following committees.

1*st Committee.*—On minutes and unfinished business of last session: Pastors Stirewalt, Wagner, Deacon A. Efird and Mr. Adam Troutman.

2*nd Committee.*—To number the letters and petitions and make extracts from the same: Parsons T. Moser, J. K. Hancher, Messrs. S. C. Fox, Cicero Henkel and John Parman.

Satisfactory information, relative to the absence of Pastors A. Henkel, H. Wetzel, J. W. Hull, D. Forrester, J. R. Peterson and J. M. Shaffer, having been received, they were excused.

No satisfactory information having been received, relative to the absence of Pastors J. Killian, A. J. Brown, C. G. Rietzel, D. D. Swaney and D. M. Henkel, their absence was not excused.

Closed with singing and prayer, by bro. Wagner.

TUESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. T. Moser.

Applicant D. Efirt was invited to a seat as an advisory member.

Mr. Christian Moretz now made application, and was received under the care of Synod as a student of Theology.

Whereas the Rev. George Easterly has withdrawn himself from this body since the last session of our Synod, by forming a body in Tennessee, which styles itself "*The Reorganized Evangelical Lutheran Tennessee Synod;*" and whereas the said body, in its proceedings, has charged our Synod with violating its constitution, according to "their OPINION;" Be it therefore

Resolved, 1st, That the name of the Rev. G. Easterly be no longer retained in our clerical catalogue; and

2nd. That so soon as the said body shall have clearly pointed out in what respect our Synod has violated its constitution, we shall proceed to meet the charge.

A recess was now given, during which the Rev. J. K. Hancher preached an English sermon, from Matt. 6, 33. Upon which Synod resumed business.

Committee No. 1, handed in the following Report:

We, the Committee appointed to report on the unfinished business of last session of Synod, and on minutes of other Synods, beg leave to submit the following: First, in relation to unfinished business, we refer,

1st, to page 7 of our minutes, and recommend Synod to inquire whether the committee appointed to examine and correct the errors contained in the "History of the American Lutheran Church," published by the Rev. Dr. Hazelius, of Lexington, S. C., have complied with the resolution of last Synod.

2nd, to page 10, and recommend Synod to inquire whether bro. Efird has attended to the request of petitioners Nos. 2, 3, 4 and 5.

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3rd, to page 11, and recommend Synod to inquire whether a sufficient number of subscribers have been obtained to justify the republication of our German Hymn Book.

4th, to pages 10 and 11, and recommend Synod to inquire whether the petitioners from Jacksonville, Ala. and Missouri, have been attended to.

Secondly, in relation to minutes from other Synods:

No 1, are the minutes of the second session of the Evangelical Lutheran Synod and Ministerium of the South West, held in St. Paul's Church, Nelson Co., Kentucky, Nov. 2, 1848. Officers Rev. J. Krack, President; P. Glenn, Secretary; J. Scivally, Treasurer. It reports 15 congregations; 7 ministers; 2 licentiates; 132 baptisms; 89 confirmed; 712 communicants.

No. 2, are the minutes of the second convention of the German Evangelical Lutheran Synod of Missouri, Ohio and other States, convened at St. Louis, Mo., from June 21 to July 1, 1849. Officers: C. F. W. Walther, President; Dr. W. Sihler, Vice President; F. W. Husman, Secretary; F. W. Barthel, Treasurer. It reports 49 ministers; 37 congregations; 561 baptisms; 208 confirmed; and 8,598 communicants. Respectfully submitted.

J. M. WAGNER,
A. EFIRD,
JACOB STIREWALT,
ADAM TROUTMAN.

Accepted.

In relation to the first item of the above report, it appears that for reasons which were deemed satisfactory by this body, the said committee did not comply with the resolution referred to; but inasmuch as it is nevertheless deemed expedient that that matter be attended to, it was

Resolved, That brn. J. R. Moser, T. Moser and J. R. Peterson, be appointed a committee to attend to this business.

Upon inquiry, it appears that bro. A. Efird has attended to the request of the petitioners referred to in the second item of the above report.

In relation to the third item of the above report, it appears on inquiry, that not a sufficient number of subscribers have as yet been obtained to justify the republication of our German Hymn Book.

It appears upon inquiry, that the petitioners referred to in the fourth item of the above report, have not been attended to.

Closed by bro. Crouse.

WEDNESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. Goodman.

The Agent reports a balance of $3 60 as remaining in his hands of last year's contributions.

Committee No 2, Reports as follows:

No. 1, is a petition from Richland's, Cobles and Schoolhouse Churches, Randolph, Guilford and Alamance Counties, N. C., praying for the examination and pastoral ordination of Deacon T. Crouse, and the continuation of his services amongst them.

Nos. 2 to 9, are petitions from St. Martin's, Stanly; Lutheran Union, Cabarrus; St. Peter's, Phannel's and Mt. Moriah, Rowan;

and Emanuel's, Pilgrim's and Beck's Churches, Davidson, N. C., praying for the examination and pastoral ordination of Deacon A Efird, and the continuation of his services amongst them.

Nos. 10 and 11, are petitions from St. Martin's, Stanly; and Trinity, Lincoln, N. C., recommending Mr. Daniel Efird as a man of good moral character and promising talents; and praying for his examination and ordination as Deacon.

Nos. 12 to 16, are petitions from Pine, St. Stephen's, St. Jacob's and Frieden's, Shenandoah; and Armentrout's, Rockingham, Va., praying Synod to appoint a committee to examine and ordain Mr. Socrates Henkel, in their State.

No. 17, is a petition from St. Paul's, Gaston, N. C.; in which the petitioners pray to be received into connection with this body.

No. 18, is a petition from Jackson's Church Watauga County, N. C. praying for the services of the Rev. H. Goodman, J. R. Moser or some other minister of our body.

No. 19, is a petition from the members of the Lutheran Church at Jacksonville, Ala., stating their destitute situation, and praying for ministerial services.

No. 20, is a petition from a number of Lutherans in Wayne County, Mo., in which the petitioners represent to this body their destitute condition, and state that notwithstanding their repeated failures, they have not yet dispaired, but still continue to cherish a hope to obtain the services of one of our ministers, which they most earnestly desire; and should we be unable to locate a minister amongst them, they most sincerely hope and desire to be visited by some of our brethren.

Nos. 21 and 22, are petitions from Sharon and St. Martin's, Iredell, N. C., praying for the services of Rev. T. Moser, J. R. Moser, or some other minister of our body.

Nos. 23 and 24, are petitions from Goose Creek Stand, Union; and Morningstar, Mecklenburg, N. C., stating their destitute condition, and praying for ministerial services.

No. 25 is a petition from Emanuel's, Sullivan Tenn., in which the petitioners express their satisfaction with their pastor, the Rev. Wm. Hancher, and pray for the additional services of Rev. A. J. Brown, or some other minister of our body. Also that the next session of Synod be held in Tennessee.

No. 26, is a petition from Flat Rock, Stanly, N. C., praying for the services of the Rev. A. Efird, or some other minister of our body.

No. 27, is a petition from Salem, Cocke, Tenn., in which the petitioners express their entire satisfaction with their pastor, the Rev. J. K. Hancher, and recommend the propriety of urging the several congregations connected with our body, to be more liberal in contributing to the support of their ministers, so as to enable them to visit each other's congregations. They also advise us to be careful about ordaining young men, unless they be of fixed habits in their walk and conduct, and well established in doctrine. They also pray that the next session of our Synod be held in their church.

Nos. 28 and 29, are petitions from Cedar church, Hardy; and Stinebarger's, Page, Va., in which the petitioners express their satisfaction with their pastor, the Rev. J. Stirewalt; and pray that something edifying may be appended to our minutes. Those from

Stinebarger's also pray that the next session of our Synod be held in their church.

Nos. 30 to 32, are petitions from Miller's, Schoolhouse and St. David's, Shenandoah, Va., of the same import; except that they specify Infant Baptism as the subject to be appended to our minutes.

Nos. 33 to 44, are petitions from Sinking Spring, Blue Spring and Solomon's, Greene; Emanuel's, Southfork and New Hope, Sullivan; Pilgrim's, Carter; St. John's and St. Paul's, Monroe; and St. John's, Blount, Tenn.; and Liberty, Washington; and Coiner's, Augusta, Va., expressing their satisfaction with their pastors, and praying for the next session of Synod.

No. 45, is a memorial from Solomon's, Shenandoah, Va., in which the memorialists express their satisfaction with their pastor, the Rev. J. Stirewalt.

No. 46, is a petition from St. Jacob's, Rockingham, Va., in which the petitioners state that they have heard some indistinct information in reference to innovations as to some of the usages of our church; and advise Synod to use all proper means to sustain the time honored institutions of our church.

Letters were received from brn. Brown, Peterson, Fox, Killian, Wetzel and Schaffer, rendering their excuse for not attending the present session of our Synod; and some of them call the attention of Synod to various matters pertaining to the welfare of the church.

Respectfully submitted. J. K. HANCHER, CICERO HENKEL,
T. MOSER, SAMSON C. FOX.
Accepted. JOHN PARMAN,

In reply to petitioners No. 1, we would state, that brother Crouse having declined submitting to an examination, their request could not be complied with.

Brother A. Efird having declined submitting to an examination, the request of petitioners Nos. 2 to 9 could not be complied with.

Bro. Daniel Efird having declined submitting to an examination, the request of petitioners 10 and 11 could not be complied with.

Inasmuch as bro. Socrates Henkel was not present at this session of Synod, and as Synod deems it expedient that candidates for examination and ordination present themselves before Synod; it, in the opinion of this body, was thought inexpedient to comply with the request of the petitioners Nos. 12 to 16.

During an intermission, which was now given, bro. J. Stirewalt preached an English discourse from John 14, 6. Upon which Synod resumed business.

Resolved, That the request of petitioners No. 17, be granted.

Resolved, That brother Goodman visit petitioners No. 18.

Resolved, That brother Wagner visit petitioners No. 19, and locate amongst them, if suitable arrangements can be made.

In reply to petitioners No. 20, it was

Resolved, That although we cannot, at present, make any definite arrangement towards supplying them with ministerial services; yet we hope to be able to do so shortly. We, however, recommend that some of our brethren visit them if possible; and that our Agent send them five copies of our minutes.

Resolved, That brother T. Moser attend to petitioners No. 21 and 22.
Closed by Father William Hancher.

THURSDAY, 8 O'CLOCK, A. M.

Synod was opened by brother D. Efird.
In reply to petitioners No. 23 and 24 it was
Resolved, That brn. A. and D. Efird attend to them.
In reply to petitioners Nos. 28 to 32, it was
Resolved, That for want of sufficient funds their request could not be granted.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED.		CONFIRMED.
	INFANTS.	ADULTS.	
Rev. A. Henkel,	33	6	
" Wm. Hancher,	104	9	69
" J. Killian,	18		14
" J. Stirewalt,	62	6	18
" J. K. Hancher,	37	2	26
" J. R. Peterson,	47	3	43
" T. Moser,	46		49
" P. C. Henkel,	100	2	33
" J. M. Shaffer,	87	11	30
" J. M. Wagner,	25	2	13
" A. Efird,	57	1	
" T. Crouse,	15	2	
	631	44	295

CONTRIBUTIONS FOR MINUTES.

Goose Creek Church		N.C.	$1 00	Sharon Church		N. C.	$ 90
St. Martin's	Iredell	"	70	Miller's		"	1 10
Philadelphia		"	1 50	Flat Rock		"	30
Lutheran Chapel		"	1 10	Solomon's		Tenn.	1 00
Christ's		"	1 20	Blue Spring		"	1 20
Hebron		"	20	Salem		"	1 30
Trinity		"	1 20	Beeler's		"	90
Beck's		"	2 10	Southfork		"	40
St. Peter's	Catawba	"	1 10	Pilgrim's		"	30
Friendship		"	60	Emanuel's		"	40
Lutheran Union		"	1 00	Coiner's		Va.	2 50
Jackson's		"	30	Armentrout's		"	1 00
Emanuel's		"	1 50	Rader's		"	2 40
Pilgrim's		"	1 00	Pine		"	1 20
Liberty & Whitehaven		"	1 50	Emanuel's		"	1 00
St. Martin's	Stanly	"	1 30	Hawksbill		"	50
Zion's		"	1 70	Stinebarger's		"	1 30
Coble's		"	50	Trinity		"	1 00
Grace		"	1 70	Solomon's		"	60
Phannel's		"	1 00	Stoney Creek		"	1 00
Mt. Moriah		"	70	St. Jacob's		"	30
Beaverdam		"	30	St. David's		"	30
Richland's		"	90	Dry Run		"	40
Salem		"	1 00	Individuals,			10 60
St. Paul's		"	80	Balance of last year,			3 60
St. Peter's		"	80				
				Amount,			$64 70

Resolved, That the next session of our Synod be held in Solomon's (Cove Creek,) church, Greene County, Tenn., about 10 miles S. W. of Greenville; and that it convene, (God willing,) on Saturday before the third Sunday of September next.

Resolved, That our minutes be printed in the German and English languages; and that our Agent send two copies to every Lutheran Synod in the United States.

Resolved, That a vote of thanks be tendered to the people of this vicinity, for the kindness and hospitality which they manifested towards us during our stay with them.

The business of Synod having been thus far accomplished, the members now retired to a stand in an adjoining grove; where a large concourse of people having assembled, they were addressed in the German language, by bro. J. Stirewalt, who preached from Luke 22, 19 20. After which bro. P. C. Henkel preached an English discourse from II Corithians 3, 18. Whereupon the Lord's Supper was administered to 199 communicants. From the deep solemnity which was manifested during the exercises, we may hope that much good will result to immortal souls. May the great head of his church, grant his blessing to our transactions, that they may redound to the glory and honor of his name and the extension of His kingdom.

J. R. MOSER, *Secretary*.

APPENDIX.

REPORT

of the transactions of a Called Session of a portion of the members of the Evan. Luth. Tenn. Synod, held in Emanuel's Church, Shenandoah County, Va., September 11, 1849.

PRESENT:

Rev. A. Henkel,
" J. Killian,
" H. Wetzel,
" J. Stirewalt.

Deacon D. M. Henkel,
Mr. Socrates Henkel.

The meeting was organized by appointing a President and Secretary; thus providing for duly reporting these proceedings to the next regular meeting of the Evan. Luth. Tenn Synod, so that they might be appended to our minutes.

Petitions were presented, praying for the examination and pastoral ordination of br. D. M. Henkel, from the following churches, viz.

No. 1, from Rader's church, Rockingham county, Va.
No. 2, from Emanuel's church, New Market, Va.

Mr. Henkel having submitted to, and sustained the examination to the satisfaction of the meeting, he was solemnly ordained to the office of Pastor, by the Rev. Messrs. Wetzel, Killian and Stirewalt; a sermon having previously been preached by the Rev. J. Killian, from Mark 16, 16.

A profound solemnity pervaded the whole congregation during these transactions; and it is believed that a truly salutary impression was left on the minds and hearts of all present.

H. WETZEL, *Secretary*.

P. C. Henkel's minute for
the year 1849.

REPORT

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Evan. Luth. Tenn. Synod,

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SALEM:
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From the 20th to the 25th October, 1849.

Pursuant to previous appointment, the ministers and lay-delegates composing the twenty-ninth session of the Evangelical Lutheran Tennessee Synod, convened at Beck's Church, Davidson County, N. C., on Saturday the 20th of October, 1849.

Divine service was introduced by the Rev. T. Moser, who preached in the German language from I Corinthians 11, 28. He was followed by the Rev. Wm. Hancher, who preached an English discourse from John 5, 6. After which 34 young persons were confirmed to the church, by the imposition of hands and prayer.

On Sunday, the weather being so exceedingly inclement, as almost entirely to prevent the people from attending divine service, it was deemed expedient to defer the celebration of the Lord's Supper to some future day.—A considerable number of persons having, however, assembled, they were addressed in the English language, by the Rev. J. M. Wagner, from Romans 1, 16. He was immediately followed by the Rev. J. K. Hancher, who also delivered an English discourse from Hebrews 13, 9.

MONDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer, by the Rev. H. Goodman.

The following ministers were present:

Pastor	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Stirewalt,	New Market, Va.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	T. Moser,	Flint Rock, N. C.
"	J. K. Hancher,	Little Chucky, Tenn.
"	J. M. Wagner,	Dallas, N. C.
Deacon	T. Crouse,	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
Applicant	D. Efird,	

The following Ministers were absent:

Pastor	A. Henkel,	New Market, Va.
"	D. Forrester,	Newmansville, Tenn.
"	A. J. Brown,	Blountsville, Tenn.
"	J. Killian,	Waynesboro', Va.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel,	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull,	Clear Creek, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Shaffer,	Eve Mill, Tenn.
"	D. D. Swaney,	Philippi, Va.
"	D. M. Henkel, *	
Deacon	J. Costner,	Dallas, N. C.
Applicant	S. Henkel,	New Market, Va.

The following Lay-Delegates appeared and took their seats:

		From the place.		
Mr.	Jacob Hedrick,			
"	George Darr,	Pilgrim's,	Davidson,	N. C.
"	Jacob Beck,	Emanuel's,	"	"
"	John Fink,	Mt. Moriah,	Rowan,	"
"	Abraham Haltaman,	Phannel's	"	"
"	Paul Goodman,	St. Peter's,	"	"
"	Absalom Hahn,	Lutheran Union,	Cabarrus,	"
"	Noah Hartsel,	Flat Rock,	Stanly,	"
"	N. P Efird,	St. Martin's,	"	"
"	S. C. Fox,	Richland's,	Randolph,	"
"	Samuel Coble,	Coble's,	Guilford,	"
"	Adam Troutman,	St. Martin's,	Iredell,	"
"	Henry Robinson,	Sharon,	"	"
"	Jonas C. Whitener,	Zion's,	Catawba,	"
"	Cicero Henkel,	St Peter's and St. John's, Catawba, and Friendship, Alexander, N. C.		
"	Philip Kistler,	Grace, Catawba; and Daniel's, Lincoln, N. C.		
"	Samuel Yount,	Trinity,	Lincoln,	"
"	Melchi Rhodes,	Christ's, Lutheran Chapel, Beaverdam, St. Paul's, Philadelphia and Hebron, Gaston, N. C.		
"	John F. Helderman,	Liberty & Whitehaven, Lincoln, N. C.		
"	Christian Moretz,	Jackson, Watauga, N. C.		
"	Henry Long,	Goose Creek, Union; and Morningstar, Mecklenburg, N. C.		
"	Benjamin VanHoos,	Pilgrims,	Carter,	Tenn.
"	David Bushong,	Beeler's,	Sullivan,	"
"	John Droke,	Emanuel's & New Hope,	Sullivan,	"
"	John Parman,	Solomon's, Blue and Sinking Spring, Greene; and Salem, Cocke, Tenn.		
"	Isaac Booker,	Liberty, Washington, Virginia.		
"	Philip Lindemood,	St. David's, St. Jacob's, Stoney Creek, and Solomon's, Shenandoah; and Cedar, Hardy, Virginia,		

* Ordained since last session. See Appendix.

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Synod was now organized by the election of its officers: Rev. J. R. Moser was elected Secretary, and was assisted by P. C. Henkel and J. M. Wagner; Rev. A. Efird was appointed Agent.

During a recess, which was now given, the Rev. J. R. Moser preached an English discourse, from Gal. 3, 24—26. After which Synod resumed business.

The letters &c., were now handed in, and referred to the following committees.

1st Committee.—On minutes and unfinished business of last session: Pastors Stirewalt, Wagner, Deacon A. Efird and Mr. Adam Troutman.

2nd Committee.—To number the letters and petitions and make extracts from the same: Parsons T. Moser, J. K. Hancher, Messrs. S. C. Fox, Cicero Henkel and John Parman.

Satisfactory information, relative to the absence of Pastors A. Henkel, H. Wetzel, J. W. Hull, D. Forrester, J. R. Peterson and J. M. Shaffer, having been received, they were excused.

No satisfactory information having been received, relative to the absence of Pastors J. Killian, A. J. Brown, C. G. Rietzel, D. D. Swaney and D. M. Henkel, their absence was not excused.

Closed with singing and prayer, by bro. Wagner.

TUESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. T. Moser.

Applicant D. Efirt was invited to a seat as an advisory member.

Mr. Christian Moretz now made application, and was received under the care of Synod as a student of Theology.

Whereas the Rev. George Easterly has withdrawn himself from this body since the last session of our Synod, by forming a body in Tennessee, which styles itself "*The Reorganized Evangelical Lutheran Tennessee Synod;*" and whereas the said body, in its proceedings, has charged our Synod with violating its constitution, according to "their OPINION;" Be it therefore

Resolved, 1st, That the name of the Rev. G. Easterly be no longer retained in our clerical catalogue; and

2nd. That so soon as the said body shall have clearly pointed out in what respect our Synod has violated its constitution, we shall proceed to meet the charge.

A recess was now given, during which the Rev. J. K. Hancher preached an English sermon, from Matt. 6, 33. Upon which Synod resumed business.

Committee No. 1, handed in the following Report:

We, the Committee appointed to report on the unfinished business of last session of Synod, and on minutes of other Synods, beg leave to submit the following: First, in relation to unfinished business, we refer,

1st, to page 7 of our minutes, and recommend Synod to inquire whether the committee appointed to examine and correct the errors contained in the "History of the American Lutheran Church," published by the Rev. Dr. Hazelius, of Lexington, S. C., have complied with the resolution of last Synod,

2nd, to page 10, and recommend Synod to inquire whether bro. Efird has attended to the request of petitioners Nos. 2, 3, 4 and 5.

3rd, to page 11, and recommend Synod to inquire whether a sufficient number of subscribers have been obtained to justify the republication of our German Hymn Book.

4th, to pages 10 and 11, and recommend Synod to inquire whether the petitioners from Jacksonville, Ala. and Missouri, have been attended to.

Secondly, in relation to minutes from other Synods:

No 1, are the minutes of the second session of the Evangelical Lutheran Synod and Ministerium of the South West, held in St. Paul's Church, Nelson Co., Kentucky, Nov. 2, 1848. Officers Rev. J. Krack, President; P. Glenn, Secretary; J. Scivally, Treasurer. It reports 15 congregations; 7 ministers; 2 licentiates; 132 baptisms; 89 confirmed; 712 communicants.

No. 2, are the minutes of the second convention of the German Evangelical Lutheran Synod of Missouri, Ohio and other States, convened at St. Louis, Mo., from June 21 to July 1, 1849. Officers: C. F. W. Walther, President; Dr. W. Sihler, Vice President; F. W. Husman, Secretary; F. W. Barthel, Treasurer. It reports 49 ministers; 37 congregations; 561 baptisms; 208 confirmed; and 8,598 communicants. Respectfully submitted.

J. M. WAGNER,
A. EFIRD,
JACOB STIREWALT,
ADAM TROUTMAN.

Accepted.

In relation to the first item of the above report, it appears that for reasons which were deemed satisfactory by this body, the said committee did not comply with the resolution referred to; but inasmuch as it is nevertheless deemed expedient that that matter be attended to, it was

Resolved, That brn. J. R. Moser, T. Moser and J. R. Peterson, be appointed a committee to attend to this business.

Upon inquiry, it appears that bro. A. Efird has attended to the request of the petitioners referred to in the second item of the above report.

In relation to the third item of the above report, it appears on inquiry, that not a sufficient number of subscribers have as yet been obtained to justify the republication of our German Hymn Book.

It appears upon inquiry, that the petitioners referred to in the fourth item of the above report, have not been attended to.

Closed by bro. Crouse.

WEDNESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. Goodman.

The Agent reports a balance of $3 60 as remaining in his hands of last year's contributions.

Committee No 2, Reports as follows:

No. 1, is a petition from Richland's, Cobles and Schoolhouse Churches, Randolph, Guilford and Alamance Counties, N. C., praying for the examination and pastoral ordination of Deacon T. Crouse, and the continuation of his services amongst them.

Nos. 2 to 9, are petitions from St. Martin's, Stanly; Lutheran Union, Cabarrus; St. Peter's, Phannel's and Mt. Moriah, Rowan;

and Emanuel's, Pilgrim's and Beck's Churches, Davidson, N. C., praying for the examination and pastoral ordination of Deacon A Efird, and the continuation of his services amongst them.

Nos. 10 and 11, are petitions from St. Martin's, Stanly; and Trinity, Lincoln, N. C., recommending Mr. Daniel Efird as a man of good moral character and promising talents; and praying for his examination and ordination as Deacon.

Nos. 12 to 16, are petitions from Pine, St. Stephen's, St. Jacob's and Frieden's, Shenandoah; and Armentrout's, Rockingham, Va., praying Synod to appoint a committee to examine and ordain Mr. Socrates Henkel, in their State.

No. 17, is a petition from St. Paul's, Gaston, N. C.; in which the petitioners pray to be received into connection with this body.

No. 18, is a petition from Jackson's Church Watauga County, N. C. praying for the services of the Rev. H. Goodman, J. R. Moser or some other minister of our body.

No. 19, is a petition from the members of the Lutheran Church at Jacksonville, Ala., stating their destitute situation, and praying for ministerial services.

No. 20, is a petition from a number of Lutherans in Wayne County, Mo., in which the petitioners represent to this body their destitute condition, and state that notwithstanding their repeated failures, they have not yet dispaired, but still continue to cherish a hope to obtain the services of one of our ministers, which they most earnestly desire; and should we be unable to locate a minister amongst them, they most sincerely hope and desire to be visited by some of our brethren.

Nos. 21 and 22, are petitions from Sharon and St. Martin's, Iredell, N. C., praying for the services of Rev. T. Moser, J. R. Moser, or some other minister of our body.

Nos. 23 and 24, are petitions from Goose Creek Stand, Union; and Morningstar, Mecklenburg, N. C., stating their destitute condition, and praying for ministerial services.

No. 25 is a petition from Emanuel's, Sullivan Tenn., in which the petitioners express their satisfaction with their pastor, the Rev. Wm. Hancher, and pray for the additional services of Rev. A. J. Brown, or some other minister of our body. Also that the next session of Synod be held in Tennessee.

No. 26, is a petition from Flat Rock, Stanly, N. C., praying for the services of the Rev. A. Efird, or some other minister of our body.

No. 27, is a petition from Salem, Cocke, Tenn., in which the petitioners express their entire satisfaction with their pastor, the Rev. J. K. Hancher, and recommend the propriety of urging the several congregations connected with our body, to be more liberal in contributing to the support of their ministers, so as to enable them to visit each other's congregations. They also advise us to be careful about ordaining young men, unless they be of fixed habits in their walk and conduct, and well established in doctrine. They also pray that the next session of our Synod be held in their church.

Nos. 28 and 29, are petitions from Cedar church, Hardy; and Stinebarger's, Page, Va., in which the petitioners express their satisfaction with their pastor, the Rev. J. Stirewalt; and pray that something edifying may be appended to our minutes. Those from

Stinebarger's also pray that the next session of our Synod be held in their church.

Nos. 30 to 32, are petitions from Miller's, Schoolhouse and St. David's, Shenandoah, Va., of the same import; except that they specify Infant Baptism as the subject to be appended to our minutes.

Nos. 33 to 44, are petitions from Sinking Spring, Blue Spring and Solomon's, Greene; Emanuel's, Southfork and New Hope, Sullivan; Pilgrim's, Carter; St. John's and St. Paul's, Monroe; and St. John's, Blount, Tenn.; and Liberty, Washington; and Coiner's, Augusta, Va., expressing their satisfaction with their pastors, and praying for the next session of Synod.

No. 45, is a memorial from Solomon's, Shenandoah, Va., in which the memorialists express their satisfaction with their pastor, the Rev. J. Stirewalt.

No. 46, is a petition from St. Jacob's, Rockingham, Va., in which the petitioners state that they have heard some indistinct information in reference to innovations as to some of the usages of our church; and advise Synod to use all proper means to sustain the time honored institutions of our church.

Letters were received from brn. Brown, Peterson, Fox, Killian, Wetzel and Schaffer, rendering their excuse for not attending the present session of our Synod; and some of them call the attention of Synod to various matters pertaining to the welfare of the church.

Respectfully submitted, J. K. HANCHER, CICERO HENKEL,
T. MOSER, SAMSON C. FOX.
Accepted. JOHN PARMAN,

In reply to petitioners No. 1, we would state, that brother Crouse having declined submitting to an examination, their request could not be complied with.

Brother A. Efird having declined submitting to an examination, the request of petitioners Nos. 2 to 9 could not be complied with.

Bro. Daniel Efird having declined submitting to an examination, the request of petitioners 10 and 11 could not be complied with.

Inasmuch as bro. Socrates Henkel was not present at this session of Synod, and as Synod deems it expedient that candidates for examination and ordination present themselves before Synod; it, in the opinion of this body, was thought inexpedient to comply with the request of the petitioners Nos. 12 to 16.

During an intermission, which was now given, bro. J. Stirewalt preached an English discourse from John 14, 6. Upon which Synod resumed business.

Resolved, That the request of petitioners No. 17, be granted.

Resolved, That brother Goodman visit petitioners No. 18.

Resolved, That brother Wagner visit petitioners No. 19, and locate amongst them, if suitable arrangements can be made.

In reply to petitioners No. 20, it was

Resolved, That although we cannot, at present, make any definite arrangement towards supplying them with ministerial services; yet we hope to be able to do so shortly. We, however, recommend that some of our brethren visit them if possible; and that our Agent send them five copies of our minutes.

Resolved, That brother T. Moser attend to petitioners No. 21 and 22.
Closed by Father William Hancher.

THURSDAY, 8 O'CLOCK, A. M.

Synod was opened by brother D. Efird.
In reply to petitioners No. 23 and 24 it was
Resolved, That brn. A. and D. Efird attend to them.
In reply to petitioners Nos. 28 to 32, it was
Resolved, That for want of sufficient funds their request could not be granted.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED.		CONFIRMED.
	INFANTS.	ADULTS.	
Rev. A. Henkel,	33	6	
" Wm. Hancher,	104	9	69
" J. Killian,	18		14
" J. Stirewalt,	62	6	18
" J. K. Hancher,	37	2	26
" J. R. Peterson,	47	3	43
" T Moser,	46		49
" P. C. Henkel,	100	2	33
" J M. Shaffer,	87	11	30
" J. M. Wagner,	25	2	13
" A. Efird,	57	1	
" T Crouse,	15	2	
	631	44	295

CONTRIBUTIONS FOR MINUTES.

Goose Creek Church		N.C.	$1 00	Sharon Church		N. C.	$ 90
St. Martin's	Iredell	"	70	Miller's		"	1 10
Philadelphia		"	1 50	Flat Rock		"	80
Lutheran Chapel		"	1 10	Solomon's		Tenn.	1 00
Christ's		"	1 20	Blue Spring		"	1 20
Hebron		"	20	Salem		"	1 30
Trinity		"	1 20	Beeler's		"	90
Beck's		"	2 10	Southfork		"	40
St. Peter's	Catawba	"	1 10	Pilgrim's		"	80
Friendship		"	60	Emanuel's		"	40
Lutheran Union		"	1 00	Coiner's		Va.	2 50
Jackson's		"	30	Armentrout's		"	1 00
Emanuel's		"	1 50	Rader's		"	2 40
Pilgrim's		"	1 00	Pine		"	1 20
Liberty & Whitehaven		"	1 50	Emanuel's		"	1 00
St. Martin's	Stanly	"	1 30	Hawksbill		"	50
Zion's		"	1 70	Stinebarger's		"	1 30
Coble's		"	50	Trinity		"	1 00
Grace		"	1 70	Solomon's		"	60
Phannel's		"	1 00	Stoney Creek		"	1 00
Mt. Moriah		"	70	St. Jacob's		"	80
Beaverdam		"	80	St. David's		"	80
Richland's		"	90	Dry Run		"	40
Salem		"	1 00	Individuals,			10 60
St. Paul's		"	80	Balance of last year,			3 60
St. Peter's		"	80				
				Amount,			$64 79

Resolved, That the next session of our Synod be held in Solomon's (Cove Creek,) church, Greene County, Tenn., about 10 miles S. W. of Greenville; and that it convene, (God willing,) on Saturday before the third Sunday of September next.

Resolved, That our minutes be printed in the German and English languages; and that our Agent send two copies to every Lutheran Synod in the United States.

Resolved, That a vote of thanks be tendered to the people of this vicinity, for the kindness and hospitality which they manifested towards us during our stay with them.

The business of Synod having been thus far accomplished, the members now retired to a stand in an adjoining grove; where a large concourse of people having assembled, they were addressed in the German language, by bro. J. Stirewalt, who preached from Luke 22, 19 20. After which bro. P. C. Henkel preached an English discourse from II Corithians 3, 18. Whereupon the Lord's Supper was administered to 199 communicants. From the deep solemnity which was manifested during the exercises, we may hope that much good will result to immortal souls. May the great head of his church, grant his blessing to our transactions, that they may redound to the glory and honor of his name and the extension of His kingdom.

J. R. MOSER, *Secretary.*

APPENDIX.

REPORT

of the transactions of a Called Session of a portion of the members of the Evan. Luth. Tenn. Synod, held in Emanuel's Church, Shenandoah County, Va., September 11, 1849.

PRESENT:

Rev. A. Henkel,
" J. Killian,
" H. Wetzel,
" J. Stirewalt.

Deacon D. M. Henkel,
Mr. Socrates Henkel.

The meeting was organized by appointing a President and Secretary; thus providing for duly reporting these proceedings to the next regular meeting of the Evan. Luth. Tenn. Synod, so that they might be appended to our minutes.

Petitions were presented, praying for the examination and pastoral ordination of br. D. M. Henkel, from the following churches, viz.

No. 1, from Rader's church, Rockingham county, Va.
No. 2, from Emanuel's church, New Market, Va.

Mr. Henkel having submitted to, and sustained the examination to the satisfaction of the meeting, he was solemnly ordained to the office of Pastor, by the Rev. Messrs. Wetzel, Killian and Stirewalt; a sermon having previously been preached by the Rev. J. Killian, from Mark 16, 16.

A profound solemnity pervaded the whole congregation during these transactions; and it is believed that a truly salutary impression was left on the minds and hearts of all present. H. WETZEL, *Secretary.*

REPORT

OF THE

TRANSACTIONS

OF THE

Evan. Lutheran Tenn. Synod

DURING THEIR TWENTY-NINTH SESSION,

HELD IN

BECK'S CHURCH,

DAVIDSON COUNTY, N.C.,

From the 20th to the 25th October, 1849.

SALEM:
PRINTED BY BLUM & SON.
1849.

REPORT

OF THE

TRANSACTIONS OF THE

Evan. Luth. Tenn. Synod,

DURING THEIR TWENTY-NINTH SESSION,

HELD IN

BECK'S CHURCH, DAVIDSON COUNTY, N. C.,

From the 20th to the 25th October, 1849.

Pursuant to previous appointment, the ministers and lay-delegates composing the twenty-ninth session of the Evangelical Lutheran Tennessee Synod, convened at Beck's Church, Davidson County, N. C., on Saturday the 20th of October, 1849.

Divine service was introduced by the Rev. T. Moser, who preached in the German language from I Corinthians 11, 28. He was followed by the Rev. Wm. Hancher, who preached an English discourse from John 5, 6. After which 34 young persons were confirmed to the church, by the imposition of hands and prayer.

On Sunday, the weather being so exceedingly inclement, as almost entirely to prevent the people from attending divine service, it was deemed expedient to defer the celebration of the Lord's Supper to some future day.—A considerable number of persons having, however, assembled, they were addressed in the English language, by the Rev. J. M. Wagner, from Romans 1, 16. He was immediately followed by the Rev. J. K. Hancher, who also delivered an English discourse from Hebrews 13, 9.

MONDAY, 9 O'CLOCK, A. M.

The Synod was opened with singing and prayer, by the Rev. H. Goodman.

The following ministers were present:

Pastor	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Stirewalt,	New Market, Va.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	T. Moser,	Flint Rock, N. C.
"	J. K. Hancher,	Little Chucky, Tenn.
"	J. M. Wagner,	Dallas, N. C.
Deacon	T. Crouse,	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
Applicant	D. Efird,	

The following Ministers were absent:

Pastor	A. Henkel,	New Market, Va.
"	D. Forrester,	Newmansville, Tenn.
"	A. J. Brown,	Blountsville, Tenn.
"	J. Killian,	Waynesboro', Va.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel,	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull,	Clear Creek, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Shaffer,	Eve Mill, Tenn.
"	D. D. Swaney,	Philippi, Va.
"	D. M. Henkel, *	
Deacon	J. Costner,	Dallas, N. C.
Applicant	S. Henkel,	New Market, Va.

The following Lay-Delegates appeared and took their seats:

Mr.	Jacob Hedrick,	From the place.	
"	George Darr,	Pilgrim's, Davidson,	N. C.
"	Jacob Beck,	Emanuel's, "	"
"	John Fink,	Mt. Moriah, Rowan,	"
"	Abraham Haltaman,	Phannel's "	"
"	Paul Goodman,	St. Peter's, "	"
"	Absalom Hahn,	Lutheran Union, Cabarrus,	"
"	Noah Hartsel,	Flat Rock, Stanly,	"
"	N. P Efird,	St. Martin's, "	"
"	S. C. Fox,	Richland's, Randolph,	"
"	Samuel Coble,	Coble's, Guilford,	"
"	Adam Troutman,	St. Martin's, Iredell,	"
"	Henry Robinson,	Sharon, "	"
"	Jonas C. Whitener,	Zion's, Catawba,	"
"	Cicero Henkel,	St Peter's and St. John's, Catawba, and Friendship, Alexander,	N. C.
"	Philip Kistler,	Grace, Catawba; and Daniel's, Lincoln, N. C.	
"	Samuel Yount,	Trinity, Lincoln,	"
"	Melchi Rhodes,	Christ's, Lutheran Chapel, Beaverdam, St. Paul's, Philadelphia and Hebron, Gaston, N. C.	
"	John F. Helderman,	Liberty & Whitehaven, Lincoln, N. C.	
"	Christian Moretz,	Jackson, Watauga, N. C.	
"	Henry Long,	Goose Creek, Union; and Morningstar, Mecklenburg, N. C.	
"	Benjamin VanHoos,	Pilgrims, Carter,	Tenn.
"	David Bushong,	Beeler's, Sullivan,	"
"	John Droke,	Emanuel's & New Hope, Sullivan,	"
"	John Parman,	Solomon's, Blue and Sinking Spring, Greene; and Salem, Cocke,	Tenn.
"	Isaac Booker,	Liberty, Washington, Virginia.	
"	Philip Lindemood,	St. David's, St. Jacob's, Stoney Creek, and Solomon's, Shenandoah; and Cedar, Hardy, Virginia,	

* Ordained since last session. See Appendix.

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Synod was now organized by the election of its officers: Rev. J. R. Moser was elected Secretary, and was assisted by P. C. Henkel and J. M. Wagner; Rev. A. Efird was appointed Agent.

During a recess, which was now given, the Rev. J. R. Moser preached an English discourse, from Gal. 3, 24—26. After which Synod resumed business.

The letters &c., were now handed in, and referred to the following committees.

1st Committee.—On minutes and unfinished business of last session: Pastors Stirewalt, Wagner, Deacon A. Efird and Mr. Adam Troutman.

2nd Committee.—To number the letters and petitions and make extracts from the same: Parsons T. Moser, J. K. Hancher, Messrs. S. C. Fox, Cicero Henkel and John Parman.

Satisfactory information, relative to the absence of Pastors A. Henkel, H. Wetzel, J. W. Hull, D. Forrester, J. R. Peterson and J. M. Shaffer, having been received, they were excused.

No satisfactory information having been received, relative to the absence of Pastors J. Killian, A. J. Brown, C. G. Rietzel, D. D. Swaney and D. M. Henkel, their absence was not excused.

Closed with singing and prayer, by bro. Wagner.

TUESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. T. Moser.

Applicant D. Efirt was invited to a seat as an advisory member.

Mr. Christian Moretz now made application, and was received under the care of Synod as a student of Theology.

Whereas the Rev. George Easterly has withdrawn himself from this body since the last session of our Synod, by forming a body in Tennessee, which styles itself "*The Reorganized Evangelical Lutheran Tennessee Synod;*" and whereas the said body, in its proceedings, has charged our Synod with violating its constitution, according to "their OPINION;" Be it therefore

Resolved, 1st, That the name of the Rev. G. Easterly be no longer retained in our clerical catalogue; and

2nd. That so soon as the said body shall have clearly pointed out in what respect our Synod has violated its constitution, we shall proceed to meet the charge.

A recess was now given, during which the Rev. J. K. Hancher preached an English sermon, from Matt. 6, 33. Upon which Synod resumed business.

Committee No. 1, handed in the following Report:

We, the Committee appointed to report on the unfinished business of last session of Synod, and on minutes of other Synods, beg leave to submit the following: First, in relation to unfinished business, we refer,

1st, to page 7 of our minutes, and recommend Synod to inquire whether the committee appointed to examine and correct the errors contained in the "History of the American Lutheran Church," published by the Rev. Dr. Hazelius, of Lexington, S. C., have complied with the resolution of last Synod.

2nd, to page 10, and recommend Synod to inquire whether bro. Efird has attended to the request of petitioners Nos. 2, 3, 4 and 5,

3rd, to page 11, and recommend Synod to inquire whether a sufficient number of subscribers have been obtained to justify the republication of our German Hymn Book.

4th, to pages 10 and 11, and recommend Synod to inquire whether the petitioners from Jacksonville, Ala. and Missouri, have been attended to.

Secondly, in relation to minutes from other Synods:

No 1, are the minutes of the second session of the Evangelical Lutheran Synod and Ministerium of the South West, held in St. Paul's Church, Nelson Co., Kentucky, Nov. 2, 1848. Officers Rev. J. Krack, President; P. Glenn, Secretary; J. Scivally, Treasurer. It reports 15 congregations; 7 ministers; 2 licentiates; 132 baptisms; 89 confirmed; 712 communicants.

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J. M. WAGNER,
A. EFIRD,
JACOB STIREWALT,
ADAM TROUTMAN.

Accepted.

In relation to the first item of the above report, it appears that for reasons which were deemed satisfactory by this body, the said committee did not comply with the resolution referred to; but inasmuch as it is nevertheless deemed expedient that that matter be attended to, it was

Resolved, That brn. J. R. Moser, T. Moser and J. R. Peterson, be appointed a committee to attend to this business.

Upon inquiry, it appears that bro. A. Efird has attended to the request of the petitioners referred to in the second item of the above report.

In relation to the third item of the above report, it appears on inquiry, that not a sufficient number of subscribers have as yet been obtained to justify the republication of our German Hymn Book.

It appears upon inquiry, that the petitioners referred to in the fourth item of the above report, have not been attended to.

Closed by bro. Crouse.

WEDNESDAY, 8 O'CLOCK, A. M.

Synod was opened by bro. Goodman.

The Agent reports a balance of $3 60 as remaining in his hands of last year's contributions.

Committee No 2, Reports as follows:

No. 1, is a petition from Richland's, Cobles and Schoolhouse Churches, Randolph, Guilford and Alamance Counties, N. C., praying for the examination and pastoral ordination of Deacon T. Crouse, and the continuation of his services amongst them.

Nos. 2 to 9, are petitions from St. Martin's, Stanly; Lutheran Union, Cabarrus; St. Peter's, Phannel's and Mt. Moriah, Rowan;

and Emanuel's, Pilgrim's and Beck's Churches, Davidson, N. C., praying for the examination and pastoral ordination of Deacon A Efird, and the continuation of his services amongst them.

Nos. 10 and 11, are petitions from St. Martin's, Stanly; and Trinity, Lincoln, N. C., recommending Mr. Daniel Efird as a man of good moral character and promising talents; and praying for his examination and ordination as Deacon.

Nos. 12 to 16, are petitions from Pine, St. Stephen's, St. Jacob's and Frieden's, Shenandoah; and Armentrout's, Rockingham, Va., praying Synod to appoint a committee to examine and ordain Mr. Socrates Henkel, in their State.

No. 17, is a petition from St. Paul's, Gaston, N. C.; in which the petitioners pray to be received into connection with this body.

No. 18, is a petition from Jackson's Church Watauga County, N. C. praying for the services of the Rev. H. Goodman, J. R. Moser or some other minister of our body.

No. 19, is a petition from the members of the Lutheran Church at Jacksonville, Ala., stating their destitute situation, and praying for ministerial services.

No. 20, is a petition from a number of Lutherans in Wayne County, Mo., in which the petitioners represent to this body their destitute condition, and state that notwithstanding their repeated failures, they have not yet dispaired, but still continue to cherish a hope to obtain the services of one of our ministers, which they most earnestly desire; and should we be unable to locate a minister amongst them, they most sincerely hope and desire to be visited by some of our brethren.

Nos. 21 and 22, are petitions from Sharon and St. Martin's, Iredell, N. C., praying for the services of Rev. T. Moser, J. R. Moser, or some other minister of our body.

Nos. 23 and 24, are petitions from Goose Creek Stand, Union; and Morningstar, Mecklenburg, N. C., stating their destitute condition, and praying for ministerial services.

No. 25 is a petition from Emanuel's, Sullivan Tenn., in which the petitioners express their satisfaction with their pastor, the Rev. Wm. Hancher, and pray for the additional services of Rev. A. J. Brown, or some other minister of our body. Also that the next session of Synod be held in Tennessee.

No. 26, is a petition from Flat Rock, Stanly, N. C., praying for the services of the Rev. A. Efird, or some other minister of our body.

No. 27, is a petition from Salem, Cocke, Tenn., in which the petitioners express their entire satisfaction with their pastor, the Rev. J. K. Hancher, and recommend the propriety of urging the several congregations connected with our body, to be more liberal in contributing to the support of their ministers, so as to enable them to visit each other's congregations. They also advise us to be careful about ordaining young men, unless they be of fixed habits in their walk and conduct, and well established in doctrine. They also pray that the next session of our Synod be held in their church.

Nos. 28 and 29, are petitions from Cedar church, Hardy; and Stinebarger's, Page, Va., in which the petitioners express their satisfaction with their pastor, the Rev. J. Stirewalt; and pray that something edifying may be appended to our minutes. Those from

Stinebarger's also pray that the next session of our Synod be held in their church.

Nos. 30 to 32, are petitions from Miller's, Schoolhouse and St. David's, Shenandoah, Va., of the same import; except that they specify Infant Baptism as the subject to be appended to our minutes.

Nos. 33 to 44, are petitions from Sinking Spring, Blue Spring and Solomon's, Greene; Emanuel's, Southfork and New Hope, Sullivan; Pilgrim's, Carter; St. John's and St. Paul's, Monroe; and St. John's, Blount, Tenn.; and Liberty, Washington; and Coiner's, Augusta, Va., expressing their satisfaction with their pastors, and praying for the next session of Synod.

No. 45, is a memorial from Solomon's, Shenandoah, Va., in which the memorialists express their satisfaction with their pastor, the Rev. J. Stirewalt.

No. 46, is a petition from St. Jacob's, Rockingham, Va., in which the petitioners state that they have heard some indistinct information in reference to innovations as to some of the usages of our church; and advise Synod to use all proper means to sustain the time honored institutions of our church.

Letters were received from brn. Brown, Peterson, Fox, Killian, Wetzel and Schaffer, rendering their excuse for not attending the present session of our Synod; and some of them call the attention of Synod to various matters pertaining to the welfare of the church.

Respectfully submitted. J. K. HANCHER, CICERO HENKEL,
T. MOSER, SAMSON C. FOX,
Accepted. JOHN PARMAN,

In reply to petitioners No. 1, we would state, that brother Crouse having declined submitting to an examination, their request could not be complied with.

Brother A. Efird having declined submitting to an examination, the request of petitioners Nos. 2 to 9 could not be complied with.

Bro. Daniel Efird having declined submitting to an examination, the request of petitioners 10 and 11 could not be complied with.

Inasmuch as bro. Socrates Henkel was not present at this session of Synod, and as Synod deems it expedient that candidates for examination and ordination present themselves before Synod; it, in the opinion of this body, was thought inexpedient to comply with the request of the petitioners Nos. 12 to 16.

During an intermission, which was now given, bro. J. Stirewalt preached an English discourse from John 14, 6. Upon which Synod resumed business.

Resolved, That the request of petitioners No. 17, be granted.

Resolved, That brother Goodman visit petitioners No. 18.

Resolved, That brother Wagner visit petitioners No. 19, and locate amongst them, if suitable arrangements can be made.

In reply to petitioners No. 20, it was

Resolved, That although we cannot, at present, make any definite arrangement towards supplying them with ministerial services; yet we hope to be able to do so shortly. We, however, recommend that some of our brethren visit them if possible; and that our Agent send them five copies of our minutes.

Resolved, That brother T. Moser attend to petitioners No. 21 and 22.
Closed by Father William Hancher.

THURSDAY, 8 O'CLOCK, A. M.

Synod was opened by brother D. Efird.
In reply to petitioners No. 23 and 24 it was
Resolved, That brn. A. and D. Efird attend to them.
In reply to petitioners Nos. 28 to 32, it was
Resolved, That for want of sufficient funds their request could not be granted.

PAROCHIAL REPORT.

MINISTERS.	BAPTIZED.		CONFIRMED.
	INFANTS.	ADULTS.	
Rev. A. Henkel,	33	6	
" Wm. Hancher,	104	9	69
" J. Killian,	18		14
" J. Stirewalt,	62	6	18
" J. K. Hancher,	37	2	26
" J. R. Peterson,	47	3	43
" T Moser,	46		49
" P. C. Henkel,	100	2	33
" J M. Shaffer,	87	11	30
" J. M. Wagner,	25	2	13
" A. Efird,	57	1	
" T Crouse,	15	2	
	631	44	295

CONTRIBUTIONS FOR MINUTES.

Goose Creek Church		N.C.	$1 00	Sharon Church		N. C.	$ 90
St. Martin's	Iredell	"	70	Miller's		"	1 10
Philadelphia		"	1 50	Flat Rock		"	80
Lutheran Chapel		"	1 10	Solomon's		Tenn.	1 00
Christ's		"	1 20	Blue Spring		"	1 20
Hebron		"	20	Salem		"	1 30
Trinity		"	1 20	Beeler's		"	90
Beck's		"	2 10	Southfork		"	40
St. Peter's	Catawba	"	1 10	Pilgrim's		"	80
Friendship		"	60	Emanuel's		"	40
Lutheran Union		"	1 00	Coiner's		Va.	2 50
Jackson's		"	30	Armentrout's		"	1 00
Emanuel's		"	1 50	Rader's		"	2 40
Pilgrim's		"	1 00	Pine		"	1 20
Liberty & Whitehaven		"	1 50	Emanuel's		"	1 00
St. Martin's	Stanly	"	1 30	Hawksbill		"	50
Zion's		"	1 70	Stirnebarger's		"	1 30
Coble's		"	50	Trinity		"	1 00
Grace		"	1 70	Solomon's		"	60
Phannel's		"	1 00	Stoney Creek		"	1 00
Mt. Moriah		"	70	St. Jacob's		"	80
Beaverdam		"	80	St. David's		"	80
Richland's		"	90	Dry Run		"	40
Salem		"	1 00	Individuals,			10 60
St. Paul's		"	80	Balance of last year,			3 60
St. Peter's		"	80				
				Amount,			$64 70

Resolved, That the next session of our Synod be held in Solomon's (Cove Creek,) church, Greene County, Tenn., about 10 miles S. W. of Greenville; and that it convene, (God willing,) on Saturday before the third Sunday of September next.

Resolved, That our minutes be printed in the German and English languages; and that our Agent send two copies to every Lutheran Synod in the United States.

Resolved, That a vote of thanks be tendered to the people of this vicinity, for the kindness and hospitality which they manifested towards us during our stay with them.

The business of Synod having been thus far accomplished, the members now retired to a stand in an adjoining grove; where a large concourse of people having assembled, they were addressed in the German language, by bro. J. Stirewalt, who preached from Luke 22, 19 20. After which bro. P. C. Henkel preached an English discourse from II Corithians 3, 18. Whereupon the Lord's Supper was administered to 199 communicants. From the deep solemnity which was manifested during the exercises, we may hope that much good will result to immortal souls. May the great head of his church, grant his blessing to our transactions, that they may redound to the glory and honor of his name and the extension of His kingdom.

J. R. MOSER, *Secretary.*

APPENDIX.

REPORT

of the transactions of a Called Session of a portion of the members of the Evan. Luth. Tenn. Synod, held in Emanuel's Church, Shenandoah County, Va., September 11, 1849.

PRESENT:

Rev. A. Henkel,
" J. Killian,
" H. Wetzel,
" J. Stirewalt.

Deacon D. M. Henkel,
Mr. Socrates Henkel.

The meeting was organized by appointing a President and Secretary; thus providing for duly reporting these proceedings to the next regular meeting of the Evan. Luth. Tenn. Synod, so that they might be appended to our minutes.

Petitions were presented, praying for the examination and pastoral ordination of br. D. M. Henkel, from the following churches, viz.

No. 1, from Rader's church, Rockingham county, Va.
No. 2, from Emanuel's church, New Market, Va.

Mr. Henkel having submitted to, and sustained the examination to the satisfaction of the meeting, he was solemnly ordained to the office of Pastor, by the Rev. Messrs. Wetzel, Killian and Stirewalt; a sermon having previously been preached by the Rev. J. Killian, from Mark 16, 16.

A profound solemnity pervaded the whole congregation during these transactions; and it is believed that a truly salutary impression was left on the minds and hearts of all present.

H. WETZEL, *Secretary.*

Bericht

von den

Verrichtungen

der

Evan. Lutherischen Tennessee Synode,

Während ihrer Dreisigsten Sitzung,

gehalten in der

Salomon's Kirche,

Grün County, Tenn.,

Vom 14ten bis den 19ten September, 1850.

Salem, N. C.
Gedruckt bey Blum und Sohn,
1850.

Bericht

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Salomon's Kirche,

Grün County, Tenn.,

Vom 14ten bis den 19ten September, 1850.

Salem, N. C.
Gedruckt bey Blum und Sohn.
1850.

Verhandlungen.

Zufolge eines Beschlußes ihrer letzten Sitzung, versammelten sich die Prediger und Abgeordneten der dreißigsten Sitzung der Evangelisch Lutherischen Tennessee Synode, in der Salomons Kirche, Grün County, Tenn., auf Sammstag, den 14ten September, 1850. Der Gottesdienst wurde eröffnet durch Pf. H. Guthmann; welcher eine Predigt über 1 Cor. 1. 14, hielt. Darauf predigte Pf. Wm. Hanscher über Lucä 15. 18, 19.

Sonntags predigte Pf. A. J. Braun über Heb. 10. 23; und zu gleicher Zeit predigte Pf. T. Kraus, im benachbarten Schulhause, über Röm. 10. 6, 7. Darauf hielt Pf. P. C. Henkel die Abendmahls Predigt über Luc. 22. 19, 20. Dann wurde, dem Gebrauch unserer Kirche gemäß, die Beicht und Absolution gehalten, und das Heilige Abendmahl unter 130 Communicanten ausgetheilt.

Montags, 9 Uhr Vormittags.

Die Synode versammelte sich, und wurde durch Gesang und Gebet eröffnet.

Pastor	A. Henkel,*	Neu-Market, Va.
"	H. Guthmann,	Staatesville, N. C.
"	Wm. Hanscher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	J. Killian,*	Wäynesboro, Va.
"	A. J. Braun,	Blountsville, Tenn.
"	J. Steuerwalt,†	Neu-Market, Va.
"	A. J. Fuchs,	Jacksonville, Ala.
"	C. G. Reitzel,*	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull,*	Concord, N. C.
"	P. C. Henkel,	Jacobs Fork, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Schäffer,	Eve Mill, Tenn.
"	D. D. Swäney, †	Annapolis, O.
"	T. Moser,	Flint Rock, N. C.
"	J. M. Wagner,	Jacksonville, Ala.
"	J. K. Hanscher,	Little Chucky, Tenn.
"	D. M. Henkel, †	Goschen, Ja.
"	T. Krauß, ‡	Sändy Creek, N. C.
"	A. Ifert, ‡	Lexington, N. C.
Diener	J. Kaßner,*	Dallas, N. C.
"	Socrates Henkel, (Siehe Anhang 1)	Neu-Market, Va.
"	D. Ifert, ‡	Clear Creek, N. C.
"	J. B. Emmert, ‡	Elizabethton, Tenn.
"	J. Fliener, ‡	Rocky Point, Tenn.
Applicant	Christian Moretz,	Moretz Mills, N. C.
"	Adam Fliener,	Tennessee.

*Abwesend und entschuldiget. †Abwesend und nicht entschuldiget. ‡Während dieser Sitzung ordinirt.

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Abgeordnete.

Samuel Purman,	Salomons Kirche, Grün Co.,		Tenn.
Johannes Etter,	Blau Spring,	"	"
Abram Bibel,	Sinking Spring,	"	"
Andreas Winter,	Salem Kirche,	"	"
Georg Burkhardt,	Bielers,	Sullivan,	"
Philip Mattern,	Süd Fork,	"	"
W. H. Dickson,	Neu Hope,	"	"
Johannes Seneker,	Zions,	"	"
Georg Wolford	Emanuels,	"	"
Benjamin Von-Huß,	Pilgrims,	Carter,	"
Peter Burkhardt,	Millers,	Knox,	"
Daniel Hammel,	Spanglers,	"	"
Nathanael Rody,	St. Johannes,	Blount,	"
Johan Moser, sen.,	St. Paulus,	Monro,	"
Abram Barb,	St. Marien,	McMinn,	"
Heinrich Fliener,	Poor Valley,	Waschington,	Va.
Abram Fliener,	Rich Valley,	"	"
Isaac Buher,	Liberty,	"	"
Augustus Staubus,	St. Paulus, Augusta, u. St. Jacobs,		Rockingham
Caleb Leinberger,	Lutheran Chapel,	Gaston,	N. C.
Caleb Roth,	Philadelphia und Bieberdamm,	Gaston,	"
J. F. Heldermann,	Wheit Haven und Liberty,	Lincoln,	"
Georg Hütig,	Salem,	Lincoln,	"
Martin Heffner,	Daniels, Trinitatis, " u. Gnadens,		Catawba
Georg Smeyer,	St. Paulus, Catawba,		"
David Schmidt,	St. Johannes, " u. Freundschafts,		Alexander
H. W Hoffmann,	Millers,	Catawba,	N. C.
M. M. Moser,	St. Petrus und Zions, "		"
David Douglas,	Scharon und St. Martins,	Iredell,	"
Ruben Scheib,	Phanuels, Mt. Moriah u. St. Petrus,		Rowan
Georg Dürr,	Becks, Pilgrims, u. Emanuels,		Davidson, N. C.
Eli Kranel,	Emanuels, Union, u. Lutheran Union,		Cabarrus
Heinrich Morgan,	Flät Rock und St. Martins,	Stänly,	N. C.
Johannes Scharp,	Morgenstern,	Mecklenburg,	N. C.
Christian Moretz,	Jacksons,	Watauga,	"
Gerat Rice,	Bethlehem,	Lancaster,	S. C.

Die Synode wurde organisirt, durch die Erwählung eines Vorsitzers; und Pf. J. R. Peterson wurde zum Schreiber, und Pf. A. Ifert zum Agenten bestimmt.

Folgende Committee wurde bestimmt wegen den unvollendeten Geschäften des letzten Jahres, Bericht abzustatten:

Erste Committee.—Pf. J. R. Moser und P. C. Henkel.

Beschloßen, Daß die Applicanten J. Fliener, D. Ifert, und J. P. Emmert, zu Sitz unter uns eingeladen werden.

Beschloßen, Daß Pf. Hood, der Presbyterianischer Kirche, zu einem Sitze unter uns eingeladen werde.

Während der Ruhestunde, predigte Pf. A. J. Fuchs über Matt. 28. 18, 20.

Montags, 1 Uhr Nachmittags.

Die Geschäften wurden fortgesetzt.

Union Kirche, Washington County, Va., und Winklers Kirche, Burke, N. C., machten Anspruch, und wurden in Verbindung der Synode aufgenommen.

Die Briefschaften wurden nun eingehändiget, und folgenden Committeen übergeben:

Zweite Committee.—Pf. Wm. Hanscher, H. Guthmann, und J. M. Wagner.

Dritte Committee.—Pf. A. J. Fuchs, J. M. Schäfer, und Hr. L. Leinberger.

Die erste Committee berichtet wie folget:

Wir, die Committee bestimmt wegen unvollendeten Geschäften bericht zu erstatten, übergeben folgendes: Wir verweisen

1stens, auf Seite 3 der Verrichtungen der letzten Sitzung, und empfehlen der Synode wegen den von der sogenannten "Neu-organisirten Ev. Luth. Tenn. Synode," gegen uns vorgebrachte Beschuldigungen, solche Handlung vorzunehmen als nöthig erachtet wird.

2tens, auf Seite 4, und empfehlen der Synode sich zu erkundigen ob die Committee welche bestimmt wurde um die falsche Darstellung, enthalten in der "Geschichte der Americanisch Lutherischen Kirche," anzuzeigen und zu berichtigen, dem Beschluß der Synode genüge geleistet.

3tens, auf Seite 7 und 8, und empfehlen der Synode sich zu erkundigen ob den Bittenden No. 20, 21, 22, 23, und 24, ist Genüge geleistet worden. Ehrerbietigst übergeben.

J. R. Moser,
P. C. Henkel.

Angenommen.

Folgende Committee wurde bestimmt über den Gegenstand, enthalten in No. 2 des obigen Berichts, Bericht abzustatten:

Vierte Committe.—Pf. A. J. Braun, P. C. Henkel, H. Wetzel, J. K. Hanscher, Hr. Georg Schmeyer, Johannes Seneker, und Abram Bibel.

Auf Nachfrage erhellet daß die Committee auf welche No. 2 des obigen Berichts Bezug hat, die ihnen auferlegte Pflicht ausgeführet hat.

Es erhellet daß die Bittenden, auf welche No. 3 des obigen Berichts bezug hat, sind bedient worden, ausgenommen die in Missouri, welche wir bis jetzt noch nicht haben genüge leisten können.

Bruder H. Wetzel legte vor die Synode den Bericht der Ordination des Bruders Socrates Henkel zum Diener-Amte, durch eine gerufene Sitzung der Synode, gehalten in der Keinadts Kirche, Va.

Auf Vorschlag wurde

Beschloßen, Daß dieser Bericht den Verrichtungen dieser Sitzung angehängt werde.*

Durch Gesang und Gebet beschloßen.

Dienstags, 9 Uhr Vormittags.

Durch Gesang und Gebet eröffnet.

Die gestrige Verrichtungen wurden gelesen und angenommen.

Die zweite Committee berichtet wie folget:

Wir, die Committee bestimmt Bericht über die Verrichtungen anderer Synoden abzustatten, bitten folgendes zu übergeben:

No. 1, sind die Verrichtungen der Teutschen Ev. Luth. Synode von Missouri, Ohio, und andern Staaten, gehalten in Fort Wäyne, vom 6ten bis den 16ten Juni, 1849. Die Beamten sind Pastor C. F. W. Walther, Vorsitzer; Pf. F. W. Hußmann, Schreiber; und Pf. F. W. Barthel, Schatzmeister. Sie berichten 23 Prediger, 52 Gemeinen, 993 getauft, 340 confermirt, 13,140 Communicanten.

No. 2, sind die Verrichtungen der Teutschen Ev. Luth. Synode von Indianopolis, gehalten in Indianopolis, vom 27ten September bis den 2ten October, 1849. Beamte: J. F. Isensee, Vorsitzer; Pf. Dr. O. Hunger, Schreiber; und Pf. A. Brandt, Schatzmeister. Sie berichten 12 Prediger, 19 Gemeinen, 196 getauft, 79 confermirt, und 1432 Communicanten

No. 3, sind die Verrichtungen der 31ten jährlichen Versammlung der Ev. Luth. Synode von Maryland, gehalten in Hagerstown, den 18ten October, 1849. Beamte: Pf. S. Sentmann, Vorsitzer; Pf. J. A. Seis, Schreiber; Pf. D. F. Bittel, Schatzmeister. Sie berichten 29 Pastoren, 4 Licentiaten, 65 Gemeinen, 1,550 getauft, 561 confermirt, und 9,789 Communicanten.

No. 4, sind die Verrichtungen der 15ten Versammlung der General Synode der Lutherischen Kirche, gehalten in Charleston, S. C., den 27ten April, 1850. Beamte: Pf. S. S. Schmucker, D. D., Vorsitzer; Pf. Georg Diehl, Schreiber: und Dr. D. Gilbert, Schatzmeister. Sie berichten 16 in ihrer Verbindung stehende Synoden.

Ehrerbietigst übergeben. H. Guthmann,
Wm. Hauscher,
Angenommen. J. Melville Wagner.

Die Dritte Committee händigte die von ihnen classificirten und numerirten Briefschaften ein, mit folgendem Bericht:

Wir, eure Committee welche bestimmt war die an diesem Körper gerichteten Briefschaften zu classificiren und numeriren, und Auszüge aus denselben zu machen, bitten folgendes zu übergeben:

Wegen der Anzahl der Briefschaften, ihrer verwickelten Natur, den manichfaltigen Ersuchungen und Vorschlägen, findet es eure Com-

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* Siehe Anhang I.

mittee sehr schwierig dieselben, in der bestimmten Zeit, nur zu classificiren, vielweniger die erfordeten Auszüge aus denselben zu machen. Eure Committee bittet daher von diesem letzterm Theil ihrer Pflicht entlediget zu seyen, weil die Briefschaften vor der Synode gelesen werden müssen, wenn Handlung deswegen genommen wird; welches eure Committee als die rechte Zeit ansiehet nöthige Auszüge zu machen.

Ehrerbietigst übergeben. J. M. Schäffer,
A. J. Fuchs,
Angenommen. Caleb Leinberger.

Auf Vorschlag wurden nun die Bittschriften welche um Ordination bitten, in Erwägung genommen.

Classe. I. No. 1, 2, 3, 4, 5, 6, und 8, sind Bittschriften von St. Peters, Emanuels, Pilgrims, Mt Moriah, Becken, Phanuels und St. Martins Kirchen, N. C., welche bitten daß Pf. A. Ifert zum Pastor ordinirt werde.

No. 6, ist eine Bittschrift von Reichlands und Schulhaus Kirchen, N. C., welche bitten daß Pf. T. Krauß zum Pastor ordinirt werde.

No. 7, 8, 9, 10, 11 und 12, sind Bittschriften von Flät Rock, St. Martins, Emanuels, Lutheran Union, und Morgenstern Kirchen, N. C., und Bethlehem, S. C., welche um die Ordination des Hrn. D. Ifert zum Dieneramte bitten.

No. 13, 14 und 15, sind Bittschriften von Neu Hope, Nord Fork und Rich Valley Kirchen, Tenn., bittend um die Ordination des Hrn. J. Fliener zum Dieneramte.

No. 16, ist eine Bittschrift von der Pilgrims Kirche, Tenn., welche um die Ordination des Hrn. J. B. Emmert zum Dieneramte bittet.

Da die obigen Brüder es verwilligten sich einer Prüfung zu unterwerfen, so wurde

Beschloßen, Daß die Prüfung Morgen geschehe; und daß Pf. P. C. Henkel, H. Wetzel, und H. Guthmann, zu einer Committee bestimmt seyen dieselbe anzuführen.

Unser letztjähriger Agent händigte folgenden Bericht ein:

Beyträge an die Synode,	= = = =	$64	70
Ausgaben zum Druck der Verrichtungen, u. s. w.		41	36½
Ueberfluß in seinen Händen,	= = = =	23	33½

Angenommen. A. Ifert.

Beschloßen, Daß des Agenten Dienste belohnet werden.

Während der Ruhestunde predigte Pf. J. R. Peterson über Mar. 1. 15.

Dienstags, 1 Uhr Nachmittags.

Die Geschäfte wurden fortgesetzt.

Beschloßen, Daß die Briefschaften Classe II, gelesen, und der Aten Committee überliefert werden.

Beschloßen, Daß die Briefschaften Classe III, folgender Committee überliefert werden, um Auszüge aus denselben zu machen:

6te Committee:—Pf. J. R. Moser und A. Ifert.

Beschloßen, Daß die Briefschaften Classe I, einer Committee übergeben werden, um Bericht über solche Gegenstände, in denselben enthalten, abzustatten, als noch nicht sind verhandelt worden.

7te Committee.—Pf T. Moser, T. Krauß und D. Ifert.

Mit Gesang und Gebet beschloßen.

Mittwochs, 9 Uhr Vormittags.

Die Synode wurde auf gewöhnliche Art eröffnet.

Hr. Adam Fliener machte Anspruch, und wurde als Student der Theologie unter die Aufsicht der Synode genommen.

Pf. H. Wetzel legte vor die Synode folgenden Eingang und Beschluß, welcher angenommen wurde.

Da etliche Bittschriften erhalten wurden, welche begehren daß die Synode Regeln und Verordnungen für die Gemeinen abfaßen, so wurde

Beschloßen, Daß weil diese Synode keine Macht hat den Gemeinen Regeln und Verordnungen vorzuschreiben, so empfehlen wir solchen Gemeinen solche Regeln und Verordnungen abzufaßen, als, nach ihrer Meinung, mit der Schrift übereinstimmen und ihren Umständen gemäß sind.

Die 4te Committee überrichten die ihnen übergebenen Briefschaften, mit folgendem Bericht:

Wir, die Committee welcher die Briefschaften Classe II, übergeben wurden, bitten folgendes zu berichten:

No. 1, ist ein Memorial von der St. Jacobs Kirche, Rockingham, Va., und der St. Paulus Kirche, Augusta, Va., worinn es die Memorialisten als ihre Meinung darstellen, daß die Beschuldigungen der selbst-genannten "Neu-organisirten Sy. luth Tenn. Synode," auf eine so sumarisch jedoch gelind als mögliche Weise, sollten abgefertiget werden. Sie geben auch ihre Zufriedenheit mit ihrem Pastor zu erkennen; und bitten daß die nächste Sitzung der Synode in der St. Paulus Kirche gehalten werde.

No. 2, ist eine Bittschrift von der Sinking Spring Kirche, Green, Tenn., ähnlichen Inhalts.

No. 3, ist eine Bittschrift von der St. Paulus Kirche, Catawba, N. C., gleichen Inhalts. Die Bittenden begehren auch ferner wieder in die Gemeinschaft dieser Synode aufgenommen zu werden, weil sie, gegen ihren Willen, durch ihren Abgeordneten, unserer Verbindung entzogen wurden,

No. 5, sind die Verrichtungen des "Vereinten Kirchenraths," der lutherischen Gemeinen in Lincoln, Gaston, und Catawba, N. C., gehalten in der Salem Kirche, Lincoln, N. C., auf Freitag, den 2ten August, 1850, in welchem sie melden daß alle rühmliche Anstrengungen gemacht wurden dem Pf. A. Miller der Beschuldigung des Ehebruchs gegen denselben zu entledigen; daß sie aber alle gänzlich fehlschlugen,

und daß sie seine Unschuld auch selbst nicht einmal wahrscheinlich machten. Sie zeigen auch zum Theil, die Bedeutungslosigkeit der Verhandlungen der vorgeblichen "Neu-organisirten" Ev. Luth. Tenn. Synode, und die Grundlosigkeit ihrer Beschuldigungen gegen unsere Synode. Sie empfehlen der Synode auch die Beschuldigungen besagter "N. E. L. T. Synode" gegen uns, zu beantworten. Sie bitten auch die Synode, Regeln für die Regierung unserer Gemeinen abzufaßen.

Angenommen. H. Wetzel, Vor. der Com.

Beschloßen, Daß die St Paulus Kirche, Catawba, N. C., wiederum in unsere Verbindung aufgenommen werde.

Die 6te Committee händigte folgenden Bericht ein:

Wir, die Committee bestimmt um Auszüge aus Briefschaften Classe III zu machen, berichten wie folget:

No. 1 bis 9, sind Memoriale und Bittschriften von Liberty Kirche, Va., Süd Fork, Reedy Creek, St. Marien, St. Johannes, Spanglers, und Salomons Kirchen, Tenn., und Keinadts Kirche, Va, worin die Memorialisten ihre Zufriedenheit mit ihren Predigern zu erkennen geben, und um ihre fernere Dienste bitten. No. 5 und 6, bitten daß etwas Erbauendes den Verrichtungen der gegenwärtigen Sitzung beigefügt werde.

No. 10 und 11, sind Bittschriften von St. Martins und Schaaron Kirchen, N. C, worin die Bittenden ihren Dank für die Dienste die ihnen br. T. Moser geleistet, abstatten; und bitten ferner von ihm oder einem andern unserer Prediger bedient zu werden.

No. 12 und 13, sind Bittschriften von Winkler's und Jacksons Kirchen, N. C., welche Dank für die Dienste des Pf. Guthman abstatten, und für fernere Dienste von ihm oder einem andern unserer Prediger bitten. Die Bittenden No. 12, wünschen in unsere Verbindung aufgenommen zu werden; und No. 13 bitten daß etwas erbauendes unseren Verrichtungen beigefügt werde.

No. 14, ist eine Bittschrift von der St. Paulus Kirche, Gaston, N. C., welche um die Amtsdienste des Pfs. T. Krauß, oder eines der Prediger unserer Synode, bittet.

No. 15, ist eine Bittschrift von Lutheran Chapel, Gaston, N. C., in welcher die Bittenden begehren daß die Synode eine Form für die Kirchenzucht abfassen, damit größere Einförmigkeit im Kirchen Regiment befördert werden möge.

No. 16, ist eine Bittschrift von Daniels und Trinitatis Kirchen, N. C. Die Bittenden empfehlen der Synode Maaßregeln zu treffen, daß die Glieder unserer Synode in Nord Carolina und Tennessee, jährlich eine Sitzung in eines dieser Staaten halten, und auch daß die Glieder in Virginien jährlich eine Sitzung im selbigen Staate halten; und daß solche Sitzungen zu verschiedenen Zeiten im Jahr gehalten werden; und daß unter ihnen eine freundschaftliche Correspondenz fortgeführet werde.

No. 17, ist eine Bittschrift von der Kirche in Jacksonville, Ala., in

welcher die Bittenden ihre gänzliche Zufriedenheit mit ihrem Pastor J. M. Wagner, zu erkennen geben. Sie empfehlen der Synode zur ernstlichen Ueberlegung, die schicklichkeit eine Anstalt zum Unterricht junger Männer für das Predigtamt zu errichten.

Ehrerbietigst übergeben. J. R. Moser,
Angenommen. A. Ifert.

Während einer Ruhestunde, predigte Pf. J. M. Wagner über Esa. 59. 19.

Mittwochs, 1 Uhr Nachmittags.

Der Bericht der 6ten Committee wurde in Erwegung genommen.

Beschloßen, Daß Br. T. Moser die Bittenden No. 10 und 11 bediene.

Beschloßen, Daß Br. Guthman die Bittenden No. 12 und 13 bediene.

Beschloßen, Daß weil Br. Krauß sich nicht verwilliget die Bittenden No. 14, zu bedienen, daß Br. Peterson und andere unserer Prediger, sie so oft als möglich besuchen.

Den Bittenden No. 16, zur Antwort, wurde

Beschloßen, Daß wir es zu dieser Zeit nicht als Rathsam ansehen unsere Glieder zu zertheilen, und daher dem Vorschlag der Bittenden nicht können Genüge leisten.

Beschloßen, Daß ob wir wohl dem Vorschlag der Bittenden No. 17, sehr genehme halten, so können wir doch, zu dieser Zeit, nichts bestimmtes thun eine literarische Anstalt zu errichten; wir empfehlen diesen Gegenstand dennoch der ernstlichen Ueberlegung unserer Gemeinen, damit wir in Zukunft bereit seyn mögen etwas deswegen zu thun.

Die 4te Committee händigte nun ihren Bericht ein. Darauf wurde einmüthiglich

Beschloßen, Daß der Bericht angenommen, und unsern Verrichtungen angehängt werde.*

Beschloßen, Daß weil die Prüfung der Candidaten fürs Predigtamt Heute nicht konnte vollzogen werden, daß solche Morgen geschehe.

Dienstags, 9 Uhr Vormittags.

Die gestrichen Verrichtungen wurden gelesen und angenommen.

Pf. D. Forrester bat um Erlaubniß seinen Standpunkt in hinsicht unserer Synode zu erklären. Seinen Anmerkungen gemäß, scheint es daß er sich seit unserer Sitzung in 1848, nicht als ein Glied unseres Körpers betrachtete; es wurde daher

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* Siehe Anhang II.

Beschloßen, Daß wir seinen Namen nicht länger in unserem Prediger-Register behalten.

Die 7te Committee berichtete wie folget:

Wir, die Committee bestimmt Auszüge aus Briefschaften Classe I, zu machen, berichten wie folget:

No. 1, 2, 3, 4 und 5, sind Bittschriften von St. Peters, Emanuels, Pilgrims, Mt. Moriah und Becken Kirchen, N. C., worin die Bittenden ihre Zufriedenheit mit den Diensten des Pfs. A. Ifert zu erkennen geben, und um seine fernere Dienste bitten.

No. 6, ist eine Bittschrift von Reichlands und Schulhaus Kirchen, N. C., in welcher die Bittenden ihren Dank für die Dienste des Pfs. T. Krauß abstatten, und um seine fernere Dienste bitten.

No. 7, 8, 9, 10, 11 und 12, sind Bittschriften von Flät Rock, St. Martins, Emanuels, Morgenstern und Lutheran Union Kirchen, N.C. und Bethlehem, S. C., welche die Zufriedenheit der Bittenden mit Br. D. Ifert zu erkennen geben, und um seine fernere Dienste bitten. No. 7 und 8 schlagen vor, daß wir den Bericht der Amts-Verrichtungen vollständiger machen. Und No. 9, 10 und 11, bitten daß die Synode Regeln für die Kirchen-Zucht abfasse, und unseren Verrichtungen anhänge.

No. 13, ist eine Bittschrift von Neu-Hope, Tenn., worin die Bittenden ihre Zufriedenheit mit den Diensten ihres Pastors, Wm. Hanscher, zu erkennen geben, und um seine fernere Dienste bitten; wie auch für die Dienste des Pfs. A. J. Braun, oder eines der anderen unserer Prediger.

No. 14, ist eine Bittschrift von Nord-Fork, Va., worin die Bittenden ihren Dank für einen Besuch von Pf. H. Guthman abstatten, und bitten daß Pf. Wm. Hanscher, oder ein anderer Prediger unserer Synode, sie regelmäßig bediene.

No. 15, ist eine Bittschrift von der Pilgrims Kirche, Tenn., worin die Bittenden ihre Zufriedenheit mit den Diensten die ihnen Pf. Wm. Hanscher geleistet, zu erkennen geben, und um seine fernere Dienste bitten; wie auch um die Dienste des Bruders J. B. Emmert.

No. 16, ist eine Bittschrift von Rich Valley, Va., welche um fernere Dienste von Pf. Wm. Hanscher bittet.

Ehrerbietigst übergeben. T. Krauß,
D. Ifert,
Angenommen. T. Moser.

Beschloßen, Daß br. A. Ifert die Bittenden No. 1, 2, 3, 4 und 5, ferner bediene.

Beschloßen, Daß br. Krauß die Bittenden No. 6, bediene.

Beschloßen, Daß br. D. Ifert die Bittenden No. 7, 8, 9, 10, 11 und 12, ferner bediene.

Beschloßen, Daß br. Wm. Hanscher und A. J. Braun, den Bittenden No. 13, diene.

Beschloßen, Daß br. Hanscher und Emmert die Bittenden No. 14, 15 und 16, bedienen.

Beschloßen, Daß wir in Zukunft, nebst unseren gewöhnlichen Amtsverrichtungen, auch die Anzahl der Gemeinen und der Communicanten berichten.

Donnerstags, 1 Uhr Nachmittags.

Die Prüfung der Candidaten wurde nun vorgenommen, und da dieselben solche zur Zufriedenheit der Synode ausgehalten, so wurde

Beschloßen, Daß Br. A. Ifert und T. Krauß zum Pastor, und Br. D. Ifert, J. B. Emmert und Jacobus Fliener, zum Diener-Amte ordinirt werden. Dann hielt Pf. H. Wetzel eine unterhaltende und erbauende Ordinations-Predigt über II Tim. 2. 15. Worauf die Brüder zum wichtigen und verantwortlichem Amte des Priesterthums, durch die Auflegung der Hände und Gebet, eingeweihet wurden.

Amts-Verrichtungen.

Prediger.	Getauft. Kinder.	Getauft. Erwachs.	Confermirt.
Rev. A Henkel,	27	5	12
" H. Goodman,	30	1	20
" Wm. Hancher,	83	3	29
" J. R Moser, *			
" A. J. Brown,*			
" J. Killian,	28	5	
" J. Stirewalt,	55	1	6
" A. J. Fox, *			
" C. G. Reitzel,*			
" H. Wetzel, *			
" J. W. Hull, *			
" P. C. Henkel,	56	1	74
" J. R. Peterson,	44	17	33
" J. M. Shaffer,	58	5	8
" T. Moser,	27		21
" J. M. Wagner,	14	2	9
" D. D. Swaney, *			
" J. K. Hancher,	34	1	
" D. M. Henkel, *			
" T. Crouse,	17		
" A. Efird,	57	3	
" S. Henkel, *			
* No report.	530	44	212

Beiträge zum Druck der Verrichtungen.

St. John's Ch.	Blount	Tenn.	$ 20
St. Mary's	Monroe,	"	10
St. Paul's	"	"	40
Blue Spring	Green	"	90
Sinking Spring	"	"	60
Solomon's	"	"	1 70
New Hope	Sullivan	"	70
South Fork	"	"	40
Emanuel's	"	"	1 00
Zion's	"	"	90
Beehler's	"	"	1 00
Pilgrim's	Carter	"	50
Salem	Cocke	"	1 40
Salem	Lincoln	N. C.	2 00
Trinity	"	"	1 10
Liberty	"	"	60
Daniel's	"	"	70
White Haven	"	"	40
Christ's	Gaston	"	1 00
Philadelphia	"	"	2 30
Beaverdam	"	"	1 20
St. Paul's	"	"	40
Lutheran Chapel	"	"	2 20
Richland's	Randolph	"	80
School-House	Alamance	"	90
Lutheran Union	Cabarrus	"	80
Beck's	Davidson	"	1 80
Emanuel's	"	"	80
Pilgrim's	Davidson	N. C.	$1 80
St. Peter's	Catawba	"	90
Zion's	"	"	80
Grace	"	"	1 10
Miller's	"	"	2 00
St. Paul's	"	"	1 80
St. John's	"	"	1 80
St. Peter's	Rowan	"	90
Phanuel's	"	"	60
Mt. Moriah	"	"	60
St. Martin's	Iredell	"	80
Sharon	"	"	40
Flat Rock	Stanly	"	1 30
St. Martin's	"	"	1 70
Morning Star	Mecklenb'g	"	1 20
Jackson's	Watauga	"	90
Winkler's	Burke	"	80
Friendship	Alexander	"	50
Coiner's	Augusta	Va.	3 00
Liberty	Washington	"	50
Armentrout's	Rockingham	"	1 00
Rader's	"	"	1 00
Mill Creek	Hardy	"	70
Emanuel's	Shenandoah	"	1 00
Individuals,			14 82½
Balance in Agent's hands as per report,			23 33½
			$91 26

Beschloßen, Daß die nächste Sitzung unserer Synode in der Keinadts Kirche, Augusta County, Va., gehalten werde; und ihren Anfang (so Gott will) auf Sammstags vor dem 1sten Sonntag in October, 1851, nehme.

Beschloßen, Daß unsere dießjährigen Verrichtungen in beiden Sprachen gedruckt werden; und daß unser Agent einer jeden lutherischen Synode in den Vereinigten Staaten zwei Exemplar, und jedem Herausgeber eines lutherischen Blattes, ein Exemplar derselben zusende.

Beschloßen, Daß unser Agent 200 Exemplar des Berichts der 4ten Committee, besonders drucken lasse, und dieselbe unter die Glieder dieser Synode austheile.

Im Namen der Synode, stattete nun Pastor Wm. Hauscher den Leuten dieser Nachbarschaft Dank ab, für ihre Leutseligkeit und Gastfreiheit während unserem Aufenthalt unter ihnen.

In Zusatz des gewöhnlichen Gottesdienstes, während der Synode, predigte

Sammstags Abends, Br. A. Ifert, über Gal. 6. 7, 8.
Montags Abends, Br. T. Moser, über Matt. 11. 28.

Dienstags Abends, Br. J. M. Schäffer, über Joh. 17. 3.

Mittwochs Abends, Br. J. R. Moser, über Matt. 5, 48, und Br. T. Krauß über Ap. Gesch. 17. 30.

Da nun die Geschäfte der Synode in so fern verrichtet waren, so vereinigte sich die Synode mit Pf. Wm. Hanscher, und opferten ein herzliches Gebet zum Gnadenthrone auf; worauf die Versammlung mit dem Göttlichen Segen entlassen wurde.

Daß der Segen des Großen Hauptes der Kirche auf solche Weise auf den Berathschlagungen seines Volkes ruhen möge, daß dadurch des Erlösers Reich unter den Menschenkindern befördert werde, ist die herzliche Bitte des Schreibers.

J. R. Peterson.

Note.—Since the adjournment of Synod, a letter was received from brother D. M. Henkel, in which he states the cause of his non-attendance at the last session of Synod. He also states, that notwithstanding the opposition with which he has to contend, success attends his labors. He urges upon Synod the necessity of adopting some more efficient plan to supply our church with ministers, especially in the far west. He particularly suggests the propriety of calling upon our congregations to contribute according to their ability for the purpose of educating indigent and pious young men for the ministry. I would commend the suggestion of brother Henkel to the serious attention of our people. THE SECRETARY.

Anhang I.

Bericht der Verrichtungen einer gerufenen Sitzung eines Theils der Glieder der Ev. Luth. Tenn. Synode, gehalten in der Keinadts Kirche, Augusta County, Va., den 7ten April, 1850.

Folgende Glieder waren zugegen:

Pastor J. Killian und H. Wetzel. Applicant Socrates Henkel.

Abgeordnete.—Hr. Johan. Leonhardt, Keinadts K. Augusta, Va.
" Johan. Ohrbach, St. Paulus, " "

Andere Prediger und Abgeordnete konnten nicht beiwohnen; etliche wegen ungünstigem Wetter, etliche unvermeidlicher Umstände wegen.

Die Versammlung wurde durch die Erwählung eines Vorsitzers und Schreibers organisiret.

Von folgenden Gemeinen wurden Bittschriften erhalten, welche die Prüfung und Ordination, zum Diener-Amte, des Hrn. Socrates Henkel, begehrten:

No. 1, Von der Friedens Kirche, Schenandoah, Va.
" 2, Von Brook Union, " "
" 3, Von St. Stephan, " "

Br. Henkel unterwarf sich dann einer Prüfung, (welche von Pf. H. Wetzel angeführet wurde, und in welcher Pf. J. Killian Theil nahm,) und da er dieselbe zur Genüge der Synode ausgehalten, so wurde

Beschloßen, Daß er als Diener ordinirt werde.

Darauf wurde er feierlich, durch die Auflegung der Hände und Gebet, zum Diener-Amte eingeweihet, von Pf. Killian und Wetzel.

Möge der große Hirte und Bischof seiner Heerde ihn zu diesem Werke stärken, und seine Arbeit mit reichlichem Erfolge krönen.

Eine Committee, bestehend aus den Gliedern dieser Versammlung, wurde nun bestimmt um eine Entschuldigungs-Schrift an die nächste Sitzung der Evan. Luth. Tenn. Synode, dieser Verrichtungen wegen, abzustatten.

H. Wetzel, Schreiber.

APPENDIX II.

PROCEEDINGS

OF THE

EVANG. LUTHERAN TENNESSEE SYNOD,

IN THE CASE OF

THE REV. ADAM MILLER,

VINDICATED.

BY ORDER OF THE TENNESSEE SYNOD.

TO THE READER.

At the session of the Evangelical Lutheran Tennessee Synod, held in September, 1850, the Rev. Messrs. P. C. HENKEL, J. K. HANCHER, H WETZEL and A. J. BROWN, and Messrs JOHN SENEKER, GEORGE SMYER and ABRAM BIBLE, were appointed a Committee to report on the minutes of the "Reorganized Evang. Lutheran Tenn. Synod," so-called. The following pages contain their report, which was read before the Synod, unanimously approved, adopted and ordered to be printed. As the object of the Synod was mainly to *defend itself* against the charges made by its assailants, the Committee did not feel it their duty to attempt to establish the charge against the Rev. Adam Miller, from which this controversy originated, and indeed made no allusion to it, except such as was thought necessary for the illustration of subjects involved in the controversy. For the same reason, they passed over in silence flagrant violations of the Constitution of the Tennessee Synod, which it would be easy to show, this *new organization*, with all their professed veneration for that instrument, have committed. If any should think that an undue importance has been attached to this controversy, our reply is, that, among other considerations, this publication is necessary in order to define clearly the *position* of our church on certain subjects of ecclesiastical polity, and to defend the *honor* and the *integrity* of our Synod. Should it be the means of establishing those who have been wavering in their opinions, and of reclaiming those who have wandered from us, our ardent wishes and prayers will be realized.

October 8th, 1850.

SECTION I.

INTRODUCTORY REMARKS.

It is a fact doubtless well known to our readers generally, that in the year 1845, the Rev. Adam Miller, who had been, for a number of years, a minister of regular and good standing in the Evangelical Lutheran Tennessee Synod, *was charged with being the father of a bastard child.* This charge was, at various times and under somewhat different forms, brought before the Elders and churches under the care of Mr. Miller, at the time it was made, and once before the Tennessee Synod, until the session held in Daniel's church, Catawba County, N. C., in October 1846, when Mr. Miller, together with some of his congregations, withdrew himself from the Tennessee Synod. The charge had not been investigated in Synod, and of course Mr. Miller had not been, formally, either acquitted or convicted of it, by the Synod. By his withdrawal from the Synod, he placed himself beyond its reach and control. He ceased to be any longer accountable to us, for his doctrines and moral conduct, and we to be answerable for these to our churches, to the religious public and the world.

Here gladly would we, so far as we were concerned, have had the matter forever rest. We were spared the painful duty of formally investigating, in Synod, the charge against Mr. Miller; we were relieved, as we conceived, from all accountability for his preaching and moral conduct; and he was fully at liberty, either upon his *own authority*, or upon the authority of any ecclesiastical body whatever from which he might be able to obtain it, to preach, if he felt it his duty so to do, and accomplish all the good in his power. Circumstances however, beyond our control, have, as we conceive, made it our imperative duty again to notice this unpleasant affair.

Mr. Miller and those who sympathise with him, in his views and feelings, have since organized themselves into a Synod, so-called, under the pompous and significant name of "The Reorganized Evangelical Lutheran Tennessee Synod." Not satisfied peaceably to do the work of Him, whose servants they claim to be, and let the Tennessee Synod, whose orthodoxy they have not dared to question, prosecute its work without interruption, this body must needs *wage war upon us.* They have gravely charged us, under seven distinct specifications, with an allusion to "many others," not stated, with "violating our Constitution and the Holy Scriptures," in our proceedings towards Mr. Miller—with attempting to wrest from the people their liberties—of strikingly "resembling the man of sin, placing himself in the temple of God, showing himself to be God" *—and they are doing all in their power to alienate the affections of our

* See minutes of "Reorganized Evan. Luth. Tenn, Synod," for 1849.

brethren from us, and sow the seeds of discord in our churches. Under these circumstances we feel it to be a duty which we owe to ourselves, to the churches in our connexion, to the public, and, perhaps, even to our accusers themselves, to vindicate the course which we have pursued in the case under consideration. With Mr. Miller *personally*, so far as the *particular charge* against him is concerned, we have nothing to do. This is no longer any part of our bussiness. We, however, have our opinions, founded on the evidence in the case, and with this opinion, under the peculiarities of the case, we cannot, consistently, with a sense of duty, fellowship Mr. M. and his party. The *absolute certainty* of his guilt or innocence, is known only to himself and his accuser, and that God who knows all things. We would not unjustly injure a hair of his head. *Possibly* he may be innocent. If so, much as we have seen in his conduct to reprehend, we deeply sympathise with him; if guilty, we commend him to the mercy of God, sincerely hoping and praying, that he may be brought to speedy and evangelical repentance.

SECTION II.

History of Mr. Miller's case down to the session of the Tennessee Synod, held in October, 1847, with remarks.

As it has been published to the world, by our opponents * with an apparent air of triumph and boasting, that Mr. Miller was *twice honorably acquitted by the church* of the charge against him, it will be necessary for us to lay before the reader a history of his case, down to the time of his separation from the Synod.

Soon after the charge, already stated, was made against Mr. Miller, a meeting was held, in Lincolnton, by the Elders, or some of the Elders of his churches, in order to consider his case. It is unnecessary for us to give the proceedings of this meeting in detail. Suffice to say, that this meeting did nothing, except to *make arrangements* to investigate the charge at another meeting of his Elders, which was appointed to be holden at Daniel's Church, on the 27th day of June, 1845. Persons were duly appointed to collect all the evidence in the case they could procure, both for and against the accused, and bring it before that meeting.

The Elders met at Daniel's Church, on the 27th of June, according to appointment. All the evidence in the case, that could be collected, was there. Hundreds of persons assembled to hear the trial. After some consultation it was concluded by the accused and the Elders, that it was *inexpedient*, under the circumstances of the case, *to go into the trial.* Mr. Miller informed his Elders that he had determined to

* We will hereafter use *this term*, for the sake of convenience, to denote the "Reorganized Evan. Luth. Tenn. Synod," so-called,

take his case through a legal investigation in court. It was proposed by Benjamin S. Johnson, Esqr., and *agreed* to by Mr. M., that *he*, (*Mr. M.*) *should remain silent, in his office, until the legal investigation in court should have taken place.* To these proceedings we have no objections. We cannot but commend the prudence of the Elders and the spirit of submission exhibited by Mr. M., on this occasion. Now let this *agreement* be distinctly understood and borne in mind. Had Mr. M. abided by it, as he ought to have done, we hesitate not to say, that many of the difficulties and much of the trouble that have grown out of his case, might have been avoided.

From some motive, however, which we are left to conjecture, Mr. M. became *dissatisfied* with the disposition made of his case by the Elders, at Daniel's Church. By his untiring efforts, he succeeded in getting up another meeting of his Elders, at Trinity Church, on the 25th day of July, 1845, obtained, what he claims, as an acquittal, and, in direct *violation of his own agreement*, began again to preach, *before* his case was decided in court. Some of his Elders refused to attend this meeting, alledging that they had once been called together for the purpose of acting on the case, and had made arrangements reasonable and satisfactory to them. Eighteen or twenty, however, met, tried, as is said, and *acquitted Mr. Miller of the charge against him.* Upon this trial, if a trial it may be called, we have several remarks to make.

1. We unhesitatingly deny that this decision was made, even by *Mr. Miller's churches*, and much less by *the church.* An important inquiry arises here, upon which the soundness of our position mainly depends: Have Elders, according to the usages of the Lutheran Church, the power *simply by virtue of their office*, to try *any* member of the church, much more *a minister* of the Gospel, for immoral conduct, and either acquit and retain him in the church, or condemn and excommunicate him? We maintain that they have not. * In proof of this, we appeal to our Liturgy and the general usage of our church. We are congregational in our church government, as we shall have occasion to notice more particularly hereafter, and it is the business of each congregation to try and expel unworthy members from the communion of the church. It is true that congregations may *transfer* their power to their Elders; but it is clearly understood, that unless this is *expressly done*, Elders have no such power, as that under consideration. Now we affirm that the Elders, who sat in Mr. M's trial had received no such power from the churches. They had not been duly elected by the churches and invested with power to try him. They have no such power by virtue of their office. They met, therefore, and tried and acquitted him upon *their own individual authority.* How then can their decision be claimed as the act of *the churches?*

* See Liturgy of Evan. Luth. Tenn. Synod, p. p., 115, 116.

Mr. Miller's churches viewed the subject in the light in which we view it. They did not consider themselves *bound* by the action of their Elders; for it is well known that a majority of them forsook him.

2. We deny that Mr. Miller was *fully* and *fairly* tried in the meeting at Trinity church. It was principally a one sided trial. But little of the evidence against him was fairly before that meeeting. This our opponents do not dare to deny. All they pretend to say, is, that the witnesses against him were notified to appear, and that they did not appear, was their own fault. This does not, however, affect the truth of our statement. It is sufficient for us to know that *they were not there.* It is true, the simple *fact* that a woman had sworn a child to Mr. M., was kmown to the Elders, and upon this, it is said, they acted; but we repeat that but little of that mass of evidence, direct and circumstantial, by which he was afterwards convicted in court, by a jury of twelve men, acting under the solemnities of an oath, was before the Elders. Far be it from us to impeach either the capacity or the honesty of the Elders, who sat in that trial. Their capacity is admitted and their integrity is beyond suspicion. They acted upon the evidence before them, and upon this acquitted him. It may be necessary to state, that a *majority* of those very Elders have since been *convinced of his guilt and have forsaken him.* * Yet *this* is the decision that our opponents have unblushingly proclaimed to the world as an honorable acquittal, and to which they would have us submit as final in the case. Let the impartial reader judge.

3. If the meeting at Trinity church had even been *fairly* gotten up:—if *all* the evidence in the case, both for and against the accused, had been there, the genius of our church is not such, that the Synod would have been bound, *unconditionally*, to submit to the decision of the Elders. The decision might have been an unrighteous one. Evidence might not have been fairly weighed, and the accused might have been acquitted of the charge, when the evidence against him was sufficient to convict him. Will any reasonable man say, that, under such circumstances, the Synod would have been bound to submit to the decision? The decisions of congregations are final, in reference to *private* members in the church, because they are not, in the same sense that a minister is, members of Synod also. A minister is not a member of any particular congregation, but a member of the Synod,—of the *whole church* united in the Synod, and that too simply by virtue of his ministerial office. He is, so to speak, the property of the whole church, and is accountable to the whole church for his conduct. Hence, to talk about binding the Synod by the action of a few churches, is perfectly preposterous. But as we shall hereafter notice this part of our subject more fully, we dismiss it for the present.

We think we have now fully shown that there was nothing in the

* See Appendix A.

nature of the trial at Trinity to make its decision binding upon the Synod. We give it, as our opinion, that Mr. Miller had a strong reason for urging on that trial, unfair as it might be. He is a crafty, designing man. He well knew the strong hold he had on the affections and sympathies of his Elders, as well as his church members generally, and that by hastening them, unprepared, into trial, he could be cleared. He knew too, that he could not sustain a trial in Synod. Hence, his object was to get a trial and acquittal, if possible, by his Elders, and then contend that his case was beyond the jurisdiction of the Synod, and, if the Synod should take action upon it, raise the cry that Synod had violated its Constitution. This he has done, but with what propriety the reader will see as we pass along.

In October 1845, the Tennessee Synod met in Virginia. This was the first session of the Synod held after the charge against Mr. Miller, already mentioned, was made, and before this session was the matter brought, not in the form of *an appeal*, as our opponents say, from the decision of the churches, for this as will hereafter be seen, there was no need. As much has been said by our opponents in regard to the action of the Synod at this session and its result, these subjects claim our particular attention.

It appeared in Synod that considerable dissatisfaction existed in the churches in N. C, in reference to Mr. Miller's case. Mr. M. had a party which maintained, as our opponents still maintain, that he had been honorably acquitted by the only proper tribunal, from whose decisions there can be no appeal; and he should therefore continue to preach, without any further investigation of the charge against him. There was a party also against Mr. M., which maintained directly the reverse of this. Thus the matter came before the Synod.

In the exercise, as we think, of great forbearance, in order to get fully into the merits of the case, and to give entire satisfaction to all parties concerned, the Synod, after much consultation, passed the following preamble and resolution:

"Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory body, and simply claims the power of imparting her useful advice, and employing the proper means for promulgating the Gospel of Jesus Christ; and inasmuch as a majority of his Elders have held a meeting and have investigatad the charge alledged against him; and said meeting of Elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the Elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed

to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him." *

All that we have now to say, as to the judiciousness of this resolution, is, that if an error was committed, it was an error on the *side of mercy*. It will be observed that the Synod still claimed the right of *review*. They say, we will concur in the decision of the congregations, *provided they acquit Mr. Miller honorably*.

Shortly after the adjournment of Synod, the Rev. Messrs. Goodman and Killian took the vote, according to appointment. Only 151 votes were cast in the congregations; and of these, 127 were in favor of Mr. Miller and 24 against him. Thus the matter stood until the next session of the Synod in 1846. Mr. M. claimed that he was honorably acquitted by the congregations and continued to preach. It will, however, be observed by the reader, that he had no certificate from the Rev. Messrs. Goodman and Killian to that effect.

In October, 1846, the Synod met in Daniel's Church, N. C. Among the unfinished business of the previous session, Mr. M's case came up. The naked question before the Synod for decision was: *Has Mr. M. been honorably acquitted by his congregations, agreeably to the resolution of Synod in* 1845? Nearly two days were spent in the discussion of this subject, after which it was

Resolved, "That the requisitions of the resolution of that report were not complied with."

"Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended, (superseded.)" †

Thus ended the matter. It remains now for us to show, *that Mr. Miller was not honorably acquitted by his congregations, according to the resolution of* 1845. We claim the reader's indulgence while we argue this point.

1. We maintain that Mr. M. could not have been *honorably* acquitted by his congregations, under any circumstances, *whilst there was sufficient evidence of his guilt*. This proposition is so clear and self-evident that it does not admit of a doubt. It commends itself to the common sense of every reasonable man. Now how does the matter stand? In the session of the Synod, in 1846, on motion of Mr. Michæl Rudisill, Mr. Miller's father-in-law, and his devoted personal friend, it was

"*Resolved*, That Mr. W. W. McGinnas be appointed to give a *relation of all the circumstances* relative to the charge against the Rev. A. Miller." ‡

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* Minutes of Evan. Luth. Tenn. Synod, for 1845, page 8.
† Minutes of Tennessee Synod for 1846, p. p. 6, 7.
‡ Minutes of Tennessee Synod, for 1846, p. 6.

Mr. McGinnas is a man of undoubted veracity. He lives in the immediate neighborhood where the charge was made, and was fully acquainted with all the circumstances connected with the case from beginning to end. He gave the relation required. After he was through with his relation, he publicly asked Mr. Miller, before the open Synod, whether he was *mistaken in any* statement which he had made. *Mr. Miller replied that he was not.* The matter was then fully before the Synod, and the Synod expressed it, as their opinion, that Mr. M. had not been honorably acquitted by his congregations. As we have already said, it is no part of our business now to prove Mr. M's guilt, and of course, it is not necessary that we should lay Mr. McGinnas' statements before the reader. It is sufficient to say that the Synod was not, in view of facts stated, *convinced of his innocence*, and could not therefore believe that he had been honorably acquitted by his congregations.

2. We deny that the *voice of Mr. Miller's congregations was actually in favor of retaining him as their minister.* To ascertain this was a principal object contemplated in the action taken by Synod. She has ever cherished the most sacred regard for the opinions and wishes of the churches in her connexion, notwithstanding all that has been said by our opponents to the contrary. She carefully weighs the opinions and consults the wishes of her people, and where she can, without violation of principle, follow their opinions and gratify their wishes, she cheerfully does it. So she did in the case under consideration. The question now before us, is: was the voice of Mr. M's congregations *in favor of him?* At first view, to one unacquainted with the facts in the case, it might seem that it was. It is true, as our opponents have published in their minutes and proclaimed wherever they have gone, that of 151 votes, the whole number cast, 127 were in favor of Mr. M. and only 24 against him. It has been sneeringly said that the Synod, in 1846, voted that 127 was not an honorable majority over 24. But what are the facts in the case?

We have no data at hand to determine the exact number of male communing members in Mr. M's churches, when his difficulties commenced, and in which the vote was to be taken; but the number was not less than three or four hundred. Of this number only 151 voted at all. We may now turn the tables and ask whether 127 is an honorable majority over 273? It is true the vote was not taken in all these churches, though it should have been. Some of them had already dismissed Mr. Miller, and one had gone so far as to lock him out. Of course the voice of these churches was against him. But even in those, in which the vote was taken, Mr. M. did not recive a majority of the votes of *all* the male communing members. Our opponents, however, contend that those who did not vote, are not to be reckoned *against*, but *for* Mr. M. They say that absent voters are

to be reckoned with the majority. Here we differ, in our judgment with them. We are, however, willing that the impartial reader shall judge whether, in the present instance, such is the case. The fact is, as has already been seen, that the people would not vote, and indeed but few even attended the meetings for taking the vote. What some of their reasons for this may have been, we may easily conjecture, and will now attempt to show.

1. *An unwillingness to assume the responsibility involved in casting their votes.* We all know the aversion of our minds to acting in cases affecting the character and best interests of our fellow-men. So great is this aversion, that in cases of criminal prosecution, in courts of justice, but few men can be found, who are willing to serve as jurors, unless compelled by law. In the present case, the character and best interests, not only of an individual, but of the church, were involed. On the one hand, if *guilty*, to say that he *should preach*, would have been assuming a very great responsibility; on the other hand, if *innocent*, to say that he should *not preach*, would have been assuming an equally great responsibility. Moreover, Mr. M. stood high in his churches. Many of his people were strongly attached and endeared to him. He had been instrumental in bringing many of them into the communion of the church by the imposition of his hands and prayer, and had often broken to them the bread of eternal life. He had a virtuous wife, and a rising and promising family, whose hearts deeply lacerated, were then bleeding at every pore. Under these considerations, we ask, is it not reasonable to suppose, that if his congregations believed him innocent, and wished to retain him as their minister, they would not have turned out and voted for him to a man? and on the other hand, if they believed him guilty, they would not have been loth to express that opinion? So we think. It is a sound and safe principle in law, and one upon which men are generally willing to act, when uninterested, that it is better to let ninety-nine guilty men go unpunished, than to punish one innocent man.

2. *An inability to vote intelligently upon the question involved*, may, and doubtless did, prevent many from casting their votes. When men are called upon to decide a question of such vast importance as that which was submitted to Mr. Miller's churches, they want *all the evidence*, having a bearing upon it, fully and fairly before them. Without this they cannot arrive at a conclusion satisfactory to their own minds. That the evidence in Mr. M's case was fully and fairly before his churches, we presume no one, acquainted with the facts and having a regard for truth, will pretend to affirm. It is true, the country was rife with reports, many of them very unfavorable, but they were only reports. These were industriously circulated by his enemies, and wholly discredited and contradicted by his friends. Hence, if the congregations had decided the matter, they would have

decided it principally upon the testimony of "madam rumor." We ask now, in all seriousness, could the churches, under these circumstances, vote intelligently upon the question submitted to them? Must we not commend them for their silence? Can those who did not vote be claimed as acquitting Mr. M. by their silence? We presume not in these remarks to impeach those who did vote. They may, and doubtless did have evidence, derived from some source, satisfactory to *their* own minds, but it was not so with all. Nor do we mean to censure the action of Synod, in 1845, though many who were not present at that session, doubted the propriety of the action taken. Had the Synod however, reflected more maturely and been in possession of facts which were afterwards developed, it is probable it would have pursued a somewhat different course, in that particular case.

3. Finally, the people did not vote, because they wished to see the *result of the legal investigation* of Mr. Miller's case in court. Mr. Miller had declared his intention of taking the case through a regular course of civil law. With all the uncertainties of law, they well knew that the decision of the court would have an important influence on the public mind. They knew too that with the commonwealth's Attorney for the plaintiff, and the ablest Counsel, which the bar could afford, for the defendant, the case would be fully investigated and all the evidence brought fairly to light. Hence, they were disposed, and as we think wisely, patiently to wait the decision in court. Was not this a sufficient reason why the people should neglect or refuse to vote? The decision in court was made; and here we may be permitted to say, without attempting to decide with what justice, that that decision fixed the opinions of many who heard the trial.

We have now gone through with the history of this case, down to the time of Mr. Miller's separation from the Synod. We have endeavored to lay the facts fairly before the reader, with such accompanying remarks as we thought necessary to present the matter in its true light. It is for him to decide whether there is any thing, thus far, in our proceedings towards Mr. M., censurable.

SECTION III.

Alledged violations of the Constitution examined.

We now enter upon an examination of the particulars in which we are charged with a violation of our Constitution. Under this head our opponents have made *seven distinct specifications;* and although in some instances they have made specifications in which we can perceive *no point*, and in others repeated the *same* charge in *different forms*, or in forms involving the same points, we will quote all the specifications and give them such attention as, in our judgment, may be necessary. They say:

"1st. The Constitution of the Tennessee Synod contains *six unalterable Articles*; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with those principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body became disorganized, and are no longer the Tennessee Synod." *

In this no particular point is made. It simply contains a *general charge* unaccompanied by any proof in support of it. It however contains a *misstatement of facts* and an *illogical deduction* of a conclusion, which it may be proper to notice. It is true these articles were considered *scriptural*; otherwise they never would have been adopted. But it is not true that they were *termed unalterable.* The framers of our Constitution did not claim *infallibility*, but admitted that they might have been mistaken. Hence they did not attempt, nor desire, to rivet upon themselves and their successors an unalterable Constitution. On the contrary they wisely made provisions for the correction of errors in the Constitution, if any might be discovered. They expressly say: "But if any thing contained in these articles, should hereafter be *discovered as unscriptural, it shall be rectified*; or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient or oppressive, it shall be altered or amended."†

Again, it is manifestly illogical to conclude that if the Tennessee Synod had even violated its Constitution, it *became disorganized.* For illustration: Our General Government has a Constitution by which to be governed. Different expositions are given of this instrument by our most distinguished statesmen and jurists. It is manifest that this instrument has, in some instances, been violated by Congress; for, at different times, laws, claiming the sanction of the Constitution, directly conflicting with each other, have been enacted by Congress. But who is so silly as hence to assert, that the General Government has been *disorganized.* Now if the Tennessee Synod had even violated its Constitution, how can it be said to have been disorganized? If not, where was the necessity for reorganizing? and what propriety in the name which our opponents have arrogated to themselves? We might enlarge upon these points, but as they have no particular bearing upon the present discussion, we dismiss them. We have made these remarks partly to prevent a misapprehension from growing out of the above objection.

"2nd. The church decisions were considered final; Matt. 18: "What they bind on earth, shall be bound in heaven." The church receives her authority direct from Christ, to act in a congregational capacity. The Synod is the creature of the church (not by divine command,) intended as an expedient to accomplish such purposes, as is specified in the Constitution. The Synod solemnly pledges herself

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849, p. 8
† Constitution, ratifying clause.

not to interfere with, but to protect the churches in the enjoyment of the exclusive rights and liberties granted her by Christ himself, in a congregational capacity. Therefore the act of receiving such case into Synod is unconstitutional. "This Synod shall have no power to receive appeals from the decisions of congregations." Art. 4."

"3rd. The resolve of the Synod in a case over which she had no jurisdiction, making void or nullifying the decisions of the church is unconstitutional and unscriptural. Upon Matt. 18th, the 4th Article was founded. "The Synod has no power to receive appeals from the decisions of congregations." "*

These two specifications contain the substance of the main points at issue between our opponents and us. We differ in our exposition of the Constitution in two important respects, which it is necessary should be clearly understood, and upon which the position of our church should be clearly defined.

1. Our opponents maintain that a minister is *accountable to the congregations of which he has charge*, and to them *only* for his *moral conduct*, and of course that the Synod has no power to try him for immorality.

The Rev. G. Easterly, in his letter appended to the minutes of our opponent's Synod, by their authority, says: "I believe that a minister is the servant of the people, (*his* congregations,) hence he is responsible to them for his *private conduct*. If he is amenable to them, and *them alone*, wherein is the constitutionality of the proceedings of the Synod."†

On the contrary, we maintain that a *minister is accountable to the Synod*, as well as to the church, or churches, of which he has charge, for his *private conduct*.

2. The clause in the 4th Article of the Constitution ("but this Synod shall have no power to receive appeals from the decisions of congregations,") our opponents maintain applies to the trial of a *minister* by his congregations, as well as the trial of a private member in the church. We maintain that it applies *exclusively* to the trial of a *private member*.

Upon these *two points* we clearly differ in our *exposition* of the Constitution, and in our view of the *power* of the Synod, and of the *relation* which a minister sustains to the Synod. We beg the reader not to lose sight of them. Much depends upon a correct understanding of them.

Before we proceed directly to the discussion of these subjects, it may be necessary to make some preliminary remarks intimately connected with them, which may free the subject somewhat from embarrassment.

We have already stated and now repeat, that the Tennessee Synod is, in the main, *congregational* in her *mode* of church government. She recognizes every congregation originally as an *independent* body, possessing within itself all legislative, judicial and executive power.

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," p. p. 19, 20.
† Minutes of Reor. Evan. Luth. Tenn. Synod, for 1849 p. p. 23—26.

She concedes to individual congregations the right to make their own rules and regulations and execute them; to try and expel unworthy members from their communion, without the power of appealing to any higher tribunal; and also the right of choosing fit persons for their ministers and to individual ministers, on application from the church, the right of performing the ordination of persons thus chosen. The connexion between a minister and his congregations, is wholly *voluntary*. They can choose and dismiss their minister at pleasure. They have a right, and it is their duty, to scrutinize their minister's private conduct; to call him to account for immorality, and dispose of his case as they may deem proper. Now all this, as will be seen, as we pass on, is in harmony with the power which the Synod claims.

What *is* a Synod? "A Synod is a body of *ministers* with *lay-delegates, who superintend the concerns of the church under their care*, agreeably to certain christian rules, founded upon a Constitution."*

What is the *business* of the Synod? "The business of this (Tenn.) Synod shall be, to impart their useful advice, to *employ the proper means for the promulgation* of the Gospel of Jesus Christ, to *detect* and *expose erroneous doctrines* and *false teachers*, and upon application, to examine candidates for the ministry." &c.†

What are the *powers* of the Synod? The explanatory remarks on the 4th Article, after an enumeration of the most important powers and duties of individual congregations, say: "As the aforesaid duties devolve on all churches and ministers, *they undoubtedly have the power to perform them jointly*; i. e. *they may constitute a Synod.*

From these quotations it is evident that the Synod is not a body distinct from the church, but a *union of all the churches*, that attach themselves to it, possessing many of the powers originally inherent in individual churches. In the Synod all the congregations speak through their delegates. Its acts then, are the acts of the church united. Its design is to perform with greater facility and more successfully, duties originally devolving upon all congregations separately.

The minister and private church member sustain, in some important respects, an entirely *different relation* to the church. A private member belongs to some particular congregation, to which he is amenable and only amenable, for his private conduct. To enjoy a seat and vote in Synod, he must be duly elected a delegate to the Synod, by the church to which he belongs, or by some other church or churches, connected with the Synod. His connexion with the Synod, in this respect, continues only during its session. It is far different with a minister. By his ordination and subscription of the Constitution, he becomes a member of the Synod, and continues a member of it, until he voluntarily withdraws his membership, or forfeits it by heterodoxy or immorality. He is a member then, not of any particular congregation, or congregations, not even of those of

* Rev. D. Henkel's Herald of Liberty, p. 39.
† Constitution of the Tennessee Synod, Article 4.

which he has charge, but of the *whole church* united in the Synod, and is accountable to the whole church thus united, both for his doctrines and moral conduct. The church, or churches, of which he has charge, may try him for heterodoxy or immorality, and dismiss him as *their* minister; but they have no power to *silence* him, or *expel him from the Synod.* This power rests in the Synod and no where else. The only way, therefore, that *the* church can try and acquit, or convict a minister of any charge, is in a Synodical capacity. If any number of churches, less than the whole number embraced in the Synod, should assume this power, it cannot be said that their act, is the act of *the* church. A moment's reflection will convince any reasonable person, that this view of the subject, is not only in accordance with the genius of our church government, but that it is a wise and wholesome feature in our ecclesiastical polity. It affords a minister means of redress when unfairly treated by his churches, and it protects the Synod against impositions.

With these preliminary remarks, which, as we think, exhibit the true position of our Synod, and free the subject somewhat from embarrassment, we proceed to an examination of the main question: *Is a minister amenable to the Synod for his private conduct?*

1. To maintain that the Synod has no power to try a minister for immorality, is to make our Constitution *sadly defective*, the Synod a *weak and inefficient organization*, and to *detract greatly* from the *intelligence* and *foresight* of the framers of our Constitution. For, according to this view, cases might occur of the grossest immorality, which could not *be reached by any ecclesiastical tribunal.* Some of our ministers have no charge. We will suppose that one of these is guilty, beyond a shadow of a doubt, of some gross immorality, which wholly disqualifies him for the work of the ministry, and is a disgrace to the christian name. Our opponents say that his case cannot come into the Synod, but that he is amenable to *his* congregations, and to them *alone. But he has no congregations.* Hence there is not an ecclesiastical body on earth that can reach his case. He continues to preach, and that too under the authority of the Synod. The Synod meets. He appears and takes his seat; he participates in all the discussions and votes upon every proposition! Is this, we ask, in all candor, the policy of the Tennessee Synod? If indeed it is, well had it been for it, had it long since been disorganized; and had we been convinced that such was its policy, we would not have stooped to a violation of our Constitution, in the case under consideration, but would forthwith have disorganized, and reorganized under a Constitution less defective, and left our opponents to bear the name and enjoy the glory of the Tennessee Synod. But to come directly to the point:

2. We maintain that the Constitution *does give* to the Synod the power to try a minister for immoral conduct. We admit that there is no *express* provision to this effect; but the power is *clearly implied.* We have already proven that the Synod is the church united, and that the church thus united may perform duties which devolve upon individual churches; but individual churches have the right to try and expose false teachers, whether in precept or example; therefore, the Synod may try and expose false teachers whether in precept or example. A minister may teach falsely by *example*, as well as by precept. He is to be an example to his flock, for imitation. The Constitution

says: It is the business of the *Synod* to *detect* and *expose* false teachers. But how can it perform this duty, unless it have the power to call a minister to account, and examine into his private conduct? We speak here of a minister in connexion with the Synod.

Again, the Constitution says: "It shall be the duty of the Synod to employ the *proper means* for the promulgation of the Gospel of Jesus Christ." We presume no one will deny, that a ministry intellectually and *morally* qualified, is a means necessary for the promulgation of the Gospel. What moral qualifications are necessary? The Constitution says, a minister "must have the qualifications described by St. Paul; I Tim. 3: 1—14; Tit. 1: 4—9;" In I Tim. 3: 3, we read: "A Bishop then must be *blameless*, the husband of one wife, vigilent, sober, of *good behavior*;" and in the 7th verse; "Moreover he must have a *good report of them which are without*, lest he fall into reproach and the snare of the devil." If then the Synod has the power "to employ the proper means for the promulgation of the Gospel;" if a ministry, intellectually and morally qualified, is a means indespensibly necessary for this; if a minister in the Tennessee Synod, "must be blameless, and of good behaviour and have a good report of them which are without;" if the Synod alone has the power to silence & expel from its connexion, an unworthy minister;—if all this be so, as we think we have clearly proven, does not the Constitution, we ask, give the Synod the power to try a minister for immorality? If this power is not clearly implied in the Constitution, its language is without meaning. And if it is implied, how did we violate the Constitution by receiving Mr. Miller's case into the Synod? To our own minds the case is perfectly clear.

3. We plead *precedent* in confirmation of our position. Our Synod has uniformly, when occasion required it, claimed and exercised the power of trying her ministers for immorality. We might refer to two instances particularly, in proof of this, but as one only is a matter of record, and is sufficient for our purpose, we will confine ourselves to this. In 1836 a charge of immorality was preferred against the Rev. A. Seechrist, at that time a member of the Tennessee Synod. His case was *received into the Synod*, and no one denied that the Synod had the right to receive it and try him. Mr. Seechrist plead that he was not prepared to meet the charge. "It was resolved that the case of Mr. Seechrist be laid over to the next session, so that the subject be *carefully investigated*, and that Mr. S. be silent until the next session.* Mr. S. failed to appear at the next session of the Synod. New charges were made against him, and he was expelled from the Synod.* No one objected to these proceedings. The Rev. Messrs. *Easterly, Miller and Schoolfield*, the ministers who composed the Synod, at which the charges under examination were made, were *then* members of the Tennessee Synod, and *regularly* on till the commencement of our present difficulties. They then took no exception to these proceedings. Nine long years, or more, rolled around before they made the discovery that a minister is not accountable to the Synod for his

* See Minutes of Tennessee Synod, for 1836, 1837.

private conduct. These facts utter a voice which cannot be misunderstood. In view of them, we maintain that the position of our church has been defined for years, and that it is now too late in the day to make such objections, as those which we are answering.

4. If the Constitution neither expressly, nor by implication, gives the Synod power to try a minister for his private conduct, it does not necessarily follow, that in receiving Mr. Miller's case into the Synod, we *violated* the Constitution. Here the *onus probendi*, the burden of proof, falls upon our oponents. It is for them to prove that it is either expressly or by implication *forbidden* in the Constitution, that the Synod shall try a minister for his private conduct, or that the Synod is clearly *limited* in its powers. If the Constitution is silent upon the subject, that is, neither *gives* nor *withholds* the power, it only follows, that the Synod did a thing for which there is no express provision in the Constitution. This we would term an *extra-judicial* proceeding. This is all that can possibly be made out of the matter, viewed in its worst light. There is a wide difference between violating a positive precept and doing a something neither commanded nor prohibited.

We will add a few words in reference to the clause in the 4th Article of the Constitution, which says, that the "Synod shall have no power to receive *appeals* from the decisions of congregations." Our opponents maintain that this applies to the trial of a *minister* by his congregations; we maintain that it applies exclusively to the trial of a *private church member*. On this we remark:

1. It makes no difference, so far as the present controversy is concerned, whether we or they construe this clause correctly. For Mr. Miller's case did not come before the Synod of 1845, in the form of an *appeal*. If it did, who was the apellee? It was certainly not his *accuser*. It was not the *Elders*, who sat on that trial. It was not *his congregations*, nor any *other* congregations. Who then made the appeal? We think it will be difficult for our opponents to tell.

2. We have already shown, that Mr. Miller's *congregations* never did *try him*. It is true, some eighteen or twenty Elders did meet and try him, but this was altogether an unauthorized act in them, for which they had *no authority* whatever. It was the decision of the Elders, not of *the Church*. That decision was no more the decision of the congregations, than the decision of the same number of *any other* members in the congregations would have been.

3. If what we have said, under the first point of difference between our opponents and us, be true, there was no *need for an appeal* in Mr. Miller's case. When it got into the Synod, it was just where it *properly belonged*. He was, as we have abundantly proven, amenable to the Synod for his moral conduct, even if his congregations had acted on his case. But we need pursue this subject no farther. We will add a few words in illustration of the clause in the 4th Article of the Constitution, and then dismiss this subject.

We have already said that this clause relates exclusively to private church members. They are amenable to the congregations to which they belong, and to them alone, for their private conduct. For illustration: In the Presbyterian church, a member may be convicted of a charge by the church Council; he may appeal from their decision to the Presbytery; from the Presbytery to the Synod; and from the Synod to the General Assembly. This is the highest judicatory in the church, and its decisions are final. It is not so in the Lutheran Church.—When a member is convicted of a charge by his church, he can appeal to no higher tribunal. Its decisions are final. This is what is meant, and all that is meant by the clause in the 4th Article of the Constitution, already quoted.

SECTION IV.

The examination of alledged violations of the Constitution, continued.

Our opponents continue:

"4th. The act of Synod in sending Rev. Goodman and Killian, to execute the resolve of the Synod (which was but a rule,) and to regulate this matter in the congregations, is unconstitutional. "This Synod shall have no power to make rules and regulations for congregations." " *

After what has already been said, we need say but little in reply to this objection. That the Synod cannot *legislate* for congregations, is a point settled by the Constitution, and acknowledged by all parties. The naked question, then, before us, is, did the Synod, in the case referred to, *make rules* and *regulations* for congregations? That it did, we deny. If it did, Mr. Miller himself was *particeps criminis*, for he *agreed* to that resolution. But the action of the Synod in 1845 was not intended to *prescribe the manner* of trying Mr. Miller; it was rather intended to ascertain what the congregations *had* done, *the grounds* upon which they acted, and what they *wished* the Synod to do. It is true, the Synod claimed that Mr. Miller was accountable to it for his conduct, and denied that a few isolated congregations had a right to dictate to the Synod. But it wished to *consult* with the churches. Had the churches, however, expressed it as their wish and determination to retain Mr. M. as their minister, regardless of the opinion of the Synod, and the Synod, upon a review of the whole case, had regarded their action as improper, it could only have declared, that Mr. M. and his congregations, were no longer recognized as belonging to the Synod. Churches are received into connexion with the Synod by its vote; and by its vote they can be put out. But we need pursue this subject no farther. It is evident that the action of Synod in 1845, was not intended as an act of legislation, nor can it be so construed. Hence the objection of our opponents is groundless.

"5th, The Synod has repeatedly, by a majority of votes, decided, dismissed, or evaded that which had been decided by God's Word. This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy. "Nothing relative to doctrine or church discipline, ought to be transacted according to the mere will of the majority or minority, but in strict conformity to the Scriptures." See Introduction to the Constitution." *Min.* p, 20.

Here a sweeping charge is made against the Tenn. Synod, but not one particle of *proof* adduced in support of it. Our opponents have not even condescended to *specify* one single particular in which we have "decided, dismissed or evaded that which had been decided by God's Word." The objection is therefore *intangible*. When they shall have made specifications, it will be time enough for us to reply. If however allusion is made, as we suppose, to our proceedings in the case of Mr. Miller, our reply will be found in the preceding and following pages. They continue:

"6th. Suppose a minister, by some act of his life, to have forfeited his office. The church of Christ has the right to call men to the ministry. In 1847, several congregations, and many individuals, informed the Synod that they intended to retain Mr. Miller as their minister, and requested the Synod to concur with them, as promised in 1845. This they have refused to comply with; evading their promise, and of course an unconstitutional act."*

There are two particulars in this specification, which require a brief notice.

1. The Synod is charged with a *breach of promise*. It is not true, as intimated, that the Synod, in 1845, promised, *unconditionally*, to concur with Mr. Miller's congregations. On the contrary, there was a very important *condition* in that promise. The Synod expressly says: If the congregations acquit Mr. Miller *honorably, we will concur in their decision*. The Synod was the proper tribunal to decide whether this condition had been complied with or not. It decided that it had not been complied with; and that it had not, we have clearly shown in the preceding pages, to which we refer the reader. Hence the Synod was not guilty, as charged, with a breach of promise.

* Minutes of "Reorg. Ev. Luth. Tenn. Synod, for 1849, p. 20.

2 It does by no means necessarily follow, that because the church has a right to call men to the ministry, the Synod is bound to *receive every man* into its connexion, for which congregations may petition. There are two important conditions previously necessary:

1st. That the individual for whom they petition should express a *willingness* and a *desire* to become a member of the Synod, on the usual conditions. Mr. Miller, in 1847, did *not ask* for admission into the Synod, nor did he express a *desire* to be admitted, except upon the condition, that the Synod would acknowledge that in its former proceedings, in his case, it had violated the Constitution and the Holy Scriptures. This too was the condition upon which the congregations asked for his admission, and expressed a willingness to stand in connexion with the Synod With these conditions the Synod could not comply, and of course could not receive Mr. M.

2. Besides taking the candidate for admission into the Synod, through an examination on theology, the Synod must be fully satisfied, either from personal knowledge, or from the testimony of petitioners, that the individual proposed for membership, possesses a *good moral character*. Now, as regards Mr. Miller, the Synod knew that charges of gross immorality were existing against him. Moreover, many congregations had, in their petitions to the very same session of the Synod in 1847, declared that he was morally unfit to be a member of the Synod; and that if the Synod admitted him, they, in that case, would feel it their duty to withdraw from the Synod. The Synod, before it could admit him, claimed the right of examining into his moral character, and of investigating the charges against him. To this Mr. Miller would not submit. Hence the Synod could not receive him, We repeat, except upon the conditions above stated, the Tennessee Synod has never, from its foundation, admitted any man as a minister and member of it. How then can it be said that we violated our Constitution by not receiving Mr. Miller, in 1847, when the conditions were not complied with? We may yet add, that the Synod has repeatedly refused to receive men into its connexion, for whom petitions were received from congregations; and for so doing, we know of no congregation that ever became disaffected towards and withdrew from the Synod. The Constitution, as may be seen by consulting the fourth article, does not bind the Synod to receive *every* individual that may get up petitions for admission, Indeed it would be very strange and unreasonable if it did. In view of these facts, we leave the matter with the reader for decision.

"7th, The Constitution grants the right of petition. Four congregations in North Carolina petitioned for a redress of grievances; this the Synod refused to grant by saying that petitioners of free men "required no action from Synod." This is constitutional. See Art. 4th."*

It is admitted that congregations *belonging* to the Synod, have a right to send petitions to the Synod; but we think it would be difficult to prove that the Synod is bound *to act* upon *every* petition sent to it. The Synod must determine for itself what petitions require action. In the present case two things must be observed.

1, The *petitioners did not belong to the Synod.* The Report from which the extract above, in inverted commas, is made, says: "There are several petitions signed by members of churches, which through their delegates to Synod, have *withdrawn from our connexion*, and *persons not belonging to our church*, which your committee are of opinion require no action from Synod." These congregations had no more right to send petitions to the Synod than any other Lutheran churches in our country, not in connexion with the Synod. If any and every congregation, connected or not connected with the Synod, has a right to petition Synod, and the Synod is bound to take formal action upon their petitions, the Synod might indeed have its hands full of business. But, to cut the matter short, we ask, *what clause*, in our Constitution or Explanatory Remarks, makes it the duty of Synod to act upon every petition which is laid before it?

* Minutes of "Reo. Evan. Luth. Tenn, Synod," for 1849.

If no such clause can be found, it is vain to say that we have violated our Constitution in the above case.

2. These petitions were not drawn up in a *respectful* and *proper* spirit.—They were highly *denunciatory* and *menacing* in their character. The petitioners did not simply express their disapprobation of our proceedings, in the case of Mr. M., because they considered them unscriptural and unconstitutional, and call upon us to vindicate them; and in case we could do this, assure us of their willingness to continue with us, as we think they should have done; but they, in the most unqualified manner, declared that we had violated our Constitution and the Holy Scriptures, and preremptorily called upon us to rescind all our former proceedings in Mr. Miller's case, and threatened us that unless we did, they would have nothing more to do with us. There was no admission of a possibility that they might have been mistaken; there was no expression of a desire to be corrected, if misinformed or mistaken. The Synod felt that she owed an act of respect to herself, which she could not disregard without a criminal indifference to her own interests. Hence, she modestly said, in noticing these petitions, that in her "judgment, they required no action from the Synod." In this judgment, we doubt not, the intelligent and unprejudiced reader will readily concur.

APPENDIX A.

Whereas a charge of a serious nature has been alleged against the Rev. Adam Miller, and we, the elders of his charge, were called upon for the purpose of investigating his case, and as we had not time for reflection, and as we had his former reputation in view, and were thereby measurably influenced, when not being fully acquainted with the entire testimony against the said Miller, to decide in his favor. And whereas said decision is looked upon by some as an honorable acquittal, we hereby announce to the christian public, that some short time after the investigation had, we were entirely dissatisfied with said decision, which will plainly appear from the fact that a great majority of his elders who composed the meeting, forsook Mr. Miller shortly after, and also the greater part of the members of his congregations, and forbid him to preach in some of their respective churches. We beg leave, therefore, to certify to the christian public at large, as follows, to wit:

We, the elders of the Lutheran churches in Catawba, Lincoln and Gaston Counties, N. C., who, in part, composed the meeting held at Esq. D. Lutz's, near Trinity Church, for the purpose of investigating a charge (of adultery) preferred against the Rev. Adam Miller, do hereby certify that said meeting was gotten up, to the best of our knowledge, by the energies and pressing solicitations of the Rev. A. Miller, who had previously, at a meeting in Daniel's Church, voluntarily declined preaching, until after a judicial investigation, then pending, and said, perhaps for ever.—That notwithstanding his decline at Daniel's, he got up a meeting at Esq. D. Lutz's, and that there was but a part of the evidence against Mr. Miller before the meeting; and as we were called upon without having time for reflection, we decided his case differently to what we would have done, provided we had had the testimony before us which was given in the judicial investigation. In witness whereof we hereunto subscribe our names.

FREDERIC SMITH,	GERGE SEAGLE,
ELI SIGMAN,	JONATHAN CARPENTER;
JONAS RHYNE,	GEORGE LORE,
JOHN HAVNER,	DANIEL LUTZ,
GEORGE COON,	JAMES BROWN,
SAMUEL YOUNT,	JOHN CANNON,

August 16th, A. D. 1860.

J. Grünwald.

1850.

Gen. Danl Slagle

PROCEEDINGS

OF THE

THIRTIETH ANNUAL CONVENTION

OF THE

Evan. Lutheran Tenn. Synod,

HELD IN

SOLOMON'S CHURCH,

GREEN COUNTY, TENN.

FROM THE 14th TO THE 19th OF SEPTEMBER, 1850.

SALEM:
PRINTED BY BLUM & SON.
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PROCEEDINGS, &c.

In obedience to a resolution passed at its last session, the ministers and lay-delegates composing the thirtieth annual convention of the Evangelical Lutheran Tennessee Synod, met in Solomon's Church, Green County, Tennessee, on Saturday the 14th of September, 1850. The introductory sermon was preached by the Rev. H. Goodman, from I Cor. 1 : 14. He was succeeded by the Rev. Wm. Hancher, who preached from Luke 15 : 18, 19.

On Sunday divine service was introduced by the Rev. A. J. Brown, who preached from Heb. 10 : 23. At the same time the Rev. T. Crouse preached in an adjoining school-house from Rom. 10 : 6, 7. After which the Rev. P. C. Henkel preached a sacramental sermon based upon Luke 22 : 19, 20. Confession and Absolution were then solemnized, according to the usage of our church, and the Lord's Supper administered to 130 communicants.

MONDAY, 9 O'CLOCK, A. M.

Synod met, and was opened with singing and prayer.

MINISTERS.		ADDRESS.
Pastor	A. Henkel, *	New Market, Va.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	A. J. Brown,	Blountsville, Tenn.
"	J. Killian, *	Waynesboro', Va.
"	J. Stirewalt, †	New Market, Va.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel, *	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull, *	Concord, N. C.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Shaffer,	Eve Mill, Tenn.
"	D. D. Swaney, †	Annapolis, Ohio.
"	T. Moser,	Flint Rock, N. C.
"	J. M. Wagner,	Jacksonville, Ala.
"	J. K. Hancher,	Little Chucky, Tenn.
"	D. M. Henkel, †	Goshen, Indiana.
"	T. Crouse, ‡	Sandy Creek, N. C.
"	A. Efird, ‡	Lexington, N. C.
Deacon	J. Costner, *	Dallas, N. C.
"	Socrates Henkel, (see Appendix I.)	New Market, Va.
"	D. Efird, ‡	Clear Creek, N. C.
"	J. B. Emmert, ‡	Elizabethton, Tenn.
"	J. Fleenor, ‡	Rocky Point, Tenn.
Applicant	C. Moretz,	Moretz' Mills, N. C.
"	A. Fleenor,	Tennessee.

* Absent and excused. † Absent and not excused. ‡ Ordained this session.

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LAY-DELEGATES.

Samuel Purman,	Solomon's,	Green,	Tenn.
John Etter,	Blue Spring,	"	"
Abram Bible,	Sinking Spring,	"	"
Andrew Winter,	Salem,	Cocke	"
George Burkhart,	Beeler's,	Sullivan,	"
Philip Motton,	South Fork,	"	"
W. H. Deckson,	New Hope,	"	"
John Seneker,	Zion's,	"	"
George Woolford,	Emanuel's,	"	"
Benjamin Van Hoos,	Pilgrim's,	Carter,	"
Peter Burkhard,	Miller's,	Knox,	"
Daniel Hommel,	Spangler's	"	"
Nathaniel Rody,	St. John's,	Blount,	"
John Moser, sen.	St. Paul's,	Monroe,	"
Abram Barb,	St. Mary's,	McMinn,	"
Henry Fleenor,	Poor Valley,	Washington,	"
Abram Fleenor,	Rich Valley,	"	"
Isaac Booher,	Liberty,	"	"
Augustus Staubus,	St. Paul's,	Augusta; and	Va.
	St. Jacob's,	Rockingham,	"
Caleb Linebarger,	Lutheran Chapel,	Gaston,	N. C.
Caleb Rhodes,	Philadelphia and Beaverdam,	Gaston,	"
John F. Helderman,	White Haven and Liberty,	Lincoln,	"
George Hedick,	Salem,	Lincoln,	"
Martin Havner,	Daniel's, Trinity, Grace,	Catawba,	"
George Smyer,	St. Paul's,	Catawba,	"
David Smith,	St. John's and		"
	Friendship,	Alexander,	"
H. W. Hoffman,	Miller's,	Catawba,	"
M. M. Moser,	St. Peter's and Zion's,	"	"
David Douglas,	Sharon and St. Martin's,	Iredell,	"
Reuben Shive,	Phanuel's, Mt. Moriah and		"
	St. Peter's,	Rowan,	"
George Derr,	Beck's, Pilgrim's and		"
	Emanuel's,	Davidson,	"
Eli Crowell,	Emanuel's,	Union, and	"
	Lutheran Union,	Cabarrus,	"
Henry Morgan,	Flat Rock and St. Martin's,	Stanly,	"
John Sharp,	Morning Star,	Mecklenburg	"
Christian Moretz,	Jackson's,	Watauga,	"
Gerat Rice,	Bethlehem,	Lancaster District,	S. C.

Synod was organized by electing a President, and Rev. J. R. Peterson, Secretary, and Rev. A. Efird, Agent.

The reading of the minutes of last year being the next business in order, it was

Resolved, That the reading be dispensed with, and a committee be appointed to report on the unfinished business of last year.

First Committee.—Revs. J. R. Moser, and P. C. Henkel. It was *Resolved*, that Messrs. J. Fleenor, D. Efird and J. B. Emmert, applicants to the ministry, be invited to seats with us.

Resolved, That the Rev Mr. Hood, of the Presbyterian church, be invited to a seat among us.

During a recess which was now given, the Rev. A. J. Fox preached from Matt. 28: 18—20.

MONDAY, 1 O'CLOCK, P. M.

Business was resumed.

Union Church, Washington County, Tenn., and Winkler's Church, Burke County, N. C., made application, and were received into connexion with this Synod.

The papers intended for this body were now handed in and placed in the hands of the following committees:

Second Committee.—Revs. Wm. Hancher, H. Goodman and J. M. Wagner.

Third Committee.—Revs. A. J. Fox, J. M. Shaffer, and Mr. C. Linebarger.

The first committee reported as follows:

We, the committee appointed to report on the unfinished business of last session of Synod, submit the following: We refer,

1st, to page 3 of minutes of last session, and recommend Synod to take such action in reference to the charges preferred against us, by the so-called "Reorganized Evan. Luth. Tenn. Synod," as they may deem necessary.

We refer 2nd, to page 4, and recommend Synod to inquire whether the committee appointed to examine and correct the errors, in regard to our Synod, contained in the "History of the American Lutheran Church," have complied with the resolution of Synod.

3rd, we refer to pages 7 and 8, and recommend Synod to inquire whether petitioners Nos. 20, 21, 22, 23 and 24, have been attended to.

Respectfully submitted.

J. R. MOSER.
P. C. HENKEL.

Report accepted.

The above report was taken up for consideration, and the following committee appointed to report on the subject embraced in the first item.

Fourth Committee.—Revs. A. J. Brown, P. C. Henkel, H. Wetzel, and J. K. Hancher, and Messrs. George Smyer, John Senecker and Abram Bible.

Upon inquiry, we learn the committee referred to in item 2 of report, have discharged the duty imposed upon them.

We learn that the petitioners, referred to in the 3rd item, have been attended to, with the exception of those in Missouri, whom we have not as yet been able to supply with ministerial labors.

Brother H. Wetzel presented to Synod the report of the ordination of brother Socrates Henkel to the office of deacon, by a called session of Synod held in Coiner's church, Virginia.

On motion, it was

Resolved, That the report be adopted and appended to the minutes of this session. *

Synod adjourned. Closed with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer by brother Brown.

The minutes of yesterday were read and received.

The second committee reported as follows:

We, the committee appointed to report on the minutes of other Synods, beg leave to submit the following:

No. 1, are the minutes of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, convened at Fort Wayne, from 6th to the 16th of June, 1849. The officers are Rev. C. F. W. Walther, President; Rev. F. W. Husman, Secretary; and Rev. F. W. Barthel, Treasurer. They report 23 ministers, 52 congregations, 993 baptisms, 340 confirmed, and 13 140 communicants.

No. 2, are the minutes of the German Evangelical Lutheran Synod of Indianopolis, convened in Indianopolis, from 27th of September to the 2nd of October, 1849. Officers: J. F. Isensec, President; Rev. Dr. O. Hunger, Secretary; and Rev. A. Brand, Treasurer. They report 12 ministers, 19 congregations, 196 baptisms, 79 confirmed, and 1,432 communicants.

No. 3, are the minutes of the thirty-first annual convention of the Evangelical Lutheran Synod of Maryland, which convened in Hagerstown, on the 18th of October, 1849. Officers: Rev. S. Sentman, President; Rev. J. A. Seiss, Secretary; and Rev. D. F. Bittle, Treasurer. They report 29 pastors, 4 licentiates, 65 congregations, 1,550 baptisms, 561 confirmed, 9 789 communicants.

No. 4, are the minutes of the fifteenth convention of the General Synod of the Lutheran Church, convened in Charleston, S. C., on the 27th of April, 1850. The officers are Rev. S. S. Schmucker, D. D., President; Rev. George Diehl, Secretary; and Dr. D. Gilbert, Treasurer. They report sixteen Synods in connexion with the General Synod.

Respectfully submitted.

HENRY GOODMAN,
WM. HANCHER,
J. MELVILLE WAGNER.

Adopted.

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* See appendix I.

The third committee returned the papers of Synod, classed and numbered, with the following report:

We, your committee appointed to class, number and take extracts from the letters, petitions and other papers, addressed to this body, beg leave to submit the following:

In consequence of the number of papers, their complicated nature, numerous requests and suggestions, your committee find it very difficult even to classify them properly, within the time allotted us, much less to take extracts from them as required. Your committee therefore beg to be exonerated from this latter part of their duty, as the papers must be read before the Synod when acted upon, which, your committee think, will be the proper time for taking the necessary extracts. Respectfully submitted.

J. M. SHAFFER,
A. J. FOX,
CALEB LINEBARGER.

Adopted.

On motion, it was

Resolved, That the petitions praying for ordination be taken up and acted upon.

Class I. Nos. 1, 2, 3, 4, 5, 6 and 8, are petitions from St. Peter's, Emanuel's, Pilgrim's, Mt. Moriah, Beck's, Phanuel's and St. Martins, churches, N. C., praying for the ordination of brother A. Efird to the office of Pastor.

No. 6, is a petition from Richland's and Schoolhouse churches, N. C., praying for the ordination of brother T. Crouse to the office of Pastor.

Nos. 7, 8, 9, 10, 11 and 12, are petitions from Flat Rock, St. Martin's, Emanuel's, Lutheran Union and Morning Star churches, N. C., and Bethlehem, S. C., praying for the ordination of brother D. Efird to the office of Deacon.

Nos. 13, 14 and 15, are petitions from New Hope, North Fork and Rich Valley churches, Tenn., praying for the ordination of brother J. Fleenor, to the office of Deacon

No. 16, is a petition from Pilgrim's church, Tenn., praying that brother J. B. Emmert be ordained to the office of Deacon.

The above brethren having consented to submit to an examination, it was

Resolved, That their examination take place on to-morrow; and that a committee be appointed to conduct the examination.

Fifth Committee.—Revs. P. C. Henkel, H. Wetzel and H. Goodman.

The Agent of last session handed in the following, as his report:

Contributions to Synod - - -	$64 70
Expenses of printing minutes, &c., -	41 36½
Balance in his hands, - -	23 33½

Respectfully submitted.

Received. A. EFIRD.

Resolved, That our Agent receive compensation for his services.

During a recess, Rev. J. R. Peterson preached a sermon based upon Mark 1 : 15.

TUESDAY, 1 O'CLOCK, P. M.

Synod resumed business.

On motion, it was

Resolved, That papers, Class II, be read and disposed of. Whereupon it was moved, that they be placed in the hands of the fourth committee for report.

On motion, it was

Resolved, That papers Class III be taken up and disposed of. Upon which it was moved, that they be placed in the hand of a committee to make extracts and report to-morrow morning.

Sixth Committee.—Revs. J. R. Moser and A. Efird.

Resolved, That Class I of papers be placed in the hand of a committee to report on all business embraced in them, and not yet disposed of.

Seventh Committee.—Revs. T. Moser and J. M. Wagner.

Br. Wagner not being able to attend to the duties imposed upon him, as member of the committee, was discharged, and brn. T. Crouse and D. Efird appointed, with br. Moser, to constitute the committee.

On motion, Synod adjourned to meet to-morrow morning, at 9 o'clock,

Closed with singing and prayer by brother Goodman.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met and was opened as usual, by brother Fox.

The minutes of yesterday were read and approved.

In answer to a call, Mr. Adam Fleenor made application and was received under the care of Synod as a student of Theology.

Br. H. Wetzel submitted the following preamble and resolution, which were adopted by Synod.

Whereas several petitions have been received, asking Synod to draw up rules and regulations for our congregations, be it

Resolved, That as this Synod has no power to make rules and regulations for congregations, we recommend these congregations to draw up such rules and regulations as in their judgment may be in accordance with the Scriptures, and adapted to their circumstances.

The fourth committee returned the papers committed to them with the following report:

We, the committee to whom were referred documents Class II, to make extracts therefrom and report to Synod, present the following:

No. 1, is a memorial from St. Jacob's church, Rockingham, and St. Paul's, Augusta, Va., in which the memorialists express it as their opinion, that the allegations of the self-styled "Reorganized Evan,

Luth. Tenn. Synod," against our Synod, be disposed of in as summary, yet mild a manner as possible. They also express their satisfaction with their pastor, and invite Synod to hold its next session in St. Paul's church.

No 2, is a memorial from Sinking Spring church, Green, Tenn., of similar import.

No. 3, is a memorial from St. Paul's church, Catawba, N. C., of similar import; with this addition: that they ask to be again received into connexion with this Synod, as they had been withdrawn by their delegate, contrary to their wishes.

No. 5, are the proceedings of the third meeting of the "Associate Council" of the Lutheran churches of Catawba, Lincoln and Gaston Counties, N. C., which assembled at Salem church, Lincoln, N. C., on Friday, the 2nd of August, 1850, in which they state that every honorable effort was made to acquit the Rev. A. Miller of the charge of adultery preferred against him, but that all resulted in an entire failure, and did not render his innocence even probable. They also show, to some extent, the futility of the proceedings of the pretended "Reorganized E. L. T. Synod," and the falsity of its allegations preferred against our Synod. They also recommend Synod to reply to the charges made by the said "R. E. L. T. Synod" against us. They also ask Synod to prepare a set of church rules for the government of our congregations.

Adopted. H. WETZEL, *Chairman of Com.*

Resolved, That St. Paul's church, Catawba, N. C., be again received into our connexion.

The sixth committee handed in the following report:

We, the committee appointed to make extracts of papers Class III, report as follows:

Nos. 1 to 9, are memorials and petitions from Liberty church, Va., and South Fork, Reedy Creek, St. Mary's, St. John's, Spangler's, and Solomon's churches, Tenn., and Koiner's church, Va., expressing the satisfaction of the memorialists with their respective pastors, and pray a continuance of their services. Nos. 5 and 6, further pray that something edifying be appended to the minutes of our present session.

Nos. 10 and 11, are petitions from St. Martin's and Sharon, N. C., in which the petitioners return thanks for the services rendered them by brother T. Moser, and pray for a continuance of his labors, or those of some other minister of our Synod.

Nos. 12 and 13, are petitions from Winkler's and Jackson's churches, N. C., returning thanks for the services rendered them by the Rev. H. Goodman, and pray for a continuance of his services, or those of some other minister of our church. Petitioners No. 12 also pray to be received into our connexion, and those of 13 desire something edifying to be appended to our minutes.

No. 14, is a petition from St. Paul's church, Gaston, N. C., praying for the ministerial services of brother T. Crouse, or some other minister of this Synod.

No. 15, is a petition from Lutheran Chapel, Gaston, N. C., in which the petitioners pray Synod to furnish a form of discipline, to promote greater uniformity in the government of our churches.

No. 16, is a petition from Daniel's and Trinity churches, N. C., recommending Synod to adopt such measures as to enable the members of our Synod in North Carolina and Tennessee, to hold a session annually in either of these states; and also the members in Virginia, to hold a session annually in that state; and that these sessions be held at different periods of the year; and that a friendly correspondence be kept up between them.

No. 17, is a petition from the church at Jacksonville, Alabama, in which the petitioners express their entire satisfaction with their present pastor, Rev. J. M. Wagner. They recommend to the serious consideration of Synod the propriety of establishing an institution for the education of young men having the ministry in view.

Respectfully submitted.

J. R. MOSER,
A. EFIRD.

Accepted.

During a recess, Rev. J. M. Wagner preached from Isaiah 59: 19.

WEDNESDAY, 1 O'CLOCK, P. M.

Synod resumed business.

The report of the sixth committee was taken up for action.

Resolved, That brother T. Moser continue to serve the petitioners Nos. 10 and 11.

In relation to 12 and 13, it was

Resolved, That brother Goodman continue to serve the petitioners.

With reference to No. 14, it was

Resolved, That inasmuch as brother Crouse does not consent to serve the petitioners, that brother Peterson, and other ministers, visit them as often as possible.

In answer to petitioners No. 16, it was

Resolved, That we deem it inexpedient, at present, to divide our members, and are therefore unprepared for action upon the suggestions of the petitioners referred to.

In reply to petitioners No. 17,

Resolved, That, whilst we highly approve their recommendation, we are not now prepared to take any definite action upon the establishment of a Lutheran Institution; but, that we recommend the subject

to the serious consideration of our churches, in order that we may be prepared for action upon the subject at some future time.

The fourth committee handed in their report.

On motion, duly seconded, it was *unanimously*

Resolved, That the report be adopted and appended to the minutes of this session. *

Resolved, That inasmuch as the examination of candidates to the ministry could not be attended to to-day, it be attended to to-morrow.

Synod closed with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened by brother Wagner.

The minutes of yesterday were read and received.

The Rev. D. Forrester requested permission of Synod to define his position in regard to our Synod.

From his remarks it appears, that since the session of 1848, he has not considered himself a member of this body; it was therefore

Resolved, That his name be no longer continued in our clerical catalogue.

The seventh committee reported as follows:

We, the committee appointed to make extracts of papers Class I, report as follows:

Nos. 1, 2, 3, 4 and 5, are petitions from St. Peter's, Emanuel's, Pilgrim's, Mt. Moriah and Beck's churches, N. C., expressing satisfaction with the services of brother A. Efird, and praying for a continuance of his labors.

No. 6, is a petition from Richland's and School-House churches, N. C., returning thanks for the ministerial services of brother T. Crouse, and praying that he may remain among them.

Nos. 7, 8, 9, 10, 11 and 12, are petitions from Flat Rock, St. Martin's, Emanuel's, Morning Star and Lutheran Union churches, N. C., and Bethlehem, S. C., expressing satisfaction with the services of brother D. Efird, and praying for their continuance. Nos. 7 and 8 suggest the propriety of improving our parochial reports. Nos. 9, 10 and 11, also pray Synod to furnish them a form of church rules, to be appended to our minutes.

No. 13, is a petition from New Hope, Tenn., expressing satisfaction with the services of Rev. Wm. Hancher, and praying for a continuance of his labors; and also for those of the Rev. A. J. Brown, or some other minister of our Synod.

No. 14, is a petition from North Fork, Va., in which the petitioners return thanks for a visit by the Rev. H. Goodman, and pray for the

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* See Appendix H.

regular services of the Rev. Wm. Hancher, or some other member of this Synod.

No. 15, is a petition from Pilgrim's, Tenn., expressive of the satisfaction of the petitioners with the services rendered them by the Rev. Wm. Hancher, and praying for the continuance of his labors, and also those of brother J. B. Emmert.

No. 16, is a petition from Rich Valley, Va., praying for the continuance of the ministerial labors of Rev. Wm. Hancher.

Respectfully submitted.

T. CROUSE,
D. EFIRD,
T. MOSER.

Accepted.

The above report was taken up and acted upon.

Resolved, That brother A. Efird continue to serve the petitioners, Nos. 1, 2, 3, 4 and 5.

Resolved, That brother Crouse serve the petitioners, No. 6.

Resolved, That brother D. Efird continue to serve petitioners, Nos. 7, 8, 9, 10, 11 and 12.

In answer to petitioners No. 13, it was

Resolved, That brethren Hancher and Brown serve them.

Resolved, In answer to Nos. 14, 15 and 16, That brethren Hancher and Emmert serve them.

On motion, in answer to petitioners, it was

Resolved, That in addition to our usual reports, we, in future, also report the number of congregations and communicants in each minister's charge.

After a short recess, Synod resumed business.

THURSDAY, 1 O'CLOCK, P. M.

The candidates to the ministry, being called upon, presented themselves for examination; and the examining committee proceeded to the discharge of their duty.

The brethren having sustained the examination to the satisfaction of Synod, it was

Resolved, That brethren A. Efird and T. Crouse be ordained to the office of pastor; and brethren D. Efird, James Fleenor and J. B. Emmert, to the office of deacon.

According to appointment, brother Wetzel preached an interesting and edifying ordination sermon, based upon II Tim. 2: 15. After which the brethren were set apart to the important and responsible work of the ministry, by the imposition of hands and prayer.

PAROCHIAL REPORTS.

MINISTERS.	BAPTISMS. INFANTS.	BAPTISMS. ADULTS.	CONFIRMATIONS.
Rev. A Henkel,	27	5	12
" H. Goodman.	30	1	20
" Wm. Hancher,	83	3	29
" J. R Moser, *			
" A. J. Brown,*			
" J. Killian,	28	5	
" J. Stirewalt,	55	1	6
" A. J. Fox, *			
" C. G. Reitzel,*			
" H. Wetzel, *			
" J. W Hull,*			
" P. C. Henkel,	56	1	74
" J. R. Peterson,	44	17	33
" J. M. Shaffer,	58	5	8
" T. Moser,	27		21
" J. M. Wagner,	14	2	9
" D. D. Swaney, *			
" J. K. Hancher,	34	1	
" D. M. Henkel,*			
" T. Crouse,	17		
" A. Efird,	57	3	
" S. Henkel, *			
* No report.	530	44	212

CONTRIBUTIONS TO SYNOD.

St. John's Ch.	Blount	Tenn.	$ 20
St. Mary's	Monroe,	"	10
St. Paul's	"	"	40
Blue Spring	Green	"	90
Sinking Spring	"	"	60
Solomon's	"	"	1 70
New Hope	Sullivan	"	70
South Fork	"	"	40
Emanuel's	"	"	1 00
Zion's	"	"	90
Beehler's	"	"	1 00
Pilgrim's	Carter	"	50
Salem	Cocke	"	1 40
Salem	Lincoln	N. C.	2 00
Trinity	"	"	1 10
Liberty	"	"	60
Daniel's	"	"	70
White Haven	"	"	40
Christ's	Gaston	"	1 00
Philadelphia	"	"	2 30
Beaverdam	"	"	1 20
St. Paul's	"	"	40
Lutheran Chapel	"	"	2 20
Richland's	Randolph	"	80
School-House	Alamance	"	90
Lutheran Union	Cabarrus	"	80
Beck's	Davidson	"	1 80
Emanuel's	"	"	80
Pilgrim's	Davidson	N. C.	$1 80
St Peter's	Catawba	"	90
Zion's	"	"	80
Grace	"	"	1 10
Miller's	"	"	2 00
St. Paul's	"	"	1 80
St. John's	"	"	1 80
St. Peter's	Rowan	"	90
Phanuel's	"	"	60
Mt. Moriah	"	"	60
St. Martin's	Iredell	"	80
Sharon	"	"	40
Flat Rock	Stanly	"	1 30
St. Martin's	"	"	1 70
Morning Star	Mecklenb'g	"	1 20
Jackson's	Watauga	"	90
Winkler's	Burke	"	80
Friendship	Alexander	"	50
Coiner's	Augusta	Va.	3 00
Liberty	Washington	"	50
Armentrout's	Rockingham	"	1 00
Rader's	"	"	1 00
Mill Creek	Hardy	"	70
Emanuel's	Shenandoah	"	1 00
Individuals.			14 32½
Balance in Agent's hands as per report,			23 33½
			$91 26

Resolved, That the next session of our Synod be held in Coiner's church, Augusta County, Virginia, and convene (D. V.) on Saturday before the first Sunday of October, 1851.

Resolved, That the proceedings of our present session be printed in the German and English languages, and that our Agent send two copies to each Lutheran Synod, and one copy to the Editor of each Lutheran paper in the United States.

Resolved, That our Agent have two hundred extra copies of the report of the fourth committee printed and distributed among the members of this Synod.

The Rev. Wm. Hancher, in the name of Synod, returned thanks to the people of this vicinity for their kind attention and hospitable entertainment, during our stay among them.

In addition to the regular religious exercises during Synod, brother A. Efird preached on Saturday night from Gal. 6: 7, 8.

Monday night, brother T. Moser preached from Matt. 11: 28.

Tuesday night, brother J. M. Shaffer preached from John 17: 3.

Wednesday night, brother J. R. Moser preached from Matt. 5: 48, and brother T. Crouse from Acts 17: 30.

The business of the present meeting being so far accomplished, the Synod united with the Rev. Wm. Hancher in a fervent address to the throne of Grace; after which the assembly was dismissed with the apostolic benediction.

May the blessing of the Great Head of the church so rest upon all the deliberations of his people, that they may tend to the promotion of the Redeemer's kingdom among the children of men, is the fervent prayer of

J. R. PETERSON,
Sec. of Evan. Luth. Tenn. Synod.

Note.—Since the adjournment of Synod, a letter was received from brother D. M. Henkel, in which he states the cause of his non-attendance at the last session of Synod. He also states, that notwithstanding the opposition with which he has to contend, success attends his labors. He urges upon Synod the necessity of adopting some more efficient plan to supply our church with ministers, especially in the far west. He particularly suggests the propriety of calling upon our congregations to contribute according to their ability for the purpose of educating indigent and pious young men for the ministry. I would commend the suggestion of brother Henkel to the serious attention of our people. THE SECRETARY.

APPENDIX I.

REPORT

of the transactions of a Called Session of a portion of the members of the Evan. Luth. Tenn. Synod, held in Coiner's Church, Augusta County, Va., April 7th, 1850.

The following members were present:

Pastor J. Killian,	*Lay-Delegates.*	
" H. Wetzel,	Mr. John Leonard,	Coiner's Ch. Augusta, Va.
Applicant S. Henkel.	" John Orebaugh,	St. Paul's " "

Other ministers and lay-delegates were prevented from attending, some by the unfavorableness of the weather, and some by other unavoidable circumstances.

The meeting was organized in form by appointing a President and Secretary.

Petitions from the following churches were presented, praying for the examination and ordination, as a Deacon, of Mr. Socrates Henkel.

No. 1, from Frieden's church, Shenandoah County, Va.
No. 2, from Brook Union church, " " "
No. 3, from St. Stephen's church, " " "

Brother Henkel then submitted to an examination, (conducted by the Rev. H. Wetzel, in which the Rev. J. Killian participated,) and having sustained the same satisfactorily, it was

Resolved, That he be ordained to the office of Deacon.

Whereupon he was solemnly ordained to the office of Deacon, by the imposition of hands and with prayer, by Rev. Messrs. Killian and Wetzel.

May the Chief Shepherd and Bishop of souls strengthen him for his work, and crown his labors with abundant success.

A committee, consisting of the members of this meeting, was afterwards constituted to report to the next session of the Evan. Luth. Tenn. Synod, apologetical of these proceedings.

H. WETZEL, *Secretary.*

APPENDIX II.

PROCEEDINGS

OF THE

EVANG. LUTHERAN TENNESSEE SYNOD,

IN THE CASE OF

THE REV. ADAM MILLER,

VINDICATED.

BY ORDER OF THE TENNESSEE SYNOD.

TO THE READER.

At the session of the Evangelical Lutheran Tennessee Synod, held in September, 1850, the Rev. Messrs. P. C. HENKEL, J. K. HANCHER, H. WETZEL and A. J. BROWN, and Messrs JOHN SENEKER, GEORGE SMYER and ABRAM BIBLE, were appointed a Committee to report on the minutes of the "Reorganized Evang. Lutheran Tenn. Synod," so-called. The following pages contain their report, which was read before the Synod, unanimously approved, adopted and ordered to be printed. As the object of the Synod was mainly to *defend itself* against the charges made by its assailants, the Committee did not feel it their duty to attempt to establish the charge against the Rev. Adam Miller, from which this controversy originated, and indeed made no allusion to it, except such as was thought necessary for the illustration of subjects involved in the controversy. For the same reason, they passed over in silence flagrant violations of the Constitution of the Tennessee Synod, which it would be easy to show, this *new organization*, with all their professed veneration for that instrument, have committed. If any should think that an undue importance has been attached to this controversy, our reply is, that, among other considerations, this publication is necessary in order to define clearly the *position* of our church on certain subjects of ecclesiastical polity, and to defend the *honor* and the *integrity* of our Synod. Should it be the means of establishing those who have been wavering in their opinions, and of reclaiming those who have wandered from us, our ardent wishes and prayers will be realized.

October 8th, 1850.

SECTION I.

INTRODUCTORY REMARKS.

It is a fact doubtless well known to our readers generally, that in the year 1845, the Rev. Adam Miller, who had been, for a number of years, a minister of regular and good standing in the Evangelical Lutheran Tennessee Synod, *was charged with being the father of a bastard child.* This charge was, at various times and under somewhat different forms, brought before the Elders and churches under the care of Mr. Miller, at the time it was made, and once before the Tennessee Synod, until the session held in Daniel's church, Catawba County, N. C., in October 1846, when Mr. Miller, together with some of his congregations, withdrew himself from the Tennessee Synod. The charge had not been investigated in Synod, and of course Mr. Miller had not been, formally, either acquitted or convicted of it, by the Synod. By his withdrawal from the Synod, he placed himself beyond its reach and control. He ceased to be any longer accountable to us, for his doctrines and moral conduct, and we to be answerable for these to our churches, to the religious public and the world.

Here gladly would we, so far as we were concerned, have had the matter forever rest. We were spared the painful duty of formally investigating, in Synod, the charge against Mr. Miller; we were relieved, as we conceived, from all accountability for his preaching and moral conduct; and he was fully at liberty, either upon his *own authority*, or upon the authority of any ecclesiastical body whatever from which he might be able to obtain it, to preach, if he felt it his duty so to do, and accomplish all the good in his power. Circumstances however, beyond our control, have, as we conceive, made it our imperative duty again to notice this unpleasant affair.

Mr. Miller and those who sympathise with him, in his views and feelings, have since organized themselves into a Synod, so-called, under the pompous and significant name of "The Reorganized Evangelical Lutheran Tennessee Synod." Not satisfied peaceably to do the work of Him, whose servants they claim to be, and let the Tennessee Synod, whose orthodoxy they have not dared to question, prosecute its work without interruption, this body must needs *wage war upon us.* They have gravely charged us, under seven distinct specifications, with an allusion to "many others," not stated, with "violating our Constitution and the Holy Scriptures," in our proceedings towards Mr. Miller—with attempting to wrest from the people their liberties—of strikingly "resembling the man of sin, placing himself in the temple of God, showing himself to be God" *—and they are doing all in their power to alienate the affections of our

* See minutes of "Reorganized Evan. Luth. Tenn, Synod," for 1849.

brethren from us, and sow the seeds of discord in our churches. Under these circumstances we feel it to be a duty which we owe to ourselves, to the churches in our connexion, to the public, and, perhaps, even to our accusers themselves, to vindicate the course which we have pursued in the case under consideration. With Mr. Miller *personally*, so far as the *particular charge* against him is concerned, we have nothing to do. This is no longer any part of our bussiness. We, however, have our opinions, founded on the evidence in the case, and with this opinion, under the peculiarities of the case, we cannot, consistently, with a sense of duty, fellowship Mr. M. and his party. The *absolute certainty* of his guilt or innocence, is known only to himself and his accuser, and that God who knows all things. We would not unjustly injure a hair of his head. *Possibly* he may be innocent. If so, much as we have seen in his conduct to reprehend, we deeply sympathise with him; if guilty, we commend him to the mercy of God, sincerely hoping and praying, that he may be brought to speedy and evangelical repentance.

SECTION II.

History of Mr. Miller's case down to the session of the Tennessee Synod, held in October, 1847, with remarks.

As it has been published to the world, by our opponents * with an apparent air of triumph and boasting, that Mr. Miller was *twice honorably acquitted by the church* of the charge against him, it will be necessary for us to lay before the reader a history of his case, down to the time of his separation from the Synod.

Soon after the charge, already stated, was made against Mr. Miller, a meeting was held, in Lincolnton, by the Elders, or some of the Elders of his churches, in order to consider his case. It is unnecessary for us to give the proceedings of this meeting in detail. Suffice to say, that this meeting did nothing, except to *make arrangements* to investigate the charge at another meeting of his Elders, which was appointed to be holden at Daniel's Church, on the 27th day of June, 1845. Persons were duly appointed to collect all the evidence in the case they could procure, both for and against the accused, and bring it before that meeting.

The Elders met at Daniel's Church, on the 27th of June, according to appointment. All the evidence in the case, that could be collected, was there. Hundreds of persons assembled to hear the trial. After some consultation it was concluded by the accused and the Elders, that it was *inexpedient*, under the circumstances of the case, *to go into the trial.* Mr. Miller informed his Elders that he had determined to

* We will hereafter use *this term*, for the sake of convenience, to denote the "Reorganized Evan. Luth. Tenn. Synod," so-called,

take his case through a legal investigation in court. It was proposed by Benjamin S. Johnson, Esqr., and *agreed* to by Mr. M., that *he, (Mr. M.) should remain silent, in his office, until the legal investigation in court should have taken place.* To these proceedings we have no objections. We cannot but commend the prudence of the Elders and the spirit of submission exhibited by Mr. M., on this occasion. Now let this *agreement* be distinctly understood and borne in mind. Had Mr. M. abided by it, as he ought to have done, we hesitate not to say, that many of the difficulties and much of the trouble that have grown out of his case, might have been avoided.

From some motive, however, which we are left to conjecture, Mr. M. became *dissatisfied* with the disposition made of his case by the Elders, at Daniel's Church. By his untiring efforts, he succeeded in getting up another meeting of his Elders, at Trinity Church, on the 25th day of July, 1845, obtained, what he claims, as an acquittal, and, in direct *violation of his own agreement*, began again to preach, *before* his case was decided in court. Some of his Elders refused to attend this meeting, alledging that they had once been called together for the purpose of acting on the case, and had made arrangements reasonable and satisfactory to them. Eighteen or twenty, however, met, tried, as is said, and *acquitted Mr. Miller of the charge against him.* Upon this trial, if a trial it may be called, we have several remarks to make.

1. We unhesitatingly deny that this decision was made, even by *Mr. Miller's churches*, and much less by *the church.* An important inquiry arises here, upon which the soundness of our position mainly depends: Have Elders, according to the usages of the Lutheran Church, the power *simply by virtue of their office*, to try *any* member of the church, much more *a minister* of the Gospel, for immoral conduct, and either acquit and retain him in the church, or condemn and excommunicate him? We maintain that they have not. * In proof of this, we appeal to our Liturgy and the general usage of our church. We are congregational in our chruch government, as we shall have occasion to notice more particularly hereafter, and it is the business of each congregation to try and expel unworthy members from the communion of the church. It is true that congregations may *transfer* their power to their Elders; but it is clearly understood, that unless this is *expressly done*, Elders have no such power, as that under consideration. Now we affirm that the Elders, who sat in Mr. M's trial had received no such power from the churches. They had not been duly elected by the churches and invested with power to try him. They have no such power by virtue of their office. They met, therefore, and tried and acquitted him upon *their own individual authority.* How then can their decision be claimed as the act of *the churches?*

* See Liturgy of Evan. Luth. Tenn. Synod, p, p., 115, 116.

Mr. Miller's churches viewed the subject in the light in which we view it. They did not consider themselves *bound* by the action of their Elders; for it is well known that a majority of them forsook him.

2. We deny that Mr. Miller was *fully* and *fairly* tried in the meeting at Trinity church. It was principally a one sided trial. But little of the evidence against him was fairly before that meeeting. This our opponents do not dare to deny. All they pretend to say, is, that the witnesses against him were notified to appear, and that they did not appear, was their own fault. This does not, however, affect the truth of our statement. It is sufficient for us to know that *they were not there.* It is true, the simple *fact* that a woman had sworn a child to Mr. M., was kmown to the Elders, and upon this, it is said, they acted; but we repeat that but little of that mass of evidence, direct and circumstantial, by which he was afterwards convicted in court, by a jury of twelve men, acting under the solemnities of an oath, was before the Elders. Far be it from us to impeach either the capacity or the honesty of the Elders, who sat in that trial. Their capacity is admitted and their integrity is beyond suspicion. They acted upon the evidence before them, and upon this acquitted him. It may be necessary to state, that a *majority* of those very Elders have since been *convinced of his guilt and have forsaken him.* * Yet *this* is the decision that our opponents have unblushingly proclaimed to the world as an honorable acquittal, and to which they would have us submit as final in the case. Let the impartial reader judge.

3. If the meeting at Trinity church had even been *fairly* gotten up;—if *all* the evidence in the case, both for and against the accused, had been there, the genius of our church is not such, that the Synod would have been bound, *unconditionally*, to submit to the decision of the Elders. The decision might have been an unrighteous one. Evidence might not have been fairly weighed, and the accused might have been acquitted of the charge, when the evidence against him was sufficient to convict him. Will any reasonable man say, that, under such circumstances, the Synod would have been bound to submit to the decision? The decisions of congregations are final, in reference to *private* members in the church, because they are not, in the same sense that a minister is, members of Synod also. A minister is not a member of any particular congregation, but a member of the Synod,—of the *whole church* united in the Synod, and that too simply by virtue of his ministerial office. He is, so to speak, the property of the whole church, and is accountable to the whole church for his conduct. Hence, to talk about binding the Synod by the action of a few churches, is perfectly preposterous. But as we shall hereafter notice this part of our subject more fully, we dismiss it for the present.

We think we have now fully shown that there was nothing in the

* See Appendix A.

nature of the trial at Trinity to make its decision binding upon the Synod. We give it, as our opinion, that Mr. Miller had a strong reason for urging on that trial, unfair as it might be. He is a crafty, designing man. He well knew the strong hold he had on the affections and sympathies of his Elders, as well as his church members generally, and that by hastening them, unprepared, into trial, he could be cleared. He knew too, that he could not sustain a trial in Synod. Hence, his object was to get a trial and acquittal, if possible, by his Elders, and then contend that his case was beyond the jurisdiction of the Synod, and, if the Synod should take action upon it, raise the cry that Synod had violated its Constitution. This he has done, but with what propriety the reader will see as we pass along.

In October 1845, the Tennessee Synod met in Virginia. This was the first session of the Synod held after the charge against Mr. Miller, already mentioned, was made, and before this session was the matter brought, not in the form of *an appeal*, as our opponents say, from the decision of the churches, for this, as will hereafter be seen, there was no need. As much has been said by our opponents in regard to the action of the Synod at this session and its result, these subjects claim our particular attention.

It appeared in Synod that considerable dissatisfaction existed in the churches in N. C., in reference to Mr. Miller's case. Mr. M. had a party which maintained, as our opponents still maintain, that he had been honorably acquitted by the only proper tribunal, from whose decisions there can be no appeal; and he should therefore continue to preach, without any further investigation of the charge against him. There was a party also against Mr. M., which maintained directly the reverse of this. Thus the matter came before the Synod.

In the exercise, as we think, of great forbearance, in order to get fully into the merits of the case, and to give entire satisfaction to all parties concerned, the Synod, after much consultation, passed the following preamble and resolution:

"Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory body, and simply claims the power of imparting her useful advice, and employing the proper means for promulgating the Gospel of Jesus Christ; and inasmuch as a majority of his Elders have held a meeting and have investigatad the charge alledged against him; and said meeting of Elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the Elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed

to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him." *

All that we have now to say, as to the judiciousness of this resolution, is, that if an error was committed, it was an error on the *side of mercy.* It will be observed that the Synod still claimed the right of *review.* They say, we will concur in the decision of the congregations, *provided they acquit Mr. Miller honorably.*

Shortly after the adjournment of Synod, the Rev. Messrs. Goodman and Killian took the vote, according to appointment. Only 151 votes were cast in the congregations; and of these, 127 were in favor of Mr. Miller and 24 against him. Thus the matter stood until the next session of the Synod in 1846. Mr. M. claimed that he was honorably acquitted by the congregations and continued to preach. It will, however, be observed by the reader, that he had no certificate from the Rev. Messrs. Goodman and Killian to that effect.

In October, 1846, the Synod met in Daniel's Church, N. C. Among the unfinished business of the previous session, Mr. M's case came up. The naked question before the Synod for decision was: *Has Mr. M. been honorably acquitted by his congregations, agreeably to the resolution of Synod in* 1845? Nearly two days were spent in the discussion of this subject, after which it was

Resolved, "That the requisitions of the resolution of that report were not complied with."

"Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended, (superseded.)" †

Thus ended the matter. It remains now for us to show, *that Mr. Miller was not honorably acquitted by his congregations, according to the resolution of* 1845. We claim the reader's indulgence while we argue this point.

1. We maintain that Mr. M. could not have been *honorably* acquitted by his congregations, under any circumstances, *whilst there was sufficient evidence of his guilt.* This proposition is so clear and self-evident that it does not admit of a doubt. It commends itself to the common sense of every reasonable man. Now how does the matter stand? In the session of the Synod, in 1846, on motion of Mr. Michæl Rudisill, Mr. Miller's father-in-law, and his devoted personal friend, it was

"*Resolved,* That Mr. W. W. McGinnas be appointed to give a *relation of all the circumstances* relative to the charge against the Rev. A. Miller." ‡

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* Minutes of Evan. Luth. Tenn. Synod, for 1845, page 8.
† Minutes of Tennessee Synod for 1846, p. p. 6, 7.
‡ Minutes of Tennessee Synod, for 1846, p. 6.

Mr. McGinnas is a man of undoubted veracity. He lives in the immediate neighborhood where the charge was made, and was fully acquainted with all the circumstances connected with the case from beginning to end. He gave the relation required. After he was through with his relation, he publicly asked Mr. Miller, before the open Synod, whether he was *mistaken in any* statement which he had made. *Mr. Miller replied that he was not.* The matter was then fully before the Synod, and the Synod expressed it, as their opinion, that Mr. M. had not been honorably acquitted by his congregations. As we have already said, it is no part of our business now to prove Mr. M's guilt, and of course, it is not necessary that we should lay Mr. McGinnas' statements before the reader. It is sufficient to say that the Synod was not, in view of facts stated, *convinced of his innocence*, and could not therefore believe that he had been honorably acquitted by his congregations.

2. We deny that the *voice of Mr. Miller's congregations was actually in favor of retaining him as their minister.* To ascertain this was a principal object contemplated in the action taken by Synod. She has ever cherished the most sacred regard for the opinions and wishes of the churches in her connexion, notwithstanding all that has been said by our opponents to the contrary. She carefully weighs the opinions and consults the wishes of her people, and where she can, without violation of principle, follow their opinions and gratify their wishes, she cheerfully does it. So she did in the case under consideration. The question now before us, is: was the voice of Mr. M's congregations *in favor of him?* At first view, to one unacquainted with the facts in the case, it might seem that it was. It is true, as our opponents have published in their minutes and proclaimed wherever they have gone, that of 151 votes, the whole number cast, 127 were in favor of Mr. M. and only 24 against him. It has been sneeringly said that the Synod, in 1846, voted that 127 was not an honorable majority over 24. But what are the facts in the case?

We have no data at hand to determine the exact number of male communing members in Mr. M's churches, when his difficulties commenced, and in which the vote was to be taken; but the number was not less than three or four hundred. Of this number only 151 voted at all. We may now turn the tables and ask whether 127 is an honorable majority over 273? It is true the vote was not taken in all these churches, though it should have been. Some of them had already dismissed Mr. Miller, and one had gone so far as to lock him out. Of course the voice of these churches was against him. But even in those, in which the vote was taken, Mr. M. did not recive a majority of the votes of *all* the male communing members. Our opponents, however, contend that those who did not vote, are not to be reckoned *against*, but *for* Mr. M. They say that absent voters are

to be reckoned with the majority. Here we differ, in our judgment with them. We are, however, willing that the impartial reader shall judge whether, in the present instance, such is the case. The fact is, as has already been seen, that the people would not vote, and indeed but few even attended the meetings for taking the vote. What some of their reasons for this may have been, we may easily conjecture, and will now attempt to show.

1. *An unwillingness to assume the responsibility involved in casting their votes.* We all know the aversion of our minds to acting in cases affecting the character and best interests of our fellow-men. So great is this aversion, that in cases of criminal prosecution, in courts of justice, but few men can be found, who are willing to serve as jurors, unless compelled by law. In the present case, the character and best interests, not only of an individual, but of the church, were involed. On the one hand, if *guilty*, to say that he *should preach*, would have been assuming a very great responsibility; on the other hand, if *innocent*, to say that he should *not preach*, would have been assuming an equally great responsibility. Moreover, Mr. M. stood high in his churches. Many of his people were strongly attached and endeared to him. He had been instrumental in bringing many of them into the communion of the church by the imposition of his hands and prayer, and had often broken to them the bread of eternal life. He had a virtuous wife, and a rising and promising family, whose hearts deeply lacerated, were then bleeding at every pore. Under these considerations, we ask, is it not reasonable to suppose, that if his congregations believed him innocent, and wished to retain him as their minister, they would not have turned out and voted for him to a man? and on the other hand, if they believed him guilty, they would not have been loth to express that opinion? So we think. It is a sound and safe principle in law, and one upon which men are generally willing to act, when uninterested, that it is better to let ninety-nine guilty men go unpunished, than to punish one innocent man.

2. *An inability to vote intelligently upon the question involved*, may, and doubtless did, prevent many from casting their votes. When men are called upon to decide a question of such vast importance as that which was submitted to Mr. Miller's churches, they want *all the evidence*, having a bearing upon it, fully and fairly before them. Without this they cannot arrive at a conclusion satisfactory to their own minds. That the evidence in Mr. M's case was fully and fairly before his churches, we presume no one, acquainted with the facts and having a regard for truth, will pretend to affirm. It is true, the country was rife with reports, many of them very unfavorable, but they were only reports. These were industriously circulated by his enemies, and wholly discredited and contradicted by his friends. Hence, if the congregations had decided the matter, they would have

decided it princi, ally upon the testimony of "madam rumor." We ask now, in all seriousness, could the churches, under these circumstances, vote intelligently upon the question submitted to them? Must we not commend them for their silence? Can those who did not vote be claimed as acquitting Mr. M. by their silence? We presume not in these remarks to impeach those who did vote. They may, and doubtless did have evidence, derived from some source, satisfactory to *their* own minds, but it was not so with all. Nor do we mean to censure the action of Synod, in 1845, though many who were not present at that session, doubted the propriety of the action taken. Had the Synod however, reflected more maturely and been in possession of facts which were afterwards developed, it is probable it would have pursued a somewhat different course, in that particular case.

3. Finally, the people did not vote, because they wished to see the *result of the legal investigation* of Mr. Miller's case in court. Mr. Miller had declared his intention of taking the case through a regular course of civil law. With all the uncertainties of law, they well knew that the decision of the court would have an important influence on the public mind. They knew too that with the commonwealth's Attorney for the plaintiff, and the ablest Counsel, which the bar could afford, for the defendant, the case would be fully investigated and all the evidence brought fairly to light. Hence, they were disposed, and as we think wisely, patiently to wait the decision in court. Was not this a sufficient reason why the people should neglect or refuse to vote? The decision in court was made; and here we may be permitted to say, without attempting to decide with what justice, that that decision fixed the opinions of many who heard the trial.

We have now gone through with the history of this case, down to the time of Mr. Miller's separation from the Synod. We have endeavored to lay the facts fairly before the reader, with such accompanying remarks as we thought necessary to present the matter in its true light. It is for him to decide whether there is any thing, thus far, in our proceedings towards Mr. M., censurable.

SECTION III.

Alledged violations of the Constitution examined.

We now enter upon an examination of the particulars in which we are charged with a violation of our Constitution. Under this head our opponents have made *seven distinct specifications;* and although in some instances they have made specifications in which we can perceive *no point*, and in others repeated the *same* charge in *different forms*, or in forms involving the same points, we will quote all the specifications and give them such attention as, in our judgment, may be necessary. They say:

"1st. The Constitution of the Tennessee Synod contains *six unalterable Articles*; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with those principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body became disorganized, and are no longer the Tennessee Synod." *

In this no particular point is made. It simply contains a *general charge* unaccompanied by any proof in support of it. It however contains a *misstatement of facts* and an *illogical deduction* of a conclusion, which it may be proper to notice. It is true these articles were considered *scriptural*; otherwise they never would have been adopted. But it is not true that they were *termed unalterable*. The framers of our Constitution did not claim *infallibility*, but admitted that they might have been mistaken. Hence they did not attempt, nor desire, to rivet upon themselves and their successors an unalterable Constitution. On the contrary they wisely made provisions for the correction of errors in the Constitution, if any might be discovered. They expressly say: "But if any thing contained in these articles, should hereafter be *discovered as unscriptural, it shall be rectified*; or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient or oppressive, it shall be altered or amended."†

Again, it is manifestly illogical to conclude that if the Tennessee Synod had even violated its Constitution, it *became disorganized*. For illustration: Our General Government has a Constitution by which to be governed. Different expositions are given of this instrument by our most distinguished statesmen and jurists. It is manifest that this instrument has, in some instances, been violated by Congress; for, at different times, laws, claiming the sanction of the Constitution, directly conflicting with each other, have been enacted by Congress. But who is so silly as hence to assert, that the General Government has been *disorganized*. Now if the Tennessee Synod had even violated its Constitution, how can it be said to have been disorganized? If not, where was the necessity for reorganizing? and what propriety in the name which our opponents have arrogated to themselves? We might enlarge upon these points, but as they have no particular bearing upon the present discussion, we dismiss them. We have made these remarks partly to prevent a misapprehension from growing out of the above objection.

"2nd. The church decisions were considered final; Matt. 18: "What they bind on earth, shall be bound in heaven." The church receives her authority direct from Christ, to act in a congregational capacity. The Synod is the creature of the church (not by divine command,) intended as an expedient to accomplish such purposes, as is specified in the Constitution. The Synod solemnly pledges herself

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849, p. 8

† Constitution, ratifying clause.

not to interfere with, but to protect the churches in the enjoyment of the exclusive rights and liberties granted her by Christ himself, in a congregational capacity. Therefore the act of receiving such case into Synod is unconstitutional. "This Synod shall have no power to receive appeals from the decisions of congregations." Art. 4."

"3rd. The resolve of the Synod in a case over which she had no jurisdiction, making void or nullifying the decisions of the church is unconstitutional and unscriptural. Upon Matt. 18th, the 4th Article was founded. "The Synod has no power to receive appeals from the decisions of congregations." "*

These two specifications contain the substance of the main points at issue between our opponents and us. We differ in our exposition of the Constitution in two important respects, which it is necessary should be clearly understood, and upon which the position of our church should be clearly defined.

1. Our opponents maintain that a minister is *accountable to the congregations of which he has charge*, and to them *only* for his *moral conduct*, and of course that the Synod has no power to try him for immorality.

The Rev. G. Easterly, in his letter appended to the minutes of our opponent's Synod, by their authority, says: "I believe that a minister is the servant of the people, (*his* congregations,) hence he is responsible to them for his *private conduct*. If he is amenable to them, and *them alone*, wherein is the constitutionality of the proceedings of the Synod."†

On the contrary, we maintain that a *minister is accountable to the Synod*, as well as to the church, or churches, of which he has charge, for his *private conduct*.

2. The clause in the 4th Article of the Constitution ("but this Synod shall have no power to receive appeals from the decisions of congregations,") our opponents maintain applies to the trial of a *minister* by his congregations, as well as the trial of a private member in the church. We maintain that it applies *exclusively* to the trial of a *private member*.

Upon these *two points* we clearly differ in our *exposition* of the Constitution, and in our view of the *power* of the Synod, and of the *relation* which a minister sustains to the Synod. We beg the reader not to lose sight of them. Much depends upon a correct understanding of them.

Before we proceed directly to the discussion of these subjects, it may be necessary to make some preliminary remarks intimately connected with them, which may free the subject somewhat from embarrassment.

We have already stated and now repeat, that the Tennessee Synod is, in the main, *congregational* in her *mode* of church government. She recognizes every congregation originally as an *independent* body, possessing within itself all legislative, judicial and executive power.

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," p. p. 19, 20.
† Minutes of Reor. Evan. Luth. Tenn. Synod, for 1849 p, p. 23—26.

She concedes to individual congregations the right to make their own rules and regulations and execute them; to try and expel unworthy members from their communion, without the power of appealing to any higher tribunal; and also the right of choosing fit persons for their ministers and to individual ministers, on application from the church, the right of performing the ordination of persons thus chosen. The connexion between a minister and his congregations, is wholly *voluntary*. They can choose and dismiss their minister at pleasure. They have a right, and it is their duty, to scrutinize their minister's private conduct; to call him to account for immorality, and dispose of his case as they may deem proper. Now all this, as will be seen, as we pass on, is in harmony with the power which the Synod claims.

What *is* a Synod? "A Synod is a body of *ministers* with *lay-delegates, who superintend the concerns of the church under their care*, agreeably to certain christian rules, founded upon a Constitution."*

What is the *business* of the Synod? "The business of this (Tenn.) Synod shall be, to impart their useful advice, to *employ the proper means for the promulgation* of the Gospel of Jesus Christ, to *detect* and *expose erroneous doctrines* and *false teachers*, and upon application, to examine candidates for the ministry." &c.†

What are the *powers* of the Synod? The explanatory remarks on the 4th Article, after an enumeration of the most important powers and duties of individual congregations, say: "As the aforesaid duties devolve on all churches and ministers, *they undoubtedly have the power to perform them jointly*; i. e. *they may constitute a Synod.*

From these quotations it is evident that the Synod is not a body distinct from the church, but a *union of all the churches*, that attach themselves to it, possessing many of the powers originally inherent in individual churches. In the Synod all the congregations speak through their delegates. Its acts then, are the acts of the church united. Its design is to perform with greater facility and more successfully, duties originally devolving upon all congregations separately.

The minister and private church member sustain, in some important respects, an entirely *different relation* to the church. A private member belongs to some particular congregation, to which he is amenable and only amenable, for his private conduct. To enjoy a seat and vote in Synod, he must be duly elected a delegate to the Synod, by the church to which he belongs, or by some other church or churches, connected with the Synod. His connexion with the Synod, in this respect, continues only during its session. It is far different with a minister. By his ordination and subscription of the Constitution, he becomes a member of the Synod, and continues a member of it, until he voluntarily withdraws his membership, or forfeits it by heterodoxy or immorality. He is a member then, not of any particular congregation, or congregations, not even of those of

* Rev. D. Henkel's Herald of Liberty, p. 39.
† Constitution of the Tennessee Synod, Article 4.

which he has charge, but of the *whole church* united in the Synod, and is accountable to the whole church thus united, both for his doctrines and moral conduct. The church, or churches, of which he has charge, may try him for heterodoxy or immorality, and dismiss him as *their* minister; but they have no power to *silence* him, or *expel him from the Synod.* This power rests in the Synod and no where else. The only way, therefore, that *the* church can try and acquit, or convict a minister of any charge, is in a Synodical capacity. If any number of churches, less than the whole number embraced in the Synod, should assume this power, it cannot be said that their act, is the act of *the* church. A moment's reflection will convince any reasonable person, that this view of the subject, is not only in accordance with the genius of our church government, but that it is a wise and wholesome feature in our ecclesiastical polity. It affords a minister means of redress when unfairly treated by his churches, and it protects the Synod against impositions.

With these preliminary remarks, which, as we think, exhibit the true position of our Synod, and free the subject somewhat from embarrassment, we proceed to an examination of the main question: *Is a minister amenable to the Synod for his private conduct?*

1. To maintain that the Synod has no power to try a minister for immorality, is to make our Constitution *sadly defective*, the Synod a *weak and inefficient organization*, and to *detract greatly* from the *intelligence* and *foresight* of the framers of our Constitution. For, according to this view, cases might occur of the grossest immorality, which could not *be reached by any ecclesiastical tribunal.* Some of our ministers have no charge. We will suppose that one of these is guilty, beyond a shadow of a doubt, of some gross immorality, which wholly disqualifies him for the work of the ministry, and is a disgrace to the christian name. Our opponents say that his case cannot come into the Synod, but that he is amenable to *his* congregations, and to them *alone. But he has no congregations.* Hence there is not an ecclesiastical body on earth that can reach his case. He continues to preach, and that too under the authority of the Synod. The Synod meets. He appears and takes his seat; he participates in all the discussions and votes upon every proposition! Is this, we ask, in all candor, the policy of the Tennessee Synod? If indeed it is, well had it been for it, had it long since been disorganized; and had we been convinced that such was its policy, we would not have stooped to a violation of our Constitution, in the case under consideration, but would forthwith have disorganized, and reorganized under a Constitution less defective, and left our opponents to bear the name and enjoy the glory of the Tennessee Synod. But to come directly to the point:

2. We maintain that the Constitution *does give* to the Synod the power to try a minister for immoral conduct. We admit that there is no *express* provision to this effect; but the power is *clearly implied.* We have already proven that the Synod is the church united, and that the church thus united may perform duties which devolve upon individual churches; but individual churches have the right to try and expose false teachers, whether in precept or example; therefore, the Synod may try and expose false teachers whether in precept or example. A minister may teach falsely by *example*, as well as by precept. He is to be an example to his flock, for imitation. The Constitution

says: It is the business of the *Synod* to *detect* and *expose* false teachers. But how can it perform this duty, unless it have the power to call a minister to account, and examine into his private conduct? We speak here of a minister in connexion with the Synod.

Again, the Constitution says: "It shall be the duty of the Synod to employ the *proper means* for the promulgation of the Gospel of Jesus Christ." We presume no one will deny, that a ministry intellectually and *morally* qualified, is a means necessary for the promulgation of the Gospel. What moral qualifications are necessary? The Constitution says, a minister "must have the qualifications described by St. Paul; I Tim. 3: 1—14; Tit. 1: 4—9;" In I Tim. 3: 3, we read: "A Bishop then must be *blameless*, the husband of one wife, vigilent, sober, of *good behavior*;" and in the 7th verse; "Moreover he must have a *good report of them which are without*, lest he fall into reproach and the snare of the devil." If then the Synod has the power "to employ the proper means for the promulgation of the Gospel;" if a ministry, intellectually and morally qualified, is a means indespensibly necessary for this; if a minister in the Tennessee Synod, "must be blameless, and of good behaviour and have a good report of them which are without;" if the Synod alone has the power to silence & expel from its connexion, an unworthy minister;—if all this be so, as we think we have clearly proven, does not the Constitution, we ask, give the Synod the power to try a minister for immorality? If this power is not clearly implied in the Constitution, its language is without meaning. And if it is implied, how did we violate the Constitution by receiving Mr. Miller's case into the Synod? To our own minds the case is perfectly clear.

3. We plead *precedent* in confirmation of our position. Our Synod has uniformly, when occasion required it, claimed and exercised the power of trying her ministers for immorality. We might refer to two instances particularly, in proof of this, but as one only is a matter of record, and is sufficient for our purpose, we will confine ourselves to this. In 1836 a charge of immorality was preferred against the Rev. A. Seechrist, at that time a member of the Tennessee Synod. His case was *received into the Synod*, and no one denied that the Synod had the right to receive it and try him. Mr. Seechrist plead that he was not prepared to meet the charge. "It was resolved that the case of Mr. Seechrist be laid over to the next session, so that the subject be *carefully investigated*, and that Mr. S. be silent until the next session.* Mr. S. failed to appear at the next session of the Synod. New charges were made against him, and he was expelled from the Synod.* No one objected to these proceedings. The Rev. Messrs. *Easterly, Miller and Schoolfield*, the ministers who composed the Synod, at which the charges under examination were made, were *then* members of the Tennessee Synod, and *regularly* on till the commencement of our present difficulties. They then took no exception to these proceedings. Nine long years, or more, rolled around before they made the discovery that a minister is not accountable to the Synod for his

* See Minutes of Tennessee Synod, for 1836, 1837.

private conduct. These facts utter a voice which cannot be misunderstood. In view of them, we maintain that the position of our church has been defined for years, and that it is now too late in the day to make such objections, as those which we are answering.

4. If the Constitution neither expressly, nor by implication, gives the Synod power to try a minister for his private conduct, it does not necessarily follow, that in receiving Mr. Miller's case into the Synod, we *violated* the Constitution. Here the *onus probendi*, the burden of proof, falls upon our oponents. It is for them to prove that it is either expressly or by implication *forbidden* in the Constitution, that the Synod shall try a minister for his private conduct, or that the Synod is clearly *limited* in its powers. If the Constitution is silent upon the subject, that is, neither *gives* nor *withholds* the power, it only follows, that the Synod did a thing for which there is no express provision in the Constitution. This we would term an *extra-judicial* proceeding. This is all that can possibly be made out of the matter, viewed in its worst light. There is a wide difference between violating a positive precept and doing a something neither commanded nor prohibited.

We will add a few words in reference to the clause in the 4th Article of the Constitution, which says, that the "Synod shall have no power to receive *appeals* from the decisions of congregations." Our opponents maintain that this applies to the trial of a *minister* by his congregations; we maintain that it applies exclusively to the trial of a *private church member*. On this we remark:

1. It makes no difference, so far as the present controversy is concerned, whether we or they construe this clause correctly. For Mr. Miller's case did not come before the Synod of 1845, in the form of an *appeal*. If it did, who was the apellee? It was certainly not his *accuser*. It was not the *Elders*, who sat on that trial. It was not *his congregations*, nor any *other* congregations. Who then made the appeal? We think it will be difficult for our opponents to tell.

2. We have already shown, that Mr. Miller's *congregations* never did *try him*. It is true, some eighteen or twenty Elders did meet and try him, but this was altogether an unauthorized act in them, for which they had *no authority* whatever. It was the decision of the Elders, not of *the Church*. That decision was no more the decision of the congregations, than the decision of the same number of *any other* members in the congregations would have been.

3. If what we have said, under the first point of difference between our opponents and us, be true, there was no *need for an appeal* in Mr. Miller's case. When it got into the Synod, it was just where it *properly belonged*. He was, as we have abundantly proven, amenable to the Synod for his moral conduct, even if his congregations had acted on his case. But we need pursue this subject no farther. We will add a few words in illustration of the clause in the 4th Article of the Constitution, and then dismiss this subject.

We have already said that this clause relates exclusively to private church members. They are amenable to the congregations to which they belong, and to them alone, for their private conduct. For illustration: In the Presbyterian church, a member may be convicted of a charge by the church Council; he may appeal from their decision to the Presbytery; from the Presbytery to the Synod; and from the Synod to the General Assembly. This is the highest judicatory in the church, and its decisions are final. It is not so in the Lutheran Church.—When a member is convicted of a charge by his church, he can appeal to no higher tribunal. Its decisions are final. This is what is meant, and all that is meant by the clause in the 4th Article of the Constitution, already quoted.

SECTION IV.

The examination of alledged violations of the Constitution, continued.

Our opponents continue:

"4th. The act of Synod in sending Rev. Goodman and Killian, to execute the resolve of the Synod (which was but a rule,) and to regulate this matter in the congregations, is unconstitutional. "This Synod shall have no power to make rules and regulations for congregations." " *

After what has already been said, we need say but little in reply to this objection. That the Synod cannot *legislate* for congregations, is a point settled by the Constitution, and acknowledged by all parties. The naked question, then, before us, is, did the Synod, in the case referred to, *make rules* and *regulations* for congregations? That it did, we deny. If it did, Mr. Miller himself was *particeps criminis*, for he *agreed* to that resolution. But the action of the Synod in 1845 was not intended to *prescribe the manner* of trying Mr. Miller; it was rather intended to ascertain what the congregations *had* done, *the grounds* upon which they acted, and what they *wished* the Synod to do. It is true, the Synod claimed that Mr. Miller was accountable to it for his conduct, and denied that a few isolated congregations had a right to dictate to the Synod. But it wished to *consult* with the churches. Had the churches, however, expressed it as their wish and determination to retain Mr. M. as their minister, regardless of the opinion of the Synod, and the Synod, upon a review of the whole case, had regarded their action as improper, it could only have declared, that Mr. M. and his congregations, were no longer recognized as belonging to the Synod. Churches are received into connexion with the Synod by its vote; and by its vote they can be put out. But we need pursue this subject no farther. It is evident that the action of Synod in 1845, was not intended as an act of legislation, nor can it be so construed. Hence the objection of our opponents is groundless.

"5th. The Synod has repeatedly, by a majority of votes, decided, dismissed, or evaded that which had been decided by God's Word. This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy. "Nothing relative to doctrine or church discipline, ought to be transacted according to the mere will of the majority or minority, but in strict conformity to the Scriptures." See Introduction to the Constitution." *Min.* p. 20.

Here a sweeping charge is made against the Tenn. Synod, but not one particle of *proof* adduced in support of it. Our opponents have not even condescended to *specify* one single particular in which we have "decided, dismissed or evaded that which had been decided by God's Word." The objection is therefore *intangible*. When they shall have made specifications, it will be time enough for us to reply. If however allusion is made, as we suppose, to our proceedings in the case of Mr. Miller, our reply will be found in the preceding and following pages. They continue:

"6th. Suppose a minister, by some act of his life, to have forfeited his office. The church of Christ has the right to call men to the ministry. In 1847, several congregations, and many individuals, informed the Synod that they intended to retain Mr. Miller as their minister, and requested the Synod to concur with them, as promised in 1845. This they have refused to comply with; evading their promise, and of course an unconstitutional act."*

There are two particulars in this specification, which require a brief notice.

1. The Synod is charged with a *breach of promise*. It is not true, as intimated, that the Synod, in 1845, promised, *unconditionally*, to concur with Mr. Miller's congregations. On the contrary, there was a very important *condition* in that promise. The Synod expressly says: If the congregations acquit Mr. Miller *honorably*, *we will concur in their decision*. The Synod was the proper tribunal to decide whether this condition had been complied with or not. It decided that it had not been complied with; and that it had not, we have clearly shown in the preceding pages, to which we refer the reader. Hence the Synod was not guilty, as charged, with a breach of promise.

* Minutes of "Reorg. Ev. Luth. Tenn. Synod, for 1849, p. 20.

2 It does by no means necessarily follow, that because the Church has a right to call men to the ministry, the Synod is bound to *receive every man* into its connexion, for which congregations may petition. There are two important conditions previously necessary:

1st. That the individual for whom they petition should express a *willingness* and a *desire* to become a member of the Synod, on the usual conditions. Mr. Miller, in 1847, did *not ask* for admission into the Synod, nor did he express a *desire* to be admitted, except upon the condition, that the Synod would acknowledge that in its former proceedings, in his case, it had violated the Constitution and the Holy Scriptures. This too was the condition upon which the congregations asked for his admission, and expressed a willingness to stand in connexion with the Synod With these conditions the Synod could not comply, and of course could not receive Mr. M.

2. Besides taking the candidate for admission into the Synod, through an examination on theology, the Synod must be fully satisfied, either from personal knowledge, or from the testimony of petitioners, that the individual proposed for membership, possesses a *good moral character*. Now, as regards Mr. Miller, the Synod knew that charges of gross immorality were existing against him. Moreover, many congregations had, in their petitions to the very same session of the Synod in 1847, declared that he was morally unfit to be a member of the Synod; and that if the Synod admitted him, they, in that case, would feel it their duty to withdraw from the Synod. The Synod, before it could admit him, claimed the right of examining into his moral character, and of investigating the charges against him. To this Mr. Miller would not submit. Hence the Synod could not receive him. We repeat, except upon the conditions above stated, the Tennessee Synod has never, from its foundation, admitted any man as a minister and member of it. How then can it be said that we violated our Constitution by not receiving Mr. Miller, in 1847, when the conditions were not complied with? We may yet add, that the Synod has repeatedly refused to receive men into its connexion, for whom petitions were received from congregations; and for so doing, we know of no congregation that ever became disaffected towards and withdrew from the Synod. The Constitution, as may be seen by consulting the fourth article, does not bind the Synod to receive *every* individual that may get up petitions for admission. Indeed it would be very strange and unreasonable if it did. In view of these facts, we leave the matter with the reader for decision.

"7th. The Constitution grants the right of petition. Four congregations in North Carolina petitioned for a redress of grievances; this the Synod refused to grant by saying that petitioners of free men "required no action from Synod." This is constitutional. See Art. 4th."*

It is admitted that congregations *belonging* to the Synod, have a right to send petitions to the Synod; but we think it would be difficult to prove that the Synod is bound *to act* upon *every* petition sent to it. The Synod must determine for itself what petitions require action. In the present case two things must be observed.

1. The *petitioners did not belong to the Synod.* The Report from which the extract above, in inverted commas, is made, says: "There are several petitions signed by members of churches, which through their delegates to Synod, have *withdrawn from our connexion*, and *persons not belonging to our church*, which your committee are of opinion require no action from Synod." These congregations had no more right to send petitions to the Synod than any other Lutheran churches in our country, not in connexion with the Synod. If any and every congregation, connected or not connected with the Synod, has a right to petition Synod, and the Synod is bound to take formal action upon their petitions, the Synod might indeed have its hands full of business. But, to cut the matter short, we ask, *what clause*, in our Constitution or Explanatory Remarks, makes it the duty of Synod to act upon every petition which is laid before it?

* Minutes of "Rec. Evan. Luth. Tenn, Synod," for 1849.

If no such clause can be found, it is vain to say that we have violated our Constitution in the above case.

2. These petitions were not drawn up in a *respectful* and *proper* spirit.—They were highly *denunciatory* and *menacing* in their character. The petitioners did not simply express their disapprobation of our proceedings, in the case of Mr. M., because they considered them unscriptural and unconstitutional, and call upon us to vindicate them; and in case we could do this, assure us of their willingness to continue with us, as we think they should have done; but they, in the most unqualified manner, declared that we had violated our Constitution and the Holy Scriptures, and peremptorily called upon us to rescind all our former proceedings in Mr. Miller's case, and threatened us that unless we did, they would have nothing more to do with us. There was no admission of a possibility that they might have been mistaken; there was no expression of a desire to be corrected, if misinformed or mistaken. The Synod felt that she owed an act of respect to herself, which she could not disregard without a criminal indifference to her own interests. Hence, she modestly said, in noticing these petitions, that in her "judgment, they required no action from the Synod." In this judgment, we doubt not, the intelligent and unprejudiced reader will readily concur.

APPENDIX A.

Whereas a charge of a serious nature has been alleged against the Rev. Adam Miller, and we, the elders of his charge, were called upon for the purpose of investigating his case, and as we had not time for reflection, and as we had his former reputation in view, and were thereby measurably influenced, when not being fully acquainted with the entire testimony against the said Miller, to decide in his favor. And whereas said decision is looked upon by some as an honorable acquittal, we hereby announce to the christian public, that some short time after the investigation had, we were entirely dissatisfied with said decision, which will plainly appear from the fact that a great majority of his elders who composed the meeting, forsook Mr. Miller shortly after, and also the greater part of the members of his congregations, and forbid him to preach in some of their respective churches. We beg leave, therefore, to certify to the christian public at large, as follows, to wit:

We, the elders of the Lutheran churches in Catawba, Lincoln and Gaston Counties, N. C., who, in part, composed the meeting held at Esq. D. Lutz's, near Trinity Church, for the purpose of investigating a charge (of adultery) preferred against the Rev. Adam Miller, do hereby certify that said meeting was gotten up, to the best of our knowledge, by the energies and pressing solicitations of the Rev. A. Miller, who had previously, at a meeting in Daniel's Church, voluntarily declined preaching, until after a judicial investigation, then pending, and said, perhaps for ever.—That notwithstanding his decline at Daniel's, he got up a meeting at Esq. D. Lutz's, and that there was but a part of the evidence against Mr. Miller before the meeting; and as we were called upon without having time for reflection, we decided his case differently to what we would have done, provided we had had the testimony before us which was given in the judicial investigation. In witness whereof we hereunto subscribe our names.

FREDERIC SMITH,	GERGE SEAGLE,
ELI SIGMAN,	JONATHAN CARPENTER,
JONAS RHYNE,	GEORGE LORE,
JOHN HAVNER,	DANIEL LUTZ,
GEORGE COON,	JAMES BROWN,
SAMUEL YOUNT,	JOHN CANNON.

August 16th, A. D. 1850.

1850-1859

PROCEEDINGS

OF THE

THIRTIETH ANNUAL CONVENTION

OF THE

Evan. Lutheran Tenn. Synod

HELD IN

SOLOMON'S CHURCH,

GREEN COUNTY, TENN.,

FROM THE 14th TO THE 19th OF SEPTEMBER, 1850.

SALEM:
PRINTED BY BLUM & SON.
1850.

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PROCEEDINGS, &c.

In obedience to a resolution passed at its last session, the ministers and lay-delegates composing the thirtieth annual convention of the Evangelical Lutheran Tennessee Synod, met in Solomon's Church, Green County, Tennessee, on Saturday the 14th of September, 1850. The introductory sermon was preached by the Rev. H. Goodman, from I Cor. 1 : 14. He was succeeded by the Rev. Wm. Hancher, who preached from Luke 15 : 18, 19.

On Sunday divine service was introduced by the Rev. A. J. Brown, who preached from Heb. 10 : 23. At the same time the Rev. T. Crouse preached in an adjoining school-house from Rom. 10 : 6, 7. After which the Rev. P. C. Henkel preached a sacramental sermon based upon Luke 22 : 19, 20. Confession and Absolution were then solemnized, according to the usage of our church, and the Lord's Supper administered to 130 communicants.

MONDAY, 9 O'CLOCK, A. M.

Synod met, and was opened with singing and prayer.

MINISTERS.		ADDRESS.
Pastor	A. Henkel, *	New Market, Va.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	J. R. Moser,	Flint Rock, N. C.
"	A. J. Brown,	Blountsville, Tenn.
"	J. Killian, *	Waynesboro', Va.
"	J. Stirewalt, †	New Market, Va.
"	A. J. Fox,	Jacksonville, Ala.
"	C. G. Reitzel, *	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull, *	Concord, N. C.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	J. R. Peterson,	Lincolnton, N. C.
"	J. M. Shaffer,	Eve Mill, Tenn.
"	D. D. Swaney, †	Annapolis, Ohio.
"	T. Moser,	Flint Rock, N. C.
"	J. M. Wagner,	Jacksonville, Ala.
"	J. K. Hancher,	Little Chucky, Tenn.
"	D. M. Henkel, †	Goshen, Indiana.
"	T. Crouse, ‡	Sandy Creek, N. C.
"	A. Efird, ‡	Lexington, N. C.
Deacon	J. Costner, *	Dallas, N. C.
"	Socrates Henkel, (see Appendix I.)	New Market, Va.
"	D. Efird, ‡	Clear Creek, N. C.
"	J. B. Emmert, ‡	Elizabethton, Tenn.
"	J. Fleenor, ‡	Rocky Point, Tenn.
Applicant	C. Moretz,	Moretz' Mills, N. C.
"	A. Fleenor,	Tennessee.

* Absent and excused. † Absent and not excused. ‡ Ordained this session.

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LAY-DELEGATES.

Samuel Purman,	Solomon's,	Green,	Tenn.
John Etter,	Blue Spring,	"	"
Abram Bible,	Sinking Spring,	"	"
Andrew Winter,	Salem,	Cocke	"
George Burkhart,	Beeler's,	Sullivan,	"
Philip Motton,	South Fork,	"	"
W. H. Deckson,	New Hope,	"	"
John Seneker,	Zion's,	"	"
George Woolford,	Emanuel's,	"	"
Benjamin Van Hoos,	Pilgrim's,	Carter,	"
Peter Burkhard,	Miller's,	Knox,	"
Daniel Hommel,	Spangler's	"	"
Nathaniel Rody,	St. John's,	Blount,	"
John Moser, sen.	St. Paul's,	Monroe,	"
Abram Barb,	St. Mary's,	McMinn,	"
Henry Fleenor,	Poor Valley,	Washington,	"
Abram Fleenor,	Rich Valley,	"	"
Isaac Booher,	Liberty,	"	"
Augustus Staubus,	St. Paul's,	Augusta; and	Va.
	St. Jacob's,	Rockingham,	"
Caleb Linebarger,	Lutheran Chapel,	Gaston,	N. C.
Caleb Rhodes,	Philadelphia and Beaverdam,	Gaston,	"
John F. Helderman,	White Haven and Liberty,	Lincoln,	"
George Hedick,	Salem,	Lincoln,	"
Martin Havner,	Daniel's, Trinity, Grace,	Catawba,	"
George Smyer,	St. Paul's,	Catawba,	"
David Smith,	St. John's and		"
	Friendship,	Alexander,	"
H. W. Hoffman,	Miller's,	Catawba,	"
M. M. Moser,	St. Peter's and Zion's,	"	"
David Douglas,	Sharon and St. Martin's,	Iredell,	"
Reuben Shive,	Phanuel's, Mt. Moriah and		"
	St. Peter's,	Rowan,	"
George Derr,	Beck's, Pilgrim's and		"
	Emanuel's,	Davidson,	"
Eli Crowell,	Emanuel's,	Union, and	"
	Lutheran Union,	Cabarrus,	"
Henry Morgan,	Flat Rock and St. Martin's,	Stanly,	"
John Sharp,	Morning Star,	Mecklenburg	"
Christian Moretz,	Jackson's,	Watauga,	"
Gerat Rice,	Bethlehem,	Lancaster District,	S. C.

Synod was organized by electing a President, and Rev. J. R. Peterson, Secretary, and Rev. A. Efird, Agent.

The reading of the minutes of last year being the next business in order, it was

Resolved, That the reading be dispensed with, and a committee be appointed to report on the unfinished business of last year.

First Committee.—Revs. J. R. Moser, and P. C. Henkel. It was *Resolved*, that Messrs. J. Fleenor, D Efird and J. B. Emmert, applicants to the ministry, be invited to seats with us.

Resolved, That the Rev Mr. Hood, of the Presbyterian church, be invited to a seat among us.

During a recess which was now given, the Rev. A. J. Fox preached from Matt. 28: 18—20.

MONDAY, 1 O'CLOCK, P. M.

Business was resumed.

Union Church, Washington County, Tenn., and Winkler's Church, Burke County, N. C., made application, and were received into connexion with this Synod.

The papers intended for this body were now handed in and placed in the hands of the following committees:

Second Committee.—Revs. Wm. Hancher, H. Goodman and J. M. Wagner.

Third Committee.—Revs. A. J. Fox, J. M. Shaffer, and Mr. C. Linebarger.

The first committee reported as follows:

We, the committee appointed to report on the unfinished business of last session of Synod, submit the following: We refer,

1st, to page 3 of minutes of last session, and recommend Synod to take such action in reference to the charges preferred against us, by the so-called "Reorganized Evan. Luth. Tenn. Synod," as they may deem necessary.

We refer 2nd, to page 4, and recommend Synod to inquire whether the committee appointed to examine and correct the errors, in regard to our Synod, contained in the "History of the American Lutheran Church," have complied with the resolution of Synod.

3rd, we refer to pages 7 and 8, and recommend Synod to inquire whether petitioners Nos. 20, 21, 22, 23 and 24, have been attended to.

Respectfully submitted.

J. R. MOSER,
P. C. HENKEL.

Report accepted.

The above report was taken up for consideration, and the following committee appointed to report on the subject embraced in the first item.

Fourth Committee.—Revs. A. J. Brown, P. C. Henkel, H. Wetzel, and J. K. Hancher, and Messrs. George Smyer, John Senecker and Abram Bible.

Upon inquiry, we learn the committee referred to in item 2 of report, have discharged the duty imposed upon them.

We learn that the petitioners, referred to in the 3rd item, have been attended to, with the exception of those in Missouri, whom we have not as yet been able to supply with ministerial labors.

Brother H. Wetzel presented to Synod the report of the ordination of brother Socrates Henkel to the office of deacon, by a called session of Synod held in Coiner's church, Virginia.

On motion, it was

Resolved, That the report be adopted and appended to the minutes of this session. *

Synod adjourned. Closed with singing and prayer.

TUESDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer by brother Brown.

The minutes of yesterday were read and received.

The second committee reported as follows:

We, the committee appointed to report on the minutes of other Synods, beg leave to submit the following:

No. 1, are the minutes of the German Evangelical Lutheran Synod of Missouri, Ohio and other states, convened at Fort Wayne, from 6th to the 16th of June, 1849. The officers are Rev. C. F. W. Walther, President; Rev. F. W. Husman, Secretary; and Rev. F. W. Barthel, Treasurer. They report 23 ministers, 52 congregations, 993 baptisms, 340 confirmed, and 13 140 communicants.

No. 2, are the minutes of the German Evangelical Lutheran Synod of Indianopolis, convened in Indianopolis, from 27th of September to the 2nd of October, 1849. Officers: J. F. Isensec, President; Rev. Dr. O. Hunger, Secretary; and Rev. A. Brand, Treasurer. They report 12 ministers, 19 congregations, 196 baptisms, 79 confirmed, and 1,432 communicants.

No. 3, are the minutes of the thirty-first annual convention of the Evangelical Lutheran Synod of Maryland, which convened in Hagerstown, on the 18th of October, 1849. Officers: Rev. S. Sentman, President; Rev. J. A. Seiss, Secretary; and Rev. D. F. Bittle, Treasurer. They report 29 pastors, 4 licentiates, 65 congregations, 1,550 baptisms, 561 confirmed, 9 789 communicants.

No. 4, are the minutes of the fifteenth convention of the General Synod of the Lutheran Church, convened in Charleston, S. C., on the 27th of April, 1850. The officers are Rev. S. S. Schmucker, D. D., President; Rev. George Diehl, Secretary; and Dr. D. Gilbert, Treasurer. They report sixteen Synods in connexion with the General Synod.

Respectfully submitted.

HENRY GOODMAN,
WM. HANCHER,
J. MELVILLE WAGNER.

Adopted.

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* See appendix I.

The third committee returned the papers of Synod, classed and numbered, with the following report:

We, your committee appointed to class, number and take extracts from the letters, petitions and other papers, addressed to this body, beg leave to submit the following:

In consequence of the number of papers, their complicated nature, numerous requests and suggestions, your committee find it very difficult even to classify them properly, within the time allotted us, much less to take extracts from them as required. Your committee therefore beg to be exonerated from this latter part of their duty, as the papers must be read before the Synod when acted upon, which, your committee think, will be the proper time for taking the necessary extracts. Respectfully submitted.

J. M. SHAFFER,
A. J. FOX,
CALEB LINEBARGER.

Adopted.

On motion, it was

Resolved, That the petitions praying for ordination be taken up and acted upon.

Class I. Nos. 1, 2, 3, 4, 5, 6 and 8, are petitions from St. Peter's, Emanuel's, Pilgrim's, Mt. Moriah, Beck's, Phanuel's and St. Martins, churches, N. C., praying for the ordination of brother A. Efird to the office of Pastor.

No. 6, is a petition from Richland's and Schoolhouse churches, N. C., praying for the ordination of brother T. Crouse to the office of Pastor.

Nos. 7, 8, 9, 10, 11 and 12, are petitions from Flat Rock, St. Martin's, Emanuel's, Lutheran Union and Morning Star churches, N. C., and Bethlehem, S. C., praying for the ordination of brother D. Efird to the office of Deacon.

Nos. 13, 14 and 15, are petitions from New Hope, North Fork and Rich Valley churches, Tenn., praying for the ordination of brother J. Fleenor, to the office of Deacon.

No. 16, is a petition from Pilgrim's church, Tenn., praying that brother J. B. Emmert be ordained to the office of Deacon.

The above brethren having consented to submit to an examination, it was

Resolved, That their examination take place on to-morrow; and that a committee be appointed to conduct the examination.

Fifth Committee.—Revs. P. C. Henkel, H. Wetzel and H. Goodman.

The Agent of last session handed in the following, as his report:

Contributions to Synod	- -	$64 70
Expenses of printing minutes, &c.,	-	41 36½
Balance in his hands,	- -	23 33½

Respectfully submitted.

Received. A. EFIRD.

Resolved, That our Agent receive compensation for his services.

During a recess, Rev. J. R. Peterson preached a sermon based upon Mark 1 : 15.

TUESDAY, 1 O'CLOCK, P. M.

Synod resumed business.

On motion, it was

Resolved, That papers, Class II, be read and disposed of. Whereupon it was moved, that they be placed in the hands of the fourth committee for report.

On motion, it was

Resolved, That papers Class III be taken up and disposed of. Upon which it was moved, that they be placed in the hand of a committee to make extracts and report to-morrow morning.

Sixth Committee.—Revs. J. R. Moser and A. Efird.

Resolved, That Class I of papers be placed in the hand of a committee to report on all business embraced in them, and not yet disposed of.

Seventh Committee.—Revs. T. Moser and J. M. Wagner.

Br. Wagner not being able to attend to the duties imposed upon him, as member of the committee, was discharged, and brn. T. Crouse and D. Efird appointed, with br. Moser, to constitute the committee.

On motion, Synod adjourned to meet to-morrow morning, at 9 o'clock,

Closed with singing and prayer by brother Goodman.

WEDNESDAY, 9 O'CLOCK, A. M.

Synod met and was opened as usual, by brother Fox.

The minutes of yesterday were read and approved.

In answer to a call, Mr. Adam Fleenor made application and was received under the care of Synod as a student of Theology.

Br. H. Wetzel submitted the following preamble and resolution, which were adopted by Synod.

Whereas several petitions have been received, asking Synod to draw up rules and regulations for our congregations, be it

Resolved, That as this Synod has no power to make rules and regulations for congregations, we recommend these congregations to draw up such rules and regulations as in their judgment may be in accordance with the Scriptures, and adapted to their circumstances.

The fourth committee returned the papers committed to them with the following report:

We, the committee to whom were referred documents Class II, to make extracts therefrom and report to Synod, present the following:

No. 1, is a memorial from St. Jacob's church, Rockingham, and St. Paul's, Augusta, Va., in which the memorialists express it as their opinion, that the allegations of the self-styled "Reorganized Evan-

Luth. Tenn. Synod," against our Synod, be disposed of in as summary, yet mild a manner as possible. They also express their satisfaction with their pastor, and invite Synod to hold its next session in St. Paul's church.

No 2, is a memorial from Sinking Spring church, Green, Tenn., of similar import.

No. 3, is a memorial from St. Paul's church, Catawba, N. C., of similar import; with this addition: that they ask to be again received into connexion with this Synod, as they had been withdrawn by their delegate, contrary to their wishes.

No. 5, are the proceedings of the third meeting of the "Associate Council" of the Lutheran churches of Catawba, Lincoln and Gaston Counties, N. C., which assembled at Salem church, Lincoln, N. C., on Friday, the 2nd of August, 1850, in which they state that every honorable effort was made to acquit the Rev. A. Miller of the charge of adultery preferred against him, but that all resulted in an entire failure, and did not render his innocence even probable. They also show, to some extent, the futility of the proceedings of the pretended "Reorganized E. L. T. Synod," and the falsity of its allegations preferred against our Synod. They also recommend Synod to reply to the charges made by the said "R. E. L. T. Synod" against us. They also ask Synod to prepare a set of church rules for the government of our congregations.

Adopted. H. WETZEL, *Chairman of Com.*

Resolved, That St. Paul's church, Catawba, N. C., be again received into our connexion.

The sixth committee handed in the following report:

We, the committee appointed to make extracts of papers Class III, report as follows:

Nos. 1 to 9, are memorials and petitions from Liberty church, Va., and South Fork, Reedy Creek, St. Mary's, St. John's, Spangler's, and Solomon's churches, Tenn., and Koiner's church, Va., expressing the satisfaction of the memorialists with their respective pastors, and pray a continuance of their services. Nos. 5 and 6, further pray that something edifying be appended to the minutes of our present session.

Nos. 10 and 11, are petitions from St. Martin's and Sharon, N. C., in which the petitioners return thanks for the services rendered them by brother T. Moser, and pray for a continuance of his labors, or those of some other minister of our Synod.

Nos. 12 and 13, are petitions from Winkler's and Jackson's churches, N. C., returning thanks for the services rendered them by the Rev. H. Goodman, and pray for a continuance of his services, or those of some other minister of our church. Petitioners No. 12 also pray to be received into our connexion, and those of 13 desire something edifying to be appended to our minutes.

No. 14, is a petition from St. Paul's church, Gaston, N. C., praying for the ministerial services of brother T. Crouse, or some other minister of this Synod.

No. 15, is a petition from Lutheran Chapel, Gaston, N. C., in which the petitioners pray Synod to furnish a form of discipline, to promote greater uniformity in the government of our churches.

No. 16, is a petition from Daniel's and Trinity churches, N. C., recommending Synod to adopt such measures as to enable the members of our Synod in North Carolina and Tennessee, to hold a session annually in either of these states; and also the members in Virginia, to hold a session annually in that state; and that these sessions be held at different periods of the year; and that a friendly correspondence be kept up between them.

No. 17, is a petition from the church at Jacksonville, Alabama, in which the petitioners express their entire satisfaction with their present pastor, Rev. J. M. Wagner. They recommend to the serious consideration of Synod the propriety of establishing an institution for the education of young men having the ministry in view.

Respectfully submitted.

J. R. MOSER,
A. EFIRD.

Accepted.

During a recess, Rev. J. M. Wagner preached from Isaiah 59: 19.

WEDNESDAY, 1 O'CLOCK, P. M.

Synod resumed business.

The report of the sixth committee was taken up for action.

Resolved, That brother T. Moser continue to serve the petitioners Nos. 10 and 11.

In relation to 12 and 13, it was

Resolved, That brother Goodman continue to serve the petitioners.

With reference to No. 14, it was

Resolved, That inasmuch as brother Crouse does not consent to serve the petitioners, that brother Peterson, and other ministers, visit them as often as possible.

In answer to petitioners No. 16, it was

Resolved, That we deem it inexpedient, at present, to divide our members, and are therefore unprepared for action upon the suggestions of the petitioners referred to.

In reply to petitioners No. 17,

Resolved, That, whilst we highly approve their recommendation, we are not now prepared to take any definite action upon the establishment of a Lutheran Institution; but, that we recommend the subject

to the serious consideration of our churches, in order that we may be prepared for action upon the subject at some future time.

The fourth committee handed in their report.

On motion, duly seconded, it was *unanimously*

Resolved, That the report be adopted and appended to the minutes of this session. *

Resolved, That inasmuch as the examination of candidates to the ministry could not be attended to to-day, it be attended to to-morrow.

Synod closed with singing and prayer.

THURSDAY, 9 O'CLOCK, A. M.

Synod was opened by brother Wagner.

The minutes of yesterday were read and received.

The Rev. D. Forrester requested permission of Synod to define his position in regard to our Synod.

From his remarks it appears, that since the session of 1848, he has not considered himself a member of this body; it was therefore

Resolved, That his name be no longer continued in our clerical catalogue.

The seventh committee reported as follows:

We, the committee appointed to make extracts of papers Class I, report as follows:

Nos. 1, 2, 3, 4 and 5, are petitions from St. Peter's, Emanuel's, Pilgrim's, Mt. Moriah and Beck's churches, N. C., expressing satisfaction with the services of brother A. Efird, and praying for a continuance of his labors.

No. 6, is a petition from Richland's and School-House churches, N. C., returning thanks for the ministerial services of brother T. Crouse, and praying that he may remain among them.

Nos. 7, 8, 9, 10, 11 and 12, are petitions from Flat Rock, St. Martin's, Emanuel's, Morning Star and Lutheran Union churches, N. C., and Bethlehem, S. C., expressing satisfaction with the services of brother D. Efird, and praying for their continuance. Nos. 7 and 8 suggest the propriety of improving our parochial reports. Nos. 9, 10 and 11, also pray Synod to furnish them a form of church rules, to be appended to our minutes.

No. 13, is a petition from New Hope, Tenn., expressing satisfaction with the services of Rev. Wm. Hancher, and praying for a continuance of his labors; and also for those of the Rev. A. J. Brown, or some other minister of our Synod.

No. 14, is a petition from North Fork, Va., in which the petitioners return thanks for a visit by the Rev. H. Goodman, and pray for the

* See Appendix II.

regular services of the Rev. Wm. Hancher, or some other member of this Synod.

No. 15, is a petition from Pilgrim's, Tenn., expressive of the satisfaction of the petitioners with the services rendered them by the Rev. Wm. Hancher, and praying for the continuance of his labors, and also those of brother J. B. Emmert.

No. 16, is a petition from Rich Valley, Va., praying for the continuance of the ministerial labors of Rev. Wm. Hancher.

Respectfully submitted.

T. CROUSE,
D. EFIRD,
T. MOSER.

Accepted.

The above report was taken up and acted upon.

Resolved, That brother A. Efird continue to serve the petitioners, Nos. 1, 2, 3, 4 and 5.

Resolved, That brother Crouse serve the petitioners, No. 6.

Resolved, That brother D. Efird continue to serve petitioners, Nos. 7, 8, 9, 10, 11 and 12.

In answer to petitioners No. 13, it was

Resolved, That brethren Hancher and Brown serve them.

Resolved, In answer to Nos. 14, 15 and 16, That brethren Hancher and Emmert serve them.

On motion, in answer to petitioners, it was

Resolved, That in addition to our usual reports, we, in future, also report the number of congregations and communicants in each minister's charge.

After a short recess, Synod resumed business.

THURSDAY, 1 O'CLOCK, P. M.

The candidates to the ministry, being called upon, presented themselves for examination; and the examining committee proceeded to the discharge of their duty.

The brethren having sustained the examination to the satisfaction of Synod, it was

Resolved, That brethren A. Efird and T. Crouse be ordained to the office of pastor; and brethren D. Efird, James Fleenor and J. B. Emmert, to the office of deacon.

According to appointment, brother Wetzel preached an interesting and edifying ordination sermon, based upon II Tim. 2: 15. After which the brethren were set apart to the important and responsible work of the ministry, by the imposition of hands and prayer.

PAROCHIAL REPORTS.

MINISTERS.	BAPTISMS. INFANTS.	BAPTISMS. ADULTS.	CONFIRMATIONS.
Rev. A. Henkel,	27	5	12
" H. Goodman,	30	1	20
" Wm. Hancher,	83	3	29
" J. R. Moser, *			
" A. J. Brown,*			
" J. Killian,	28	5	
" J. Stirewalt,	55	1	6
" A. J. Fox, *			
" C. G. Reitzel,*			
" H. Wetzel, *			
" J. W. Hull, *			
" P. C. Henkel,	56	1	74
" J. R. Peterson,	44	17	33
" J. M. Shaffer,	58	5	8
" T. Moser,	27		21
" J. M. Wagner,	14	2	9
" D. D. Swaney, *			
" J. K. Hancher,	34	1	
" D. M. Henkel, *			
" T. Crouse,	17		
" A. Efird,	57	3	
" S. Henkel, *			
* No report.	530	44	212

CONTRIBUTIONS TO SYNOD.

St. John's Ch.	Blount Tenn.	$	20
St. Mary's	Monroe, "		10
St. Paul's	" "		40
Blue Spring	Green "		90
Sinking Spring	" "		60
Solomon's	" "	1	70
New Hope	Sullivan "		70
South Fork	" "		40
Emanuel's	" "	1	00
Zion's	" "		90
Beehler's	" "	1	00
Pilgrim's	Carter "		50
Salem	Cocke "	1	40
Salem	Lincoln N. C.	2	00
Trinity	" "	1	10
Liberty	" "		60
Daniel's	" "		70
White Haven	" "		40
Christ's	Gaston "	1	00
Philadelphia	" "	2	30
Beaverdam	" "	1	20
St. Paul's	" "		40
Lutheran Chapel	" "	2	20
Richland's	Randolph "		80
School-House	Alamance "		90
Lutheran Union	Cabarrus "		80
Beck's	Davidson "	1	80
Emanuel's	" "		80
Pilgrim's	Davidson N. C.	$1	80
St Peter's	Catawba "		90
Zion's	" "		80
Grace	" "	1	10
Miller's	" "	2	00
St. Paul's	" "	1	80
St. John's	" "	1	80
St. Peter's	Rowan "		90
Phanuel's	" "		60
Mt. Moriah	" "		60
St, Martin's	Iredell "		80
Sharon	" "		40
Flat Rock	Stanly "	1	30
St. Martin's	" "	1	70
Morning Star	Mecklenb'g "	1	20
Jackson's	Watauga "		90
Winkler's	Burke "		80
Friendship	Alexander "		50
Coiner's	Augusta Va.	3	00
Liberty	Washington "		50
Armentrout's	Rockingham "	1	00
Rader's	" "	1	00
Mill Creek	Hardy "		70
Emanuel's	Shenandoah "	1	00
Individuals,		14	32½
Balance in Agent's hands as per report,		23	33½
		$91	26

Resolved, That the next session of our Synod be held in Coiner's church, Augusta County, Virginia, and convene (D. V.) on Saturday before the first Sunday of October, 1851.

Resolved, That the proceedings of our present session be printed in the German and English languages, and that our Agent send two copies to each Lutheran Synod, and one copy to the Editor of each Lutheran paper in the United States.

Resolved, That our Agent have two hundred extra copies of the report of the fourth committee printed and distributed among the members of this Synod.

The Rev. Wm. Hancher, in the name of Synod, returned thanks to the people of this vicinity for their kind attention and hospitable entertainment, during our stay among them.

In addition to the regular religious exercises during Synod, brother A. Efird preached on Saturday night from Gal. 6 : 7, 8.

Monday night, brother T. Moser preached from Matt. 11 : 28.

Tuesday night, brother J. M. Shaffer preached from John 17 : 3.

Wednesday night, brother J. R. Moser preached from Matt. 5 : 48, and brother T. Crouse from Acts 17 : 30.

The business of the present meeting being so far accomplished, the Synod united with the Rev. Wm. Hancher in a fervent address to the throne of Grace; after which the assembly was dismissed with the apostolic benediction.

May the blessing of the Great Head of the church so rest upon all the deliberations of his people, that they may tend to the promotion of the Redeemer's kingdom among the children of men, is the fervent prayer of

J. R. PETERSON,
Sec. of Evan. Luth. Tenn. Synod.

Note.—Since the adjournment of Synod, a letter was received from brother D. M. Henkel, in which he states the cause of his non-attendance at the last session of Synod. He also states, that notwithstanding the opposition with which he has to contend, success attends his labors. He urges upon Synod the necessity of adopting some more efficient plan to supply our church with ministers, especially in the far west. He particularly suggests the propriety of calling upon our congregations to contribute according to their ability for the purpose of educating indigent and pious young men for the ministry. I would commend the suggestion of brother Henkel to the serious attention of our people.

THE SECRETARY.

APPENDIX I.

REPORT

of the transactions of a Called Session of a portion of the members of the Evan. Luth. Tenn. Synod, held in Coiner's Church, Augusta County, Va., April 7th, 1850.

The following members were present:

		Lay-Delegates.	
Pastor J. Killian,			
" H. Wetzel,		Mr. John Leonard, Coiner's Ch.	Augusta, Va.
Applicant S. Henkel.		" John Orebaugh, St. Paul's	" "

Other ministers and lay-delegates were prevented from attending, some by the unfavorableness of the weather, and some by other unavoidable circumstances.

The meeting was organized in form by appointing a President and Secretary.

Petitions from the following churches were presented, praying for the examination and ordination, as a Deacon, of Mr. Socrates Henkel.

No. 1, from Frieden's church, Shenandoah County, Va.
No. 2, from Brook Union church, " " "
No. 3, from St. Stephen's church, " " "

Brother Henkel then submitted to an examination, (conducted by the Rev. H. Wetzel, in which the Rev. J. Killian participated,) and having sustained the same satisfactorily, it was

Resolved, That he be ordained to the office of Deacon.

Whereupon he was solemnly ordained to the office of Deacon, by the imposition of hands and with prayer, by Rev. Messrs. Killian and Wetzel.

May the Chief Shepherd and Bishop of souls strengthen him for his work, and crown his labors with abundant success.

A committee, consisting of the members of this meeting, was afterwards constituted to report to the next session of the Evan. Luth. Tenn. Synod, apologetical of these proceedings.

H. WETZEL, *Secretary.*

APPENDIX II.

PROCEEDINGS

OF THE

EVANG. LUTHERAN TENNESSEE SYNOD;

IN THE CASE OF

THE REV. ADAM MILLER,

VINDICATED.

BY ORDER OF THE TENNESSEE SYNOD.

TO THE READER.

At the session of the Evangelical Lutheran Tennessee Synod, held in September, 1850, the Rev. Messrs. P. C. Henkel, J. K. Hancher, H. Wetzel and A. J. Brown, and Messrs John Seneker, George Smyer and Abram Bible, were appointed a Committee to report on the minutes of the "Reorganized Evang. Lutheran Tenn. Synod," so-called. The following pages contain their report, which was read before the Synod, unanimously approved, adopted and ordered to be printed. As the object of the Synod was mainly to *defend itself* against the charges made by its assailants, the Committee did not feel it their duty to attempt to establish the charge against the Rev. Adam Miller, from which this controversy originated, and indeed made no allusion to it, except such as was thought necessary for the illustration of subjects involved in the controversy. For the same reason, they passed over in silence flagrant violations of the Constitution of the Tennessee Synod, which it would be easy to show, this *new organization*, with all their professed veneration for that instrument, have committed. If any should think that an undue importance has been attached to this controversy, our reply is, that, among other considerations, this publication is necessary in order to define clearly the *position* of our church on certain subjects of ecclesiastical polity, and to defend the *honor* and the *integrity* of our Synod. Should it be the means of establishing those who have been wavering in their opinions, and of reclaiming those who have wandered from us, our ardent wishes and prayers will be realized.

October 8th, 1850.

SECTION I.

INTRODUCTORY REMARKS.

It is a fact doubtless well known to our readers generally, that in the year 1845, the Rev. Adam Miller, who had been, for a number of years, a minister of regular and good standing in the Evangelical Lutheran Tennessee Synod, *was charged with being the father of a bastard child.* This charge was, at various times and under somewhat different forms, brought before the Elders and churches under the care of Mr. Miller, at the time it was made, and once before the Tennessee Synod, until the session held in Daniel's church, Catawba County, N. C., in October 1846, when Mr. Miller, together with some of his congregations, withdrew himself from the Tennessee Synod. The charge had not been investigated in Synod, and of course Mr. Miller had not been, formally, either acquitted or convicted of it, by the Synod. By his withdrawal from the Synod, he placed himself beyond its reach and control. He ceased to be any longer accountable to us, for his doctrines and moral conduct, and we to be answerable for these to our churches, to the religious public and the world.

Here gladly would we, so far as we were concerned, have had the matter forever rest. We were spared the painful duty of formally investigating, in Synod, the charge against Mr. Miller; we were relieved, as we conceived, from all accountability for his preaching and moral conduct; and he was fully at liberty, either upon his *own authority*, or upon the authority of any ecclesiastical body whatever from which he might be able to obtain it, to preach, if he felt it his duty so to do, and accomplish all the good in his power. Circumstances however, beyond our control, have, as we conceive, made it our imperative duty again to notice this unpleasant affair.

Mr. Miller and those who sympathise with him, in his views and feelings, have since organized themselves into a Synod, so-called, under the pompous and significant name of "The Reorganized Evangelical Lutheran Tennessee Synod." Not satisfied peaceably to do the work of Him, whose servants they claim to be, and let the Tennessee Synod, whose orthodoxy they have not dared to question, prosecute its work without interruption, this body must needs *wage war upon us.* They have gravely charged us, under seven distinct specifications, with an allusion to "many others," not stated, with "violating our Constitution and the Holy Scriptures," in our proceedings towards Mr. Miller—with attempting to wrest from the people their liberties—of strikingly "resembling the man of sin, placing himself in the temple of God, showing himself to be God" *—and they are doing all in their power to alienate the affections of our

* See minutes of "Reorganized Evan. Luth. Tenn, Synod," for 1849.

brethren from us, and sow the seeds of discord in our churches. Under these circumstances we feel it to be a duty which we owe to ourselves, to the churches in our connexion, to the public, and, perhaps, even to our accusers themselves, to vindicate the course which we have pursued in the case under consideration. With Mr. Miller *personally*, so far as the *particular charge* against him is concerned, we have nothing to do. This is no longer any part of our bussiness. We, however, have our opinions, founded on the evidence in the case, and with this opinion, under the peculiarities of the case, we cannot, consistently, with a sense of duty, fellowship Mr. M. and his party. The *absolute certainty* of his guilt or innocence, is known only to himself and his accuser, and that God who knows all things. We would not unjustly injure a hair of his head. *Possibly* he may be innocent. If so, much as we have seen in his conduct to reprehend, we deeply sympathise with him; if guilty, we commend him to the mercy of God, sincerely hoping and praying, that he may be brought to speedy and evangelical repentance.

SECTION II.

History of Mr. Miller's case down to the session of the Tennessee Synod, held in October, 1847, with remarks.

As it has been published to the world, by our opponents * with an apparent air of triumph and boasting, that Mr. Miller was *twice honorably acquitted by the church* of the charge against him, it will be necessary for us to lay before the reader a history of his case, down to the time of his separation from the Synod.

Soon after the charge, already stated, was made against Mr. Miller, a meeting was held, in Lincolnton, by the Elders, or some of the Elders of his churches, in order to consider his case. It is unnecessary for us to give the proceedings of this meeting in detail. Suffice to say, that this meeting did nothing, except to *make arrangements* to investigate the charge at another meeting of his Elders, which was appointed to be holden at Daniel's Church, on the 27th day of June, 1845. Persons were duly appointed to collect all the evidence in the case they could procure, both for and against the accused, and bring it before that meeting.

The Elders met at Daniel's Church, on the 27th of June, according to appointment. All the evidence in the case, that could be collected, was there. Hundreds of persons assembled to hear the trial. After some consultation it was concluded by the accused and the Elders, that it was *inexpedient*, under the circumstances of the case, *to go into the trial.* Mr. Miller informed his Elders that he had determined to

* We will hereafter use *this term*, for the sake of convenience, to denote the "Reorganized Evan. Luth. Tenn. Synod," so called.

take his case through a legal investigation in court. It was proposed by Benjamin S. Johnson, Esqr., and *agreed* to by Mr. M., that *he, (Mr. M.) should remain silent, in his office, until the legal investigation in court should have taken place.* To these proceedings we have no objections. We cannot but commend the prudence of the Elders and the spirit of submission exhibited by Mr. M., on this occasion. Now let this *agreement* be distinctly understood and borne in mind. Had Mr. M. abided by it, as he ought to have done, we hesitate not to say, that many of the difficulties and much of the trouble that have grown out of his case, might have been avoided.

From some motive, however, which we are left to conjecture, Mr. M. became *dissatisfied* with the disposition made of his case by the Elders, at Daniel's Church. By his untiring efforts, he succeeded in getting up another meeting of his Elders, at Trinity Church, on the 25th day of July, 1845, obtained, what he claims, as an acquittal, and, in direct *violation of his own agreement*, began again to preach, *before* his case was decided in court. Some of his Elders refused to attend this meeting, alledging that they had once been called together for the purpose of acting on the case, and had made arrangements reasonable and satisfactory to them. Eighteen or twenty, however, met, tried, as is said, and *acquitted Mr. Miller of the charge against him.* Upon this trial, if a trial it may be called, we have several remarks to make.

1. We unhesitatingly deny that this decision was made, even by *Mr. Miller's churches*, and much less by *the church*. An important inquiry arises here, upon which the soundness of our position mainly depends: Have Elders, according to the usages of the Lutheran Church, the power *simply by virtue of their office*, to try *any* member of the church, much more *a minister* of the Gospel, for immoral conduct, and either acquit and retain him in the church, or condemn and excommunicate him? We maintain that they have not. * In proof of this, we appeal to our Liturgy and the general usage of our church. We are congregational in our church government, as we shall have occasion to notice more particularly hereafter, and it is the business of each congregation to try and expel unworthy members from the communion of the church. It is true that congregations may *transfer* their power to their Elders; but it is clearly understood, that unless this is *expressly done*, Elders have no such power, as that under consideration. Now we affirm that the Elders, who sat in Mr. M's trial had received no such power from the churches. They had not been duly elected by the churches and invested with power to try him. They have no such power by virtue of their office. They met, therefore, and tried and acquitted him upon *their own individual authority.* How then can their decision be claimed as the act of *the churches?*

* See Liturgy of Evan. Luth. Tenn. Synod, p, p., 115, 116.

Mr. Miller's churches viewed the subject in the light in which we view it. They did not consider themselves *bound* by the action of their Elders; for it is well known that a majority of them forsook him.

2. We deny that Mr. Miller was *fully* and *fairly* tried in the meeting at Trinity church. It was principally a one sided trial. But little of the evidence against him was fairly before that meeeting. This our opponents do not dare to deny. All they pretend to say, is, that the witnesses against him were notified to appear, and that they did not appear, was their own fault. This does not, however, affect the truth of our statement. It is sufficient for us to know that *they were not there.* It is true, the simple *fact* that a woman had sworn a child to Mr. M., was kmown to the Elders, and upon this, it is said, they acted; but we repeat that but little of that mass of evidence, direct and circumstantial, by which he was afterwards convicted in court, by a jury of twelve men, acting under the solemnities of an oath, was before the Elders. Far be it from us to impeach either the capacity or the honesty of the Elders, who sat in that trial. Their capacity is admitted and their integrity is beyond suspicion. They acted upon the evidence before them, and upon this acquitted him. It may be necessary to state, that a *majority* of those very Elders have since been *convinced of his guilt and have forsaken him.* * Yet *this* is the decision that our opponents have unblushingly proclaimed to the world as an honorable acquittal, and to which they would have us submit as final in the case. Let the impartial reader judge.

3. If the meeting at Trinity church had even been *fairly* gotten up;—if *all* the evidence in the case, both for and against the accused, had been there, the genius of our church is not such, that the Synod would have been bound, *unconditionally*, to submit to the decision of the Elders. The decision might have been an unrighteous one. Evidence might not have been fairly weighed, and the accused might have been acquitted of the charge, when the evidence against him was sufficient to convict him. Will any reasonable man say, that, under such circumstances, the Synod would have been bound to submit to the decision? The decisions of congregations are final, in reference to *private* members in the church, because they are not, in the same sense that a minister is, members of Synod also. A minister is not a member of any particular congregation, but a member of the Synod,—of the *whole church* united in the Synod, and that too simply by virtue of his ministerial office. He is, so to speak, the property of the whole church, and is accountable to the whole church for his conduct. Hence, to talk about binding the Synod by the action of a few churches, is perfectly preposterous. But as we shall hereafter notice this part of our subject more fully, we dismiss it for the present.

We think we have now fully shown that there was nothing in the

* See Appendix A.

nature of the trial at Trinity to make its decision binding upon the Synod. We give it, as our opinion, that Mr. Miller had a strong reason for urging on that trial, unfair as it might be. He is a crafty, designing man. He well knew the strong hold he had on the affections and sympathies of his Elders, as well as his church members generally, and that by hastening them, unprepared, into trial, he could be cleared. He knew too, that he could not sustain a trial in Synod. Hence, his object was to get a trial and acquittal, if possible, by his Elders, and then contend that his case was beyond the jurisdiction of the Synod, and, if the Synod should take action upon it, raise the cry that Synod had violated its Constitution. This he has done, but with what propriety the reader will see as we pass along.

In October 1845, the Tennessee Synod met in Virginia. This was the first session of the Synod held after the charge against Mr. Miller, already mentioned, was made, and before this session was the matter brought, not in the form of *an appeal*, as our opponents say, from the decision of the churches, for this, as will hereafter be seen, there was no need. As much has been said by our opponents in regard to the action of the Synod at this session and its result, these subjects claim our particular attention.

It appeared in Synod that considerable dissatisfaction existed in the churches in N. C., in reference to Mr. Miller's case. Mr. M. had a party which maintained, as our opponents still maintain, that he had been honorably acquitted by the only proper tribunal, from whose decisions there can be no appeal; and he should therefore continue to preach, without any further investigation of the charge against him. There was a party also against Mr. M., which maintained directly the reverse of this. Thus the matter came before the Synod.

In the exercise, as we think, of great forbearance, in order to get fully into the merits of the case, and to give entire satisfaction to all parties concerned, the Synod, after much consultation, passed the following preamble and resolution:

"Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory body, and simply claims the power of imparting her useful advice, and employing the proper means for promulgating the Gospel of Jesus Christ; and inasmuch as a majority of his Elders have held a meeting and have investigatad the charge alledged against him; and said meeting of Elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the Elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed

to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him." *

All that we have now to say, as to the judiciousness of this resolution, is, that if an error was committed, it was an error on the *side of mercy*. It will be observed that the Synod still claimed the right of *review*. They say, we will concur in the decision of the congregations, *provided they acquit Mr. Miller honorably*.

Shortly after the adjournment of Synod, the Rev. Messrs. Goodman and Killian took the vote, according to appointment. Only 151 votes were cast in the congregations; and of these, 127 were in favor of Mr. Miller and 24 against him. Thus the matter stood until the next session of the Synod in 1846. Mr. M. claimed that he was honorably acquitted by the congregations and continued to preach. It will, however, be observed by the reader, that he had no certificate from the Rev. Messrs. Goodman and Killian to that effect.

In October, 1846, the Synod met in Daniel's Church, N. C. Among the unfinished business of the previous session, Mr. M's case came up. The naked question before the Synod for decision was: *Has Mr. M. been honorably acquitted by his congregations, agreeably to the resolution of Synod in* 1845? Nearly two days were spent in the discussion of this subject, after which it was

Resolved, "That the requisitions of the resolution of that report were not complied with."

"Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended, (superseded.)" †

Thus ended the matter. It remains now for us to show, *that Mr. Miller was not honorably acquitted by his congregations, according to the resolution of* 1845. We claim the reader's indulgence while we argue this point.

1. We maintain that Mr. M. could not have been *honorably* acquitted by his congregations, under any circumstances, *whilst there was sufficient evidence of his guilt*. This proposition is so clear and self-evident that it does not admit of a doubt. It commends itself to the common sense of every reasonable man. Now how does the matter stand? In the session of the Synod, in 1846, on motion of Mr. Michæl Rudisill, Mr. Miller's father-in-law, and his devoted personal friend, it was

"*Resolved*, That Mr. W. W. McGinnas be appointed to give a *relation of all the circumstances* relative to the charge against the Rev. A. Miller." ‡

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* Minutes of Evan. Luth. Tenn. Synod, for 1845, page 8.
† Minutes of Tennessee Synod for 1846, p. p. 6, 7.
‡ Minutes of Tennessee Synod, for 1846, p. 6.

Mr. McGinnas is a man of undoubted veracity. He lives in the immediate neighborhood where the charge was made, and was fully acquainted with all the circumstances connected with the case from beginning to end. He gave the relation required. After he was through with his relation, he publicly asked Mr. Miller, before the open Synod, whether he was *mistaken in any* statement which he had made. *Mr. Miller replied that he was not.* The matter was then fully before the Synod, and the Synod expressed it, as their opinion, that Mr. M. had not been honorably acquitted by his congregations. As we have already said, it is no part of our business now to prove Mr. M's guilt, and of course, it is not necessary that we should lay Mr. McGinnas' statements before the reader. It is sufficient to say that the Synod was not, in view of facts stated, *convinced of his innocence*, and could not therefore believe that he had been honorably acquitted by his congregations.

2. We deny that the *voice of Mr. Miller's congregations was actually in favor of retaining him as their minister.* To ascertain this was a principal object contemplated in the action taken by Synod. She has ever cherished the most sacred regard for the opinions and wishes of the churches in her connexion, notwithstanding all that has been said by our opponents to the contrary. She carefully weighs the opinions and consults the wishes of her people, and where she can, without violation of principle, follow their opinions and gratify their wishes, she cheerfully does it. So she did in the case under consideration. The question now before us, is: was the voice of Mr. M's congregations *in favor of him?* At first view, to one unacquainted with the facts in the case, it might seem that it was. It is true, as our opponents have published in their minutes and proclaimed wherever they have gone, that of 151 votes, the whole number cast, 127 were in favor of Mr. M. and only 24 against him. It has been sneeringly said that the Synod, in 1846, voted that 127 was not an honorable majority over 24. But what are the facts in the case?

We have no data at hand to determine the exact number of male communing members in Mr. M's churches, when his difficulties commenced, and in which the vote was to be taken; but the number was not less than three or four hundred. Of this number only 151 voted at all. We may now turn the tables and ask whether 127 is an honorable majority over 273? It is true the vote was not taken in all these churches, though it should have been. Some of them had already dismissed Mr. Miller, and one had gone so far as to lock him out. Of course the voice of these churches was against him. But even in those, in which the vote was taken, Mr. M. did not recive a majority of the votes of *all* the male communing members. Our opponents, however, contend that those who did not vote, are not to be reckoned *against*, but *for* Mr. M. They say that absent voters are

to be reckoned with the majority. Here we differ, in our judgment with them. We are, however, willing that the impartial reader shall judge whether, in the present instance, such is the case. The fact is, as has already been seen, that the people would not vote, and indeed but few even attended the meetings for taking the vote. What some of their reasons for this may have been, we may easily conjecture, and will now attempt to show.

1. *An unwillingness to assume the responsibility involved in casting their votes.* We all know the aversion of our minds to acting in cases affecting the character and best interests of our fellow-men. So great is this aversion, that in cases of criminal prosecution, in courts of justice, but few men can be found, who are willing to serve as jurors, unless compelled by law. In the present case, the character and best interests, not only of an individual, but of the church, were involed. On the one hand, if *guilty*, to say that he *should preach*, would have been assuming a very great responsibility; on the other hand, if *innocent*, to say that he should *not preach*, would have been assuming an equally great responsibility. Moreover, Mr. M. stood high in his churches. Many of his people were strongly attached and endeared to him. He had been instrumental in bringing many of them into the communion of the church by the imposition of his hands and prayer, and had often broken to them the bread of eternal life. He had a virtuous wife, and a rising and promising family, whose hearts deeply lacerated, were then bleeding at every pore. Under these considerations, we ask, is it not reasonable to suppose, that if his congregations believed him innocent, and wished to retain him as their minister, they would not have turned out and voted for him to a man? and on the other hand, if they believed him guilty, they would not have been loth to express that opinion? So we think. It is a sound and safe principle in law, and one upon which men are generally willing to act, when uninterested, that it is better to let ninety-nine guilty men go unpunished, than to punish one innocent man.

2. *An inability to vote intelligently upon the question involved*, may, and doubtless did, prevent many from casting their votes. When men are called upon to decide a question of such vast importance as that which was submitted to Mr. Miller's churches, they want *all the evidence*, having a bearing upon it, fully and fairly before them. Without this they cannot arrive at a conclusion satisfactory to their own minds. That the evidence in Mr. M's case was fully and fairly before his churches, we presume no one, acquainted with the facts and having a regard for truth, will pretend to affirm. It is true, the country was rife with reports, many of them very unfavorable, but they were only reports. These were industriously circulated by his enemies, and wholly discredited and contradicted by his friends. Hence, if the congregations had decided the matter, they would have

decided it principally upon the testimony of "madam rumor." We ask now, in all seriousness, could the churches, under these circumstances, vote intelligently upon the question submitted to them? Must we not commend them for their silence? Can those who did not vote be claimed as acquitting Mr. M. by their silence? We presume not in these remarks to impeach those who did vote. They may, and doubtless did have evidence, derived from some source, satisfactory to *their* own minds, but it was not so with all. Nor do we mean to censure the action of Synod, in 1845, though many who were not present at that session, doubted the propriety of the action taken. Had the Synod however, reflected more maturely and been in possession of facts which were afterwards developed, it is probable it would have pursued a somewhat different course, in that particular case.

3. Finally, the people did not vote, because they wished to see the *result of the legal investigation* of Mr. Miller's case in court. Mr. Miller had declared his intention of taking the case through a regular course of civil law. With all the uncertainties of law, they well knew that the decision of the court would have an important influence on the public mind. They knew too that with the commonwealth's Attorney for the plaintiff, and the ablest Counsel, which the bar could afford, for the defendant, the case would be fully investigated and all the evidence brought fairly to light. Hence, they were disposed, and as we think wisely, patiently to wait the decision in court. Was not this a sufficient reason why the people should neglect or refuse to vote? The decision in court was made; and here we may be permitted to say, without attempting to decide with what justice, that that decision fixed the opinions of many who heard the trial.

We have now gone through with the history of this case, down to the time of Mr. Miller's separation from the Synod. We have endeavored to lay the facts fairly before the reader, with such accompanying remarks as we thought necessary to present the matter in its true light. It is for him to decide whether there is any thing, thus far, in our proceedings towards Mr. M., censurable.

SECTION III.

Alledged violations of the Constitution examined.

We now enter upon an examination of the particulars in which we are charged with a violation of our Constitution. Under this head our opponents have made *seven distinct specifications;* and although in some instances they have made specifications in which we can perceive *no point*, and in others repeated the *same* charge in *different forms*, or in forms involving the same points, we will quote all the specifications and give them such attention as, in our judgment, may be necessary. They say:

"1st. The Constitution of the Tennessee Synod contains *six unalterable Articles*; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with those principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body became disorganized, and are no longer the Tennessee Synod." *

In this no particular point is made. It simply contains a *general charge* unaccompanied by any proof in support of it. It however contains a *misstatement of facts* and an *illogical deduction* of a conclusion, which it may be proper to notice. It is true these articles were considered *scriptural*; otherwise they never would have been adopted. But it is not true that they were *termed unalterable*. The framers of our Constitution did not claim *infallibility*, but admitted that they might have been mistaken. Hence they did not attempt, nor desire, to rivet upon themselves and their successors an unalterable Constitution. On the contrary they wisely made provisions for the correction of errors in the Constitution, if any might be discovered. They expressly say: "But if any thing contained in these articles, should hereafter be *discovered as unscriptural, it shall be rectified*; or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient or oppressive, it shall be altered or amended."†

Again, it is manifestly illogical to conclude that if the Tennessee Synod had even violated its Constitution, it *became disorganized*. For illustration: Our General Government has a Constitution by which to be governed. Different expositions are given of this instrument by our most distinguished statesmen and jurists. It is manifest that this instrument has, in some instances, been violated by Congress; for, at different times, laws, claiming the sanction of the Constitution, directly conflicting with each other, have been enacted by Congress. But who is so silly as hence to assert, that the General Government has been *disorganized*. Now if the Tennessee Synod had even violated its Constitution, how can it be said to have been disorganized? If not, where was the necessity for reorganizing? and what propriety in the name which our opponents have arrogated to themselves? We might enlarge upon these points, but as they have no particular bearing upon the present discussion, we dismiss them. We have made these remarks partly to prevent a misapprehension from growing out of the above objection.

"2nd. The church decisions were considered final; Matt. 18: "What they bind on earth, shall be bound in heaven." The church receives her authority direct from Christ, to act in a congregational capacity. The Synod is the creature of the church (not by divine command,) intended as an expedient to accomplish such purposes, as is specified in the Constitution. The Synod solemnly pledges herself

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849, p. 8
† Constitution, ratifying clause.

not to interfere with, but to protect the churches in the enjoyment of the exclusive rights and liberties granted her by Christ himself, in a congregational capacity. Therefore the act of receiving such case into Synod is unconstitutional. "This Synod shall have no power to receive appeals from the decisions of congregations." Art. 4."

"3rd. The resolve of the Synod in a case over which she had no jurisdiction, making void or nullifying the decisions of the church is unconstitutional and unscriptural. Upon Matt. 18th, the 4th Article was founded. "The Synod has no power to receive appeals from the decisions of congregations." "*

These two specifications contain the substance of the main points at issue between our opponents and us. We differ in our exposition of the Constitution in two important respects, which it is necessary should be clearly understood, and upon which the position of our church should be clearly defined.

1. Our opponents maintain that a minister is *accountable to the congregations of which he has charge*, and to them *only* for his *moral conduct*, and of course that the Synod has no power to try him for immorality.

The Rev. G. Easterly, in his letter appended to the minutes of our opponent's Synod, by their authority, says: "I believe that a minister is the servant of the people, (*his* congregations,) hence he is responsible to them for his *private conduct*. If he is amenable to them, and *them alone*, wherein is the constitutionality of the proceedings of the Synod."†

On the contrary, we maintain that a *minister is accountable to the Synod*, as well as to the church, or churches, of which he has charge, for his *private conduct*.

2. The clause in the 4th Article of the Constitution ("but this Synod shall have no power to receive appeals from the decisions of congregations,") our opponents maintain applies to the trial of a *minister* by his congregations, as well as the trial of a private member in the church. We maintain that it applies *exclusively* to the trial of a *private member*.

Upon these *two points* we clearly differ in our *exposition* of the Constitution, and in our view of the *power* of the Synod, and of the *relation* which a minister sustains to the Synod. We beg the reader not to lose sight of them. Much depends upon a correct understanding of them.

Before we proceed directly to the discussion of these subjects, it may be necessary to make some preliminary remarks intimately connected with them, which may free the subject somewhat from embarrassment.

We have already stated and now repeat, that the Tennessee Synod is, in the main, *congregational* in her *mode* of church government. She recognizes every congregation originally as an *independent* body, possessing within itself all legislative, judicial and executive power.

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," p. p. 19, 20.
† Minutes of Reor. Evan. Luth. Tenn. Synod, for 1849 p, p. 23—26.

She concedes to individual congregations the right to make their own rules and regulations and execute them; to try and expel unworthy members from their communion, without the power of appealing to any higher tribunal; and also the right of choosing fit persons for their ministers and to individual ministers, on application from the church, the right of performing the ordination of persons thus chosen. The connexion between a minister and his congregations, is wholly *voluntary*. They can choose and dismiss their minister at pleasure. They have a right, and it is their duty, to scrutinize their minister's private conduct; to call him to account for immorality, and dispose of his case as they may deem proper. Now all this, as will be seen, as we pass on, is in harmony with the power which the Synod claims.

What *is* a Synod? "A Synod is a body of *ministers* with *lay-delegates, who superintend the concerns of the church under their care*, agreeably to certain christian rules, founded upon a Constitution."*

What is the *business* of the Synod? "The business of this (Tenn.) Synod shall be, to impart their useful advice, to *employ the proper means for the promulgation* of the Gospel of Jesus Christ, to *detect* and *expose erroneous doctrines* and *false teachers*, and upon application, to examine candidates for the ministry." &c.†

What are the *powers* of the Synod? The explanatory remarks on the 4th Article, after an enumeration of the most important powers and duties of individual congregations, say: "As the aforesaid duties devolve on all churches and ministers, *they undoubtedly have the power to perform them jointly*; i. e. *they may constitute a Synod.*

From these quotations it is evident that the Synod is not a body distinct from the church, but a *union of all the churches*, that attach themselves to it, possessing many of the powers originally inherent in individual churches. In the Synod all the congregations speak through their delegates. Its acts then, are the acts of the church united. Its design is to perform with greater facility and more successfully, duties originally devolving upon all congregations separately.

The minister and private church member sustain, in some important respects, an entirely *different relation* to the church. A private member belongs to some particular congregation, to which he is amenable and only amenable, for his private conduct. To enjoy a seat and vote in Synod, he must be duly elected a delegate to the Synod, by the church to which he belongs, or by some other church or churches, connected with the Synod. His connexion with the Synod, in this respect, continues only during its session. It is far different with a minister. By his ordination and subscription of the Constitution, he becomes a member of the Synod, and continues a member of it, until he voluntarily withdraws his membership, or forfeits it by heterodoxy or immorality. He is a member then, not of any particular congregation, or congregations, not even of those of

* Rev. D. Henkel's Herald of Liberty, p. 39.
† Constitution of the Tennessee Synod, Article 4.

which he has charge, but of the *whole church* united in the Synod, and is accountable to the whole church thus united, both for his doctrines and moral conduct. The church, or churches, of which he has charge, may try him for heterodoxy or immorality, and dismiss him as *their* minister; but they have no power to *silence* him, or *expel him from the Synod.* This power rests in the Synod and no where else. The only way, therefore, that *the* church can try and acquit, or convict a minister of any charge, is in a Synodical capacity. If any number of churches, less than the whole number embraced in the Synod, should assume this power, it cannot be said that their act, is the act of *the* church. A moment's reflection will convince any reasonable person, that this view of the subject, is not only in accordance with the genius of our church government, but that it is a wise and wholesome feature in our ecclesiastical polity. It affords a minister means of redress when unfairly treated by his churches, and it protects the Synod against impositions.

With these preliminary remarks, which, as we think, exhibit the true position of our Synod, and free the subject somewhat from embarrassment, we proceed to an examination of the main question: *Is a minister amenable to the Synod for his private conduct?*

1. To maintain that the Synod has no power to try a minister for immorality, is to make our Constitution *sadly defective*, the Synod a *weak and inefficient organization*, and to *detract greatly* from the *intelligence* and *foresight* of the framers of our Constitution. For, according to this view, cases might occur of the grossest immorality, which could not *be reached by any ecclesiastical tribunal.* Some of our ministers have no charge. We will suppose that one of these is guilty, beyond a shadow of a doubt, of some gross immorality, which wholly disqualifies him for the work of the ministry, and is a disgrace to the christian name. Our opponents say that his case cannot come into the Synod, but that he is amenable to *his* congregations, and to them *alone. But he has no congregations.* Hence there is not an ecclesiastical body on earth that can reach his case. He continues to preach, and that too under the authority of the Synod. The Synod meets. He appears and takes his seat; he participates in all the discussions and votes upon every proposition! Is this, we ask, in all candor, the policy of the Tennessee Synod? If indeed it is, well had it been for it, had it long since been disorganized; and had we been convinced that such was its policy, we would not have stooped to a violation of our Constitution, in the case under consideration, but would forthwith have disorganized, and reorganized under a Constitution less defective, and left our opponents to bear the name and enjoy the glory of the Tennessee Synod. But to come directly to the point:

2. We maintain that the Constitution *does give* to the Synod the power to try a minister for immoral conduct. We admit that there is no *express* provision to this effect; but the power is *clearly implied.* We have already proven that the Synod is the church united, and that the church thus united may perform duties which devolve upon individual churches; but individual churches have the right to try and expose false teachers, whether in precept or example; therefore, the Synod may try and expose false teachers whether in precept or example. A minister may teach falsely by *example*, as well as by precept. He is to be an example to his flock, for imitation. The Constitution

says: It is the business of the *Synod* to *detect* and *expose* false teachers. But how can it perform this duty, unless it have the power to call a minister to account, and examine into his private conduct? We speak here of a minister in connexion with the Synod.

Again, the Constitution says: "It shall be the duty of the Synod to employ the *proper means* for the promulgation of the Gospel of Jesus Christ." We presume no one will deny, that a ministry intellectually and *morally* qualified, is a means necessary for the promulgation of the Gospel. What moral qualifications are necessary? The Constitution says, a minister "must have the qualifications described by St. Paul; I Tim. 3: 1—14; Tit. 1: 4—9;" In I Tim. 3: 3, we read: "A Bishop then must be *blameless*, the husband of one wife, vigilent, sober, of *good behavior*;" and in the 7th verse: "Moreover he must have a *good report of them which are without*, lest he fall into reproach and the snare of the devil." If then the Synod has the power "to employ the proper means for the promulgation of the Gospel;" if a ministry, intellectually and morally qualified, is a means indespensibly necessary for this; if a minister in the Tennessee Synod, "must be blameless, and of good behaviour and have a good report of them which are without;" if the Synod alone has the power to silence & expel from its connexion, an unworthy minister;—if all this be so, as we think we have clearly proven, does not the Constitution, we ask, give the Synod the power to try a minister for immorality? If this power is not clearly implied in the Constitution, its language is without meaning. And if it is implied, how did we violate the Constitution by receiving Mr. Miller's case into the Synod? To our own minds the case is perfectly clear.

3. We plead *precedent* in confirmation of our position. Our Synod has uniformly, when occasion required it, claimed and exercised the power of trying her ministers for immorality. We might refer to two instances particularly, in proof of this, but as one only is a matter of record, and is sufficient for our purpose, we will confine ourselves to this. In 1836 a charge of immorality was preferred against the Rev. A. Seechrist, at that time a member of the Tennessee Synod. His case was *received into the Synod*, and no one denied that the Synod had the right to receive it and try him. Mr. Seechrist plead that he was not prepared to meet the charge. "It was resolved that the case of Mr. Seechrist be laid over to the next session, so that the subject be *carefully investigated*, and that Mr. S. be silent until the next session.* Mr. S. failed to appear at the next session of the Synod. New charges were made against him, and he was expelled from the Synod.* No one objected to these proceedings. The Rev. Messrs. *Epsterly, Miller and Schoolfield*, the ministers who composed the Synod, at which the charges under examination were made, were *then* members of the Tennessee Synod, and *regularly* on till the commencement of our present difficulties. They then took no exception to these proceedings. Nine long years, or more, rolled around before they made the discovery that a minister is not accountable to the Synod for his

* See Minutes of Tennessee Synod, for 1836, 1837.

private conduct. These facts utter a voice which cannot be misunderstood. In view of them, we maintain that the position of our church has been defined for years, and that it is now too late in the day to make such objections, as those which we are answering.

4. If the Constitution neither expressly, nor by implication, gives the Synod power to try a minister for his private conduct, it does not necessarily follow, that in receiving Mr. Miller's case into the Synod, we *violated* the Constitution. Here the *onus probendi*, the burden of proof, falls upon our oponents. It is for them to prove that it is either expressly or by implication *forbidden* in the Constitution, that the Synod shall try a minister for his private conduct, or that the Synod is clearly *limited* in its powers. If the Constitution is silent upon the subject, that is, neither *gives* nor *withholds* the power, it only follows, that the Synod did a thing for which there is no express provision in the Constitution. This we would term an *extra-judicial* proceeding. This is all that can possibly be made out of the matter, viewed in its worst light. There is a wide difference between violating a positive precept and doing a something neither commanded nor prohibited.

We will add a few words in reference to the clause in the 4th Article of the Constitution, which says, that the "Synod shall have no power to receive *appeals* from the decisions of congregations." Our opponents maintain that this applies to the trial of a *minister* by his congregations; we maintain that it applies exclusively to the trial of a *private church member*. On this we remark:

1. It makes no difference, so far as the present controversy is concerned, whether we or they construe this clause correctly. For Mr. Miller's case did not come before the Synod of 1845, in the form of an *appeal*. If it did, who was the apellee? It was certainly not his *accuser*. It was not the *Elders*, who sat on that trial. It was not *his congregations*, nor any *other* congregations. Who then made the appeal? We think it will be difficult for our opponents to tell.

2. We have already shown, that Mr. Miller's *congregations* never did *try him*. It is true, some eighteen or twenty Elders did meet and try him, but this was altogether an unauthorized act in them, for which they had *no authority* whatever. It was the decision of the Elders, not of *the Church*. That decision was no more the decision of the congregations, than the decision of the same number of *any other* members in the congregations would have been.

3. If what we have said, under the first point of difference between our opponents and us, be true, there was no *need for an appeal* in Mr. Miller's case. When it got into the Synod, it was just where it *properly belonged*. He was, as we have abundantly proven, amenable to the Synod for his moral conduct, even if his congregations had acted on his case. But we need pursue this subject no farther. We will add a few words in illustration of the clause in the 4th Article of the Constitution, and then dismiss this subject.

We have already said that this clause relates exclusively to private church members. They are amenable to the congregations to which they belong, and to them alone, for their private conduct. For illustration: In the Presbyterian church, a member may be convicted of a charge by the church Council; he may appeal from their decision to the Presbytery; from the Presbytery to the Synod; and from the Synod to the General Assembly. This is the highest judicatory in the church, and its decisions are final. It is not so in the Lutheran Church.—When a member is convicted of a charge by his church, he can appeal to no higher tribunal. Its decisions are final. This is what is meant, and all that is meant by the clause in the 4th Article of the Constitution, already quoted.

SECTION IV.

The examination of alledged violations of the Constitution, continued.

Our opponents continue:

"4th. The act of Synod in sending Rev. Goodman and Killian, to execute the resolve of the Synod (which was but a rule,) and to regulate this matter in the congregations, is unconstitutional. "This Synod shall have no power to make rules and regulations for congregations." " *

After what has already been said, we need say but little in reply to this objection. That the Synod cannot *legislate* for congregations, is a point settled by the Constitution, and acknowledged by all parties. The naked question, then, before us, is, did the Synod, in the case referred to, *make rules* and *regulations* for congregations? That it did, we deny. If it did, Mr. Miller himself was *particeps criminis*, for he *agreed* to that resolution. But the action of the Synod in 1845 was not intended to *prescribe the manner* of trying Mr. Miller; it was rather intended to ascertain what the congregations *had* done, *the grounds* upon which they acted, and what they *wished* the Synod to do. It is true, the Synod claimed that Mr. Miller was accountable to it for his conduct, and denied that a few isolated congregations had a right to dictate to the Synod. But it wished to *consult* with the churches. Had the churches, however, expressed it as their wish and determination to retain Mr. M. as their minister, regardless of the opinion of the Synod, and the Synod, upon a review of the whole case, had regarded their action as improper, it could only have declared, that Mr. M. and his congregations, were no longer recognized as belonging to the Synod. Churches are received into connexion with the Synod by its vote; and by its vote they can be put out. But we need pursue this subject no farther. It is evident that the action of Synod in 1845, was not intended as an act of legislation, nor can it be so construed. Hence the objection of our opponents is groundless.

"5th. The Synod has repeatedly, by a majority of votes, decided, dismissed, or evaded that which had been decided by God's Word. This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy. "Nothing relative to doctrine or church discipline, ought to be transacted according to the mere will of the majority or minority, but in strict conformity to the Scriptures." See Introduction to the Constitution." *Min.* p, 20.

Here a sweeping charge is made against the Tenn. Synod, but not one particle of *proof* adduced in support of it. Our opponents have not even condescended to *specify* one single particular in which we have "decided, dismissed or evaded that which had been decided by God's Word." The objection is therefore *intangible*. When they shall have made specifications, it will be time enough for us to reply. If however allusion is made, as we suppose, to our proceedings in the case of Mr. Miller, our reply will be found in the preceding and following pages. They continue:

"6th. Suppose a minister, by some act of his life, to have forfeited his office. The church of Christ has the right to call men to the ministry. In 1847, several congregations, and many individuals, informed the Synod that they intended to retain Mr. Miller as their minister, and requested the Synod to concur with them, as promised in 1845. This they have refused to comply with; evading their promise, and of course an unconstitutional act."*

There are two particulars in this specification, which require a brief notice.

1. The Synod is charged with a *breach of promise*. It is not true, as intimated, that the Synod, in 1845, promised, *unconditionally*, to concur with Mr. Miller's congregations. On the contrary, there was a very important *condition* in that promise. The Synod expressly says: If the congregations acquit Mr. Miller *honorably, we will concur in their decision.* The Synod was the proper tribunal to decide whether this condition had been complied with or not. It decided that it had not been complied with; and that it had not, we have clearly shown in the preceding pages, to which we refer the reader. Hence the Synod was not guilty, as charged, with a breach of promise.

* Minutes of "Reorg. Ev. Luth. Tenn. Synod, for 1849, p. 20.

2 It does by no means necessarily follow, that because the church has a right to call men to the ministry, the Synod is bound to *receive every man* into its connexion, for which congregations may petition. There are two important conditions previously necessary:

1st. That the individual for whom they petition should express a *willingness* and a *desire* to become a member of the Synod, on the usual conditions. Mr. Miller, in 1847, did *not ask* for admission into the Synod, nor did he express a *desire* to be admitted, except upon the condition, that the Synod would acknowledge that in its former proceedings, in his case, it had violated the Constitution and the Holy Scriptures. This too was the condition upon which the congregations asked for his admission, and expressed a willingness to stand in connexion with the Synod With these conditions the Synod could not comply, and of course could not receive Mr. M.

2. Besides taking the candidate for admission into the Synod, through an examination on theology, the Synod must be fully satisfied, either from personal knowledge, or from the testimony of petitioners, that the individual proposed for membership, possesses a *good moral character*. Now, as regards Mr. Miller, the Synod knew that charges of gross immorality were existing against him. Moreover, many congregations had, in their petitions to the very same session of the Synod in 1847, declared that he was morally unfit to be a member of the Synod; and that if the Synod admitted him, they, in that case, would feel it their duty to withdraw from the Synod. The Synod, before it could admit him, claimed the right of examining into his moral character, and of investigating the charges against him. To this Mr. Miller would not submit. Hence the Synod could not receive him, We repeat, except upon the conditions above stated, the Tennessee Synod has never, from its foundation, admitted any man as a minister and member of it. How then can it be said that we violated our Constitution by not receiving Mr. Miller, in 1847, when the conditions were not complied with? We may yet add, that the Synod has repeatedly refused to receive men into its connexion, for whom petitions were received from congregations; and for so doing, we know of no congregation that ever became disaffected towards and withdrew from the Synod. The Constitution, as may be seen by consulting the fourth article, does not bind the Synod to receive *every* individual that may get up petitions for admission, Indeed it would be very strange and unreasonable if it did. In view of these facts, we leave the matter with the reader for decision.

"7th. The Constitution grants the right of petition. Four congregations in North Carolina petitioned for a redress of grievances; this the Synod refused to grant by saying that petitioners of free men "required no action from Synod." This is constitutional. See Art. 4th."*

It is admitted that congregations *belonging* to the Synod, have a right to send petitions to the Synod; but we think it would be difficult to prove that the Synod is bound *to act* upon *every* petition sent to it. The Synod must determine for itself what petitions require action. In the present case two things must be observed.

1. The *petitioners did not belong to the Synod.* The Report from which the extract above, in inverted commas, is made, says: "There are several petitions signed by members of churches, which through their delegates to Synod, have *withdrawn from our connexion*, and *persons not belonging to our church*, which your committee are of opinion require no action from Synod." These congregations had no more right to send petitions to the Synod than any other Lutheran churches in our country, not in connexion with the Synod. If any and every congregation, connected or not connected with the Synod, has a right to petition Synod, and the Synod is bound to take formal action upon their petitions, the Synod might indeed have its hands full of business. But, to cut the matter short, we ask, *what clause*, in our Constitution or Explanatory Remarks, makes it the duty of Synod to act upon every petition which is laid before it?

* Minutes of "Rec. Evan. Luth. Tenn, Synod," for 1849.

If no such clause can be found, it is vain to say that we have violated our Constitution in the above case.

2. These petitions were not drawn up in a *respectful* and *proper* spirit.—They were highly *denunciatory* and *menacing* in their character. The petitioners did not simply express their disapprobation of our proceedings, in the case of Mr. M., because they considered them unscriptural and unconstitutional, and call upon us to vindicate them; and in case we could do this, assure us of their willingness to continue with us, as we think they should have done; but they, in the most unqualified manner, declared that we had violated our Constitution and the Holy Scriptures, and preremptorily called upon us to rescind all our former proceedings in Mr. Miller's case, and threatened us that unless we did, they would have nothing more to do with us. There was no admission of a possibility that they might have been mistaken; there was no expression of a desire to be corrected, if misinformed or mistaken. The Synod felt that she owed an act of respect to herself, which she could not disregard without a criminal indifference to her own interests. Hence, she modestly said, in noticing these petitions, that in her "judgment, they required no action from the Synod." In this judgment, we doubt not, the intelligent and unprejudiced reader will readily concur.

APPENDIX A.

Whereas a charge of a serious nature has been alleged against the Rev. Adam Miller, and we, the elders of his charge, were called upon for the purpose of investigating his case, and as we had not time for reflection, and as we had his former reputation in view, and were thereby measurably influenced, when not being fully acquainted with the entire testimony against the said Miller, to decide in his favor. And whereas said decision is looked upon by some as an honorable acquittal, we hereby announce to the christian public, that some short time after the investigation had, we were entirely dissatisfied with said decision, which will plainly appear from the fact that a great majority of his elders who composed the meeting, forsook Mr. Miller shortly after, and also the greater part of the members of his congregations, and forbid him to preach in some of their respective churches. We beg leave, therefore, to certify to the christian public at large, as follows, to wit:

We, the elders of the Lutheran churches in Catawba, Lincoln and Gaston Counties, N. C., who, in part, composed the meeting held at Esq. D. Lutz's, near Trinity Church, for the purpose of investigating a charge (of adultery) preferred against the Rev. Adam Miller, do hereby certify that said meeting was gotten up, to the best of our knowledge, by the energies and pressing solicitations of the Rev. A. Miller, who had previously, at a meeting in Daniel's Church, voluntarily declined preaching, until after a judicial investigation, then pending, and said, perhaps for ever.—That notwithstanding his decline at Daniel's, he got up a meeting at Esq. D. Lutz's, and that there was but a part of the evidence against Mr. Miller before the meeting; and as we were called upon without having time for reflection, we decided his case differently to what we would have done, provided we had had the testimony before us which was given in the judicial investigation. In witness whereof we hereunto subscribe our names.

FREDERIC SMITH,	GERGE SEAGLE,
ELI SIGMAN,	JONATHAN CARPENTER,
JONAS RHYNE,	GEORGE LORE,
JOHN HAVNER,	DANIEL LUTZ,
GEORGE COON,	JAMES BROWN,
SAMUEL YOUNT,	JOHN CANNON,

August 16th, A. D. 1850.

APPENDIX III.

PROCEEDINGS
OF THE
EVANG. LUTHERAN TENNESSEE SYNOD,
IN THE CASE OF
THE REV. ADAM MILLER,
VINDICATED.

BY ORDER OF THE TENNESSEE SYNOD.

TO THE READER.

At the session of the Evangelical Lutheran Tennessee Synod, held in September, 1850, the Rev. Messrs. P. C. HENKEL, J. K. HANCHER, H WETZEL and A J. BROWN, and Messrs JOHN SENEKER, GEORGE SMYER and ABRAM BIBLE, were appointed a Committee to report on the minutes of the "Reorganized Evang. Lutheran Tenn Synod," so-called. The following pages contain their report, which was read before the Synod, unanimously approved, adopted and ordered to be printed. As the object of the Synod was mainly to *defend itself* against the charges made by its assailants, the Committee did not feel it their duty to attempt to establish the charge against the Rev Adam Miller, from which this controversy originated, and indeed made no allusion to it, except such as was thought necessary for the illustration of subjects involved in the controversy. For the same reason, they passed over in silence flagrant violations of the Constitution of the Tennessee Synod, which it would be easy to show, this *new organization*, with all their professed veneration for that instrument, have committed. If any should think that an undue importance has been attached to this controversy, our reply is, that, among other considerations, this publication is necessary in order to define clearly the *position* of our church on certain subjects of ecclesiastical polity, and to defend the *honor* and the *integrity* of our Synod. Should it be the means of establishing those who have been wavering in their opinions, and of reclaiming those who have wandered from us, our ardent wishes and prayers will be realized.

October 8th, 1850.

SECTION I.

INTRODUCTORY REMARKS.

It is a fact doubtless well known to our readers generally, that in the year 1845, the Rev. Adam Miller, who had been, for a number of years, a minister of regular and good standing in the Evangelical Lutheran Tennessee Synod, *was charged with being the father of a bastard child.* This charge was, at various times and under somewhat different forms, brought before the Elders and churches under the care of Mr. Miller, at the time it was made, and once before the Tennessee Synod until the session held in Daniel's church, Catawba County, N. C., in October 1846, when Mr. Miller, together with some of his congregations, withdrew himself from the Tennessee Synod. The charge had not been investigated in Synod, and of course Mr. Miller had not been, formally, either acquitted or convicted of it, by the Synod. By his withdrawal from the Synod, he placed himself beyond its reach and control. He ceased to be any longer accountable to us, for his doctrines and moral conduct, and we to be answerable for these to our churches, to the religious public and the world.

Here gladly would we, so far as we were concerned, have had the matter forever rest. We were spared the painful duty of formally investigating, in Synod, the charge against Mr. Miller; we were relieved, as we conceived, from all accountability for his preaching and moral conduct; and he was fully at liberty, either upon his *own authority*, or upon the authority of any ecclesiastical body whatever from which he might be able to obtain it, to preach, if he felt it his duty so to do, and accomplish all the good in his power. Circumstances however, beyond our control, have, as we conceive, made it our imperative duty again to notice this unpleasant affair.

Mr. Miller and those who sympathise with him, in his views and feelings, have since organized themselves into a Synod, so-called, under the pompous and significant name of "The Reorganized Evangelical Lutheran Tennessee Synod." Not satisfied peaceably to do the work of Him, whose servants they claim to be, and let the Tennessee Synod, whose orthodoxy they have not dared to question, prosecute its work without interruption, this body must needs *wage war upon us.* They have gravely charged us, under seven distinct specifications, with an allusion to "many others," not stated, with "violating our Constitution and the Holy Scriptures," in our proceedings towards Mr. Miller—with attempting to wrest from the people their liberties—of strikingly "resembling the man of sin, placing himself in the temple of God, showing himself to be God" *—and they are doing all in their power to alienate the affections of our

* See minutes of "Reorganized Evan. Luth. Tenn, Synod," for 1849.

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brethren from us, and sow the seeds of discord in our churches. Under these circumstances we feel it to be a duty which we owe to ourselves, to the churches in our connexion, to the public, and, perhaps, even to our accusers themselves, to vindicate the course which we have pursued in the case under consideration. With Mr. Miller *personally*, so far as the *particular charge* against him is concerned, we have nothing to do. This is no longer any part of our bussiness. We, however, have our opinions, founded on the evidence in the case, and with this opinion, under the peculiarities of the case, we cannot, consistently, with a sense of duty, fellowship Mr. M. and his party. The *absolute certainty* of his guilt or innocence, is known only to himself and his accuser, and that God who knows all things. We would not unjustly injure a hair of his head. *Possibly* he may be innocent. If so, much as we have seen in his conduct to reprehend, we deeply sympathise with him; if guilty, we commend him to the mercy of God, sincerely hoping and praying, that he may be brought to speedy and evangelical repentance.

SECTION II.

History of Mr. Miller's case down to the session of the Tennessee Synod, held in October, 1847, with remarks.

As it has been published to the world, by our opponents * with an apparent air of triumph and boasting, that Mr. Miller was *twice honorably acquitted by the church* of the charge against him, it will be necessary for us to lay before the reader a history of his case, down to the time of his separation from the Synod.

Soon after the charge, already stated, was made against Mr. Miller, a meeting was held, in Lincolnton, by the Elders, or some of the Elders of his churches, in order to consider his case. It is unnecessary for us to give the proceedings of this meeting in detail. Suffice to say, that this meeting did nothing, except to *make arrangements* to investigate the charge at another meeting of his Elders, which was appointed to be holden at Daniel's Church, on the 27th day of June, 1845. Persons were duly appointed to collect all the evidence in the case they could procure, both for and against the accused, and bring it before that meeting.

The Elders met at Daniel's Church, on the 27th of June, according to appointment. All the evidence in the case, that could be collected, was there. Hundreds of persons assembled to hear the trial. After some consultation it was concluded by the accused and the Elders, that it was *inexpedient*, under the circumstances of the case, *to go into the trial.* Mr. Miller informed his Elders that he had determined to

* We will hereafter use *this term*, for the sake of convenience, to denote the "Reorganized Evan. Luth. Tenn. Synod," so-called,

take his case through a legal investigation in court. It was proposed by Benjamin S. Johnson, Esqr., and *agreed* to by Mr. M., that *he, (Mr. M.) should remain silent, in his office, until the legal investigation in court should have taken place.* To these proceedings we have no objections. We cannot but commend the prudence of the Elders and the spirit of submission exhibited by Mr. M., on this occasion. Now let this *agreement* be distinctly understood and borne in mind. Had Mr. M. abided by it, as he ought to have done, we hesitate not to say, that many of the difficulties and much of the trouble that have grown out of his case, might have been avoided.

From some motive, however, which we are left to conjecture, Mr. M. became *dissatisfied* with the disposition made of his case by the Elders, at Daniel's Church. By his untiring efforts, he succeeded in getting up another meeting of his Elders, at Trinity Church, on the 25th day of July, 1845, obtained, what he claims, as an acquittal, and, in direct *violation of his own agreement*, began again to preach, *before* his case was decided in court. Some of his Elders refused to attend this meeting, alledging that they had once been called together for the purpose of acting on the case, and had made arrangements reasonable and satisfactory to them. Eighteen or twenty, however, met, tried, as is said, and *acquitted Mr. Miller of the charge against him.* Upon this trial, if a trial it may be called, we have several remarks to make.

1. We unhesitatingly deny that this decision was made, even by *Mr. Miller's churches*, and much less by *the church.* An important inquiry arises here, upon which the soundness of our position mainly depends: Have Elders, according to the usages of the Lutheran Church, the power *simply by virtue of their office*, to try *any* member of the church, much more *a minister* of the Gospel, for immoral conduct, and either acquit and retain him in the church, or condemn and excommunicate him? We maintain that they have not. * In proof of this, we appeal to our Liturgy and the general usage of our church. We are congregational in our church government, as we shall have occasion to notice more particularly hereafter, and it is the business of each congregation to try and expel unworthy members from the communion of the church. It is true that congregations may *transfer* their power to their Elders; but it is clearly understood, that unless this is *expressly done*, Elders have no such power, as that under consideration. Now we affirm that the Elders, who sat in Mr. M's trial had received no such power from the churches. They had not been duly elected by the churches and invested with power to try him. They have no such power by virtue of their office. They met, therefore, and tried and acquitted him upon *their own individual authority.* How then can their decision be claimed as the act of *the churches?*

* See Liturgy of Evan. Luth. Tenn. Synod, p. p., 115, 116.

Mr. Miller's churches viewed the subject in the light in which we view it. They did not consider themselves *bound* by the action of their Elders; for it is well known that a majority of them forsook him.

2. We deny that Mr. Miller was *fully* and *fairly* tried in the meeting at Trinity church. It was principally a one sided trial. But little of the evidence against him was fairly before that meeeting. This our opponents do not dare to deny. All they pretend to say, is, that the witnesses against him were notified to appear, and that they did not appear, was their own fault. This does not, however, affect the truth of our statement. It is sufficient for us to know that *they were not there.* It is true, the simple *fact* that a woman had sworn a child to Mr. M., was known to the Elders, and upon this, it is said, they acted; but we repeat that but little of that mass of evidence, direct and circumstantial, by which he was afterwards convicted in court, by a jury of twelve men, acting under the solemnities of an oath, was before the Elders. Far be it from us to impeach either the capacity or the honesty of the Elders, who sat in that trial. Their capacity is admitted and their integrity is beyond suspicion. They acted upon the evidence before them, and upon this acquitted him. It may be necessary to state, that a *majority* of those very Elders have since been *convinced of his guilt and have forsaken him.* * Yet *this* is the decision that our opponents have unblushingly proclaimed to the world as an honorable acquittal, and to which they would have us submit as final in the case. Let the impartial reader judge.

3. If the meeting at Trinity church had even been *fairly* gotten up:—if *all* the evidence in the case, both for and against the accused, had been there, the genius of our church is not such, that the Synod would have been bound, *unconditionally*, to submit to the decision of the Elders. The decision might have been an unrighteous one. Evidence might not have been fairly weighed, and the accused might have been acquitted of the charge, when the evidence against him was sufficient to convict him. Will any reasonable man say, that, under such circumstances, the Synod would have been bound to submit to the decision? The decisions of congregations are final, in reference to *private* members in the church, because they are not, in the same sense that a minister is, members of Synod also. A minister is not a member of any particular congregation, but a member of the Synod,—of the *whole church* united in the Synod, and that too simply by virtue of his ministerial office. He is, so to speak, the property of the whole church, and is accountable to the whole church for his conduct. Hence, to talk about binding the Synod by the action of a few churches, is perfectly preposterous. But as we shall hereafter notice this part of our subject more fully, we dismiss it for the present.

We think we have now fully shown that there was nothing in the

* See Appendix A.

nature of the trial at Trinity to make its decision binding upon the Synod. We give it, as our opinion, that Mr. Miller had a strong reason for urging on that trial, unfair as it might be. He is a crafty, designing man. He well knew the strong hold he had on the affections and sympathies of his Elders, as well as his church members generally, and that by hastening them, unprepared, into trial, he could be cleared. He knew too, that he could not sustain a trial in Synod. Hence, his object was to get a trial and acquittal, if possible, by his Elders, and then contend that his case was beyond the jurisdiction of the Synod, and, if the Synod should take action upon it, raise the cry that Synod had violated its Constitution. This he has done, but with what propriety the reader will see as we pass along.

In October 1845, the Tennessee Synod met in Virginia. This was the first session of the Synod held after the charge against Mr. Miller, already mentioned, was made, and before this session was the matter brought, not in the form of *an appeal*, as our opponents say, from the decision of the churches, for this, as will hereafter be seen, there was no need. As much has been said by our opponents in regard to the action of the Synod at this session and its result, these subjects claim our particular attention.

It appeared in Synod that considerable dissatisfaction existed in the churches in N. C , in reference to Mr. Miller's case. Mr. M. had a party which maintained, as our opponents still maintain, that he had been honorably acquitted by the only proper tribunal, from whose decisions there can be no appeal; and he should therefore continue to preach, without any further investigation of the charge against him. There was a party also against Mr. M., which maintained directly the reverse of this. Thus the matter came before the Synod.

In the exercise, as we think, of great forbearance, in order to get fully into the merits of the case, and to give entire satisfaction to all parties concerned, the Synod, after much consultation, passed the following preamble and resolution:

"Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory body, and simply claims the power of imparting her useful advice, and employing the proper means for promulgating the Gospel of Jesus Christ; and inasmuch as a majority of his Elders have held a meeting and have investigatad the charge alledged against him; and said meeting of Elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the Elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed

to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him." *

All that we have now to say, as to the judiciousness of this resolution, is, that if an error was committed, it was an error on the *side of mercy.* It will be observed that the Synod still claimed the right of *review.* They say, we will concur in the decision of the congregations, *provided they acquit Mr. Miller honorably.*

Shortly after the adjournment of Synod, the Rev. Messrs. Goodman and Killian took the vote, according to appointment. Only 151 votes were cast in the congregations; and of these, 127 were in favor of Mr. Miller and 24 against him. Thus the matter stood until the next session of the Synod in 1846. Mr. M. claimed that he was honorably acquitted by the congregations and continued to preach. It will, however, be observed by the reader, that he had no certificate from the Rev. Messrs. Goodman and Killian to that effect.

In October, 1846, the Synod met in Daniel's Church, N. C. Among the unfinished business of the previous session, Mr. M's case came up. The naked question before the Synod for decision was: *Has Mr. M. been honorably acquitted by his congregations, agreeably to the resolution of Synod in* 1845? Nearly two days were spent in the discussion of this subject, after which it was

Resolved, "That the requisitions of the resolution of that report were not complied with."

"Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended, (superseded.)" †

Thus ended the matter. It remains now for us to show, *that Mr. Miller was not honorably acquitted by his congregations, according to the resolution of* 1845. We claim the reader's indulgence while we argue this point.

1. We maintain that Mr. M. could not have been *honorably* acquitted by his congregations, under any circumstances, *whilst there was sufficient evidence of his guilt.* This proposition is so clear and self-evident that it does not admit of a doubt. It commends itself to the common sense of every reasonable man. Now how does the matter stand? In the session of the Synod, in 1846, on motion of Mr. Michæl Rudisill, Mr. Miller's father-in-law, and his devoted personal friend, it was

"*Resolved*, That Mr. W. W. McGinnas be appointed to give a *relation of all the circumstances* relative to the charge against the Rev. A. Miller." ‡

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* Minutes of Evan. Luth. Tenn. Synod, for 1845, page 8.
† Minutes of Tennessee Synod for 1846, p. p. 6, 7.
‡ Minutes of Tennessee Synod, for 1846, p. 6.

Mr. McGinnas is a man of undoubted veracity. He lives in the immediate neighborhood where the charge was made, and was fully acquainted with all the circumstances connected with the case from beginning to end. He gave the relation required. After he was through with his relation, he publicly asked Mr. Miller, before the open Synod, whether he was *mistaken in any* statement which he had made. *Mr. Miller replied that he was not.* The matter was then fully before the Synod, and the Synod expressed it, as their opinion, that Mr. M. had not been honorably acquitted by his congregations. As we have already said, it is no part of our business now to prove Mr. M's guilt, and of course, it is not necessary that we should lay Mr. McGinnas' statements before the reader. It is sufficient to say that the Synod was not, in view of facts stated, *convinced of his innocence*, and could not therefore believe that he had been honorably acquitted by his congregations.

2. We deny that the *voice of Mr. Miller's congregations was actually in favor of retaining him as their minister.* To ascertain this was a principal object contemplated in the action taken by Synod. She has ever cherished the most sacred regard for the opinions and wishes of the churches in her connexion, notwithstanding all that has been said by our opponents to the contrary. She carefully weighs the opinions and consults the wishes of her people, and where she can, without violation of principle, follow their opinions and gratify their wishes, she cheerfully does it. So she did in the case under consideration. The question now before us, is: was the voice of Mr. M's congregations *in favor of him?* At first view, to one unacquainted with the facts in the case, it might seem that it was. It is true, as our opponents have published in their minutes and proclaimed wherever they have gone, that of 151 votes, the whole number cast, 127 were in favor of Mr. M. and only 24 against him. It has been sneeringly said that the Synod, in 1846, voted that 127 was not an honorable majority over 24. But what are the facts in the case?

We have no data at hand to determine the exact number of male communing members in Mr. M's churches, when his difficulties commenced, and in which the vote was to be taken; but the number was not less than three or four hundred. Of this number only 151 voted at all. We may now turn the tables and ask whether 127 is an honorable majority over 273? It is true the vote was not taken in all these churches, though it should have been. Some of them had already dismissed Mr. Miller, and one had gone so far as to lock him out. Of course the voice of these churches was against him. But even in those, in which the vote was taken, Mr. M. did not recive a majority of the votes of *all* the male communing members. Our opponents, however, contend that those who did not vote, are not to be reckoned *against*, but *for* Mr. M. They say that absent voters are

to be reckoned with the majority. Here we differ, in our judgment with them. We are, however, willing that the impartial reader shall judge whether, in the present instance, such is the case. The fact is, as has already been seen, that the people would not vote, and indeed but few even attended the meetings for taking the vote. What some of their reasons for this may have been, we may easily conjecture, and will now attempt to show.

1. *An unwillingness to assume the responsibility involved in casting their votes.* We all know the aversion of our minds to acting in cases affecting the character and best interests of our fellow-men. So great is this aversion, that in cases of criminal prosecution, in courts of justice, but few men can be found, who are willing to serve as jurors, unless compelled by law. In the present case, the character and best interests, not only of an individual, but of the church, were involed. On the one hand, if *guilty*, to say that he *should preach*, would have been assuming a very great responsibility; on the other hand, if *innocent*, to say that he should *not preach*, would have been assuming an equally great responsibility. Moreover, Mr. M. stood high in his churches. Many of his people were strongly attached and endeared to him. He had been instrumental in bringing many of them into the communion of the church by the imposition of his hands and prayer, and had often broken to them the bread of eternal life. He had a virtuous wife, and a rising and promising family, whose hearts deeply lacerated, were then bleeding at every pore. Under these considerations, we ask, is it not reasonable to suppose, that if his congregations believed him innocent, and wished to retain him as their minister, they would not have turned out and voted for him to a man? and on the other hand, if they believed him guilty, they would not have been loth to express that opinion? So we think. It is a sound and safe principle in law, and one upon which men are generally willing to act, when uninterested, that it is better to let ninety-nine guilty men go unpunished, than to punish one innocent man.

2. *An inability to vote intelligently upon the question involved*, may, and doubtless did, prevent many from casting their votes. When men are called upon to decide a question of such vast importance as that which was submitted to Mr. Miller's churches, they want *all the evidence*, having a bearing upon it, fully and fairly before them. Without this they cannot arrive at a conclusion satisfactory to their own minds. That the evidence in Mr. M's case was fully and fairly before his churches, we presume no one, acquainted with the facts and having a regard for truth, will pretend to affirm. It is true, the country was rife with reports, many of them very unfavorable, but they were only reports. These were industriously circulated by his enemies, and wholly discredited and contradicted by his friends. Hence, if the congregations had decided the matter, they would have

decided it principally upon the testimony of "madam rumor." We ask now, in all seriousness, could the churches, under these circumstances, vote intelligently upon the question submitted to them? Must we not commend them for their silence? Can those who did not vote be claimed as acquitting Mr. M. by their silence? We presume not in these remarks to impeach those who did vote. They may, and doubtless did have evidence, derived from some source, satisfactory to *their* own minds, but it was not so with all. Nor do we mean to censure the action of Synod, in 1845, though many who were not present at that session, doubted the propriety of the action taken. Had the Synod however, reflected more maturely and been in possession of facts which were afterwards developed, it is probable it would have pursued a somewhat different course, in that particular case.

3. Finally, the people did not vote, because they wished to see the *result of the legal investigation* of Mr. Miller's case in court. Mr. Miller had declared his intention of taking the case through a regular course of civil law. With all the uncertainties of law, they well knew that the decision of the court would have an important influence on the public mind. They knew too that with the commonwealth's Attorney for the plaintiff, and the ablest Counsel, which the bar could afford, for the defendant, the case would be fully investigated and all the evidence brought fairly to light. Hence, they were disposed, and as we think wisely, patiently to wait the decision in court. Was not this a sufficient reason why the people should neglect or refuse to vote? The decision in court was made; and here we may be permitted to say, without attempting to decide with what justice, that that decision fixed the opinions of many who heard the trial.

We have now gone through with the history of this case, down to the time of Mr. Miller's separation from the Synod. We have endeavored to lay the facts fairly before the reader, with such accompanying remarks as we thought necessary to present the matter in its true light. It is for him to decide whether there is any thing, thus far, in our proceedings towards Mr. M., censurable.

SECTION III.

Alledged violations of the Constitution examined.

We now enter upon an examination of the particulars in which we are charged with a violation of our Constitution. Under this head our opponents have made *seven distinct specifications;* and although in some instances they have made specifications in which we can perceive *no point*, and in others repeated the *same* charge in *different forms*, or in forms involving the same points, we will quote all the specifications and give them such attention as, in our judgment, may be necessary. They say:

"1st. The Constitution of the Tennessee Synod contains *six unalterable Articles*; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with those principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body became disorganized, and are no longer the Tennessee Synod." *

In this no particular point is made. It simply contains a *general charge* unaccompanied by any proof in support of it. It however contains a *misstatement of facts* and an *illogical deduction* of a conclusion, which it may be proper to notice. It is true these articles were considered *scriptural*; otherwise they never would have been adopted. But it is not true that they were *termed unalterable*. The framers of our Constitution did not claim *infallibility*, but admitted that they might have been mistaken. Hence they did not attempt, nor desire, to rivet upon themselves and their successors an unalterable Constitution. On the contrary they wisely made provisions for the correction of errors in the Constitution, if any might be discovered. They expressly say: "But if any thing contained in these articles, should hereafter be *discovered as unscriptural, it shall be rectified;* or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient or oppressive, it shall be altered or amended."†

Again, it is manifestly illogical to conclude that if the Tennessee Synod had even violated its Constitution, it *became disorganized*. For illustration: Our General Government has a Constitution by which to be governed. Different expositions are given of this instrument by our most distinguished statesmen and jurists. It is manifest that this instrument has, in some instances, been violated by Congress; for, at different times, laws, claiming the sanction of the Constitution, directly conflicting with each other, have been enacted by Congress. But who is so silly as hence to assert, that the General Government has been *disorganized*. Now if the Tennessee Synod had even violated its Constitution, how can it be said to have been disorganized? If not, where was the necessity for reorganizing? and what propriety in the name which our opponents have arrogated to themselves? We might enlarge upon these points, but as they have no particular bearing upon the present discussion, we dismiss them. We have made these remarks partly to prevent a misapprehension from growing out of the above objection.

"2nd. The church decisions were considered final; Matt. 18: "What they bind on earth, shall be bound in heaven." The church receives her authority direct from Christ, to act in a congregational capacity. The Synod is the creature of the church (not by divine command,) intended as an expedient to accomplish such purposes, as is specified in the Constitution. The Synod solemnly pledges herself

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849, p. 8
† Constitution, ratifying clause.

not to interfere with, but to protect the churches in the enjoyment of the exclusive rights and liberties granted her by Christ himself, in a congregational capacity. Therefore the act of receiving such case into Synod is unconstitutional.* "This Synod shall have no power to receive appeals from the decisions of congregations." Art. 4."

"3rd. The resolve of the Synod in a case over which she had no jurisdiction, making void or nullifying the decisions of the church is unconstitutional and unscriptural. Upon Matt. 18th, the 4th Article was founded. "The Synod has no power to receive appeals from the decisions of congregations." "*

These two specifications contain the substance of the main points at issue between our opponents and us. We differ in our exposition of the Constitution in two important respects, which it is necessary should be clearly understood, and upon which the position of our church should be clearly defined.

1. Our opponents maintain that a minister is *accountable to the congregations of which he has charge*, and to them *only* for his *moral conduct*, and of course that the Synod has no power to try him for immorality.

The Rev. G. Easterly, in his letter appended to the minutes of our opponent's Synod, by their authority, says: "I believe that a minister is the servant of the people, (*his* congregations,) hence he is responsible to them for his *private conduct*. If he is amenable to them, and *them alone*, wherein is the constitutionality of the proceedings of the Synod."†

On the contrary, we maintain that a *minister is accountable to the Synod*, as well as to the church, or churches, of which he has charge, for his *private conduct*.

2. The clause in the 4th Article of the Constitution ("but this Synod shall have no power to receive appeals from the decisions of congregations,") our opponents maintain applies to the trial of a *minister* by his congregations, as well as the trial of a private member in the church. We maintain that it applies *exclusively* to the trial of a *private member*.

Upon these *two points* we clearly differ in our *exposition* of the Constitution, and in our view of the *power* of the Synod, and of the *relation* which a minister sustains to the Synod. We beg the reader not to lose sight of them. Much depends upon a correct understanding of them.

Before we proceed directly to the discussion of these subjects, it may be necessary to make some preliminary remarks intimately connected with them, which may free the subject somewhat from embarrassment.

We have already stated and now repeat, that the Tennessee Synod is, in the main, *congregational* in her *mode* of church government. She recognizes every congregation originally as an *independent* body, possessing within itself all legislative, judicial and executive power.

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," p. p. 19, 20.
† Minutes of Reor. Evan. Luth. Tenn. Synod, for 1849 p, p. 23—26.

She concedes to individual congregations the right to make their own rules and regulations and execute them; to try and expel unworthy members from their communion, without the power of appealing to any higher tribunal; and also the right of choosing fit persons for their ministers and to individual ministers, on application from the church, the right of performing the ordination of persons thus chosen. The connexion between a minister and his congregations, is wholly *voluntary*. They can choose and dismiss their minister at pleasure. They have a right, and it is their duty, to scrutinize their minister's private conduct; to call him to account for immorality, and dispose of his case as they may deem proper. Now all this, as will be seen, as we pass on, is in harmony with the power which the Synod claims.

What *is* a Synod? "A Synod is a body of *ministers* with *lay-delegates, who superintend the concerns of the church under their care*, agreeably to certain christian rules, founded upon a Constitution."*

What is the *business* of the Synod? "The business of this (Tenn.) Synod shall be, to impart their useful advice, to *employ the proper means for the promulgation* of the Gospel of Jesus Christ, to *detect* and *expose erroneous doctrines* and *false teachers*, and upon application, to examine candidates for the ministry." &c.†

What are the *powers* of the Synod? The explanatory remarks on the 4th Article, after an enumeration of the most important powers and duties of individual congregations, say: "As the aforesaid duties devolve on all churches and ministers, *they undoubtedly have the power to perform them jointly*; i. e. *they may constitute a Synod.*

From these quotations it is evident that the Synod is not a body distinct from the church, but a *union of all the churches*, that attach themselves to it, possessing many of the powers originally inherent in individual churches. In the Synod all the congregations speak through their delegates. Its acts then, are the acts of the church united. Its design is to perform with greater facility and more successfully, duties originally devolving upon all congregations separately.

The minister and private church member sustain, in some important respects, an entirely *different relation* to the church. A private member belongs to some particular congregation, to which he is amenable and only amenable, for his private conduct. To enjoy a seat and vote in Synod, he must be duly elected a delegate to the Synod, by the church to which he belongs, or by some other church or churches, connected with the Synod. His connexion with the Synod, in this respect, continues only during its session. It is far different with a minister. By his ordination and subscription of the Constitution, he becomes a member of the Synod, and continues a member of it, until he voluntarily withdraws his membership, or forfeits it by heterodoxy or immorality. He is a member then, not of any particular congregation, or congregations, not even of those of

* Rev. D. Henkel's Herald of Liberty, p. 39.
† Constitution of the Tennessee Synod, Article 4.

which he has charge, but of the *whole church* united in the Synod, and is accountable to the whole church thus united, both for his doctrines and moral conduct. The church, or churches, of which he has charge, may try him for heterodoxy or immorality, and dismiss him as *their* minister; but they have no power to *silence* him, or *expel him from the Synod.* This power rests in the Synod and no where else. The only way, therefore, that *the* church can try and acquit, or convict a minister of any charge, is in a Synodical capacity. If any number of churches, less than the whole number embraced in the Synod, should assume this power, it cannot be said that their act, is the act of *the* church. A moment's reflection will convince any reasonable person, that this view of the subject, is not only in accordance with the genius of our church government, but that it is a wise and wholesome feature in our ecclesiastical polity. It affords a minister means of redress when unfairly treated by his churches, and it protects the Synod against impositions.

With these preliminary remarks, which, as we think, exhibit the true position of our Synod, and free the subject somewhat from embarrassment, we proceed to an examination of the main question: *Is a minister amenable to the Synod for his private conduct?*

1. To maintain that the Synod has no power to try a minister for immorality, is to make our Constitution *sadly defective*, the Synod a *weak and inefficient organization*, and to *detract greatly* from the *intelligence* and *foresight* of the framers of our Constitution. For, according to this view, cases might occur of the grossest immorality, which could not *be reached by any ecclesiastical tribunal.* Some of our ministers have no charge. We will suppose that one of these is guilty, beyond a shadow of a doubt, of some gross immorality, which wholly disqualifies him for the work of the ministry, and is a disgrace to the christian name. Our opponents say that his case cannot come into the Synod, but that he is amenable to *his* congregations, and to them *alone.* *But he has no congregations.* Hence there is not an ecclesiastical body on earth that can reach his case. He continues to preach, and that too under the authority of the Synod. The Synod meets. He appears and takes his seat; he participates in all the discussions and votes upon every proposition! Is this, we ask, in all candor, the policy of the Tennessee Synod? If indeed it is, well had it been for it, had it long since been disorganized; and had we been convinced that such was its policy, we would not have stooped to a violation of our Constitution, in the case under consideration, but would forthwith have disorganized, and reorganized under a Constitution less defective, and left our opponents to bear the name and enjoy the glory of the Tennessee Synod. But to come directly to the point:

2. We maintain that the Constitution *does give* to the Synod the power to try a minister for immoral conduct. We admit that there is no *express* provision to this effect; but the power is *clearly implied.* We have already proven that the Synod is the church united, and that the church thus united may perform duties which devolve upon individual churches; but individual churches have the right to try and expose false teachers, whether in precept or example; therefore, the Synod may try and expose false teachers whether in precept or example. A minister may teach falsely by *example*, as well as by precept. He is to be an example to his flock, for imitation. The Constitution

says: It is the business of the *Synod* to *detect* and *expose* false teachers. But how can it perform this duty, unless it have the power to call a minister to account, and examine into his private conduct? We speak here of a minister in connexion with the Synod.

Again, the Constitution says: "It shall be the duty of the Synod to employ the *proper means* for the promulgation of the Gospel of Jesus Christ." We presume no one will deny, that a ministry intellectually and *morally* qualified, is a means necessary for the promulgation of the Gospel. What moral qualifications are necessary? The Constitution says, a minister "must have the qualifications described by St. Paul; I Tim. 3: 1—14; Tit. 1: 4—9;" In I Tim. 3: 3, we read: "A Bishop then must be *blameless*, the husband of one wife, vigilent, sober, of *good behavior*;" and in the 7th verse: "Moreover he must have a *good report of them which are without*, lest he fall into reproach and the snare of the devil." If then the Synod has the power "to employ the proper means for the promulgation of the Gospel;" if a ministry, intellectually and morally qualified, is a means indespensibly necessary for this; if a minister in the Tennessee Synod, "must be blameless, and of good behaviour and have a good report of them which are without;" if the Synod alone has the power to silence & expel from its connexion, an unworthy minister;—if all this be so, as we think we have clearly proven, does not the Constitution, we ask, give the Synod the power to try a minister for immorality? If this power is not clearly implied in the Constitution, its language is without meaning. And if it is implied, how did we violate the Constitution by receiving Mr. Miller's case into the Synod? To our own minds the case is perfectly clear.

3. We plead *precedent* in confirmation of our position. Our Synod has uniformly, when occasion required it, claimed and exercised the power of trying her ministers for immorality. We might refer to two instances particularly, in proof of this, but as one only is a matter of record, and is sufficient for our purpose, we will confine ourselves to this. In 1836 a charge of immorality was preferred against the Rev. A. Seechrist, at that time a member of the Tennessee Synod. His case was *received into the Synod*, and no one denied that the Synod had the right to receive it and try him. Mr. Seechrist plead that he was not prepared to meet the charge. "It was resolved that the case of Mr. Seechrist be laid over to the next session, so that the subject be *carefully investigated*, and that Mr. S. be silent until the next session.* Mr. S. failed to appear at the next session of the Synod. New charges were made against him, and he was expelled from the Synod.* No one objected to these proceedings. The Rev. Messrs. *Easterly, Miller and Schoolfield*, the ministers who composed the Synod, at which the charges under examination were made, were *then* members of the Tennessee Synod, and *regularly* on till the commencement of our present difficulties. They then took no exception to these proceedings. Nine long years, or more, rolled around before they made the discovery that a minister is not accountable to the Synod for his

* See Minutes of Tennessee Synod, for 1836, 1837.

private conduct. These facts utter a voice which cannot be misunderstood. In view of them, we maintain that the position of our church has been defined for years, and that it is now too late in the day to make such objections, as those which we are answering.

4. If the Constitution neither expressly, nor by implication, gives the Synod power to try a minister for his private conduct, it does not necessarily follow, that in receiving Mr. Miller's case into the Synod, we *violated* the Constitution. Here the *onus probendi*, the burden of proof, falls upon our oponents. It is for them to prove that it is either expressly or by implication *forbidden* in the Constitution, that the Synod shall try a minister for his private conduct, or that the Synod is clearly *limited* in its powers. If the Constitution is silent upon the subject, that is, neither *gives* nor *withholds* the power, it only follows, that the Synod did a thing for which there is no express provision in the Constitution. This we would term an *extra-judicial* proceeding. This is all that can possibly be made out of the matter, viewed in its worst light. There is a wide difference between violating a positive precept and doing a something neither commanded nor prohibited.

We will add a few words in reference to the clause in the 4th Article of the Constitution, which says, that the "Synod shall have no power to receive *appeals* from the decisions of congregations." Our opponents maintain that this applies to the trial of a *minister* by his congregations; we maintain that it applies exclusively to the trial of a *private church member*. On this we remark:

1. It makes no difference, so far as the present controversy is concerned, whether we or they construe this clause correctly. For Mr. Miller's case did not come before the Synod of 1845, in the form of an *appeal*. If it did, who was the apellee? It was certainly not his *accuser*. It was not the *Elders*, who sat on that trial. It was not *his congregations*, nor any *other* congregations. Who then made the appeal? We think it will be difficult for our opponents to tell.

2. We have already shown, that Mr. Miller's *congregations* never did *try him*. It is true, some eighteen or twenty Elders did meet and try him, but this was altogether an unauthorized act in them, for which they had *no authority* whatever. It was the decision of the Elders, not of *the Church*. That decision was no more the decision of the congregations, than the decision of the same number of *any other* members in the congregations would have been.

3. If what we have said, under the first point of difference between our opponents and us, be true, there was no *need for an appeal* in Mr. Miller's case. When it got into the Synod, it was just where it *properly belonged*. He was, as we have abundantly proven, amenable to the Synod for his moral conduct, even if his congregations had acted on his case. But we need pursue this subject no farther. We will add a few words in illustration of the clause in the 4th Article of the Constitution, and then dismiss this subject.

We have already said that this clause relates exclusively to private church members. They are amenable to the congregations to which they belong, and to them alone, for their private conduct. For illustration: In the Presbyterian church, a member may be convicted of a charge by the church Council; he may appeal from their decision to the Presbytery; from the Presbytery to the Synod; and from the Synod to the General Assembly. This is the highest judicatory in the church, and its decisions are final. It is not so in the Lutheran Church.—When a member is convicted of a charge by his church, he can appeal to no higher tribunal. Its decisions are final. This is what is meant, and all that is meant by the clause in the 4th Article of the Constitution, already quoted.

SECTION IV.

The examination of alledged violations of the Constitution, continued.

Our opponents continue:

"4th. The act of Synod in sending Rev. Goodman and Killian, to execute the resolve of the Synod (which was but a rule,) and to regulate this matter in the congregations, is unconstitutional. "This Synod shall have no power to make rules and regulations for congregations." " *

After what has already been said, we need say but little in reply to this objection. That the Synod cannot *legislate* for congregations, is a point settled by the Constitution, and acknowledged by all parties. The naked question, then, before us, is, did the Synod, in the case referred to, *make rules* and *regulations* for congregations? That it did, we deny. If it did, Mr. Miller himself was *particeps criminis*, for he *agreed* to that resolution. But the action of the Synod in 1845 was not intended to *prescribe the manner* of trying Mr. Miller; it was rather intended to ascertain what the congregations *had* done, *the grounds* upon which they acted, and what they *wished* the Synod to do. It is true, the Synod claimed that Mr. Miller was accountable to it for his conduct, and denied that a few isolated congregations had a right to dictate to the Synod. But it wished to *consult* with the churches. Had the churches, however, expressed it as their wish and determination to retain Mr. M. as their minister, regardless of the opinion of the Synod, and the Synod, upon a review of the whole case, had regarded their action as improper, it could only have declared, that Mr. M. and his congregations, were no longer recognized as belonging to the Synod. Churches are received into connexion with the Synod by its vote; and by its vote they can be put out. But we need pursue this subject no farther. It is evident that the action of Synod in 1845, was not intended as an act of legislation, nor can it be so construed. Hence the objection of our opponents is groundless.

"5th, The Synod has repeatedly, by a majority of votes, decided, dismissed, or evaded that which had been decided by God's Word. This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy. "Nothing relative to doctrine or church discipline, ought to be transacted according to the mere will of the majority or minority, but in strict conformity to the Scriptures." See Introduction to the Constitution." *Min.* p. 20.

Here a sweeping charge is made against the Tenn. Synod, but not one particle of *proof* adduced in support of it. Our opponents have not even condescended to *specify* one single particular in which we have "decided, dismissed or evaded that which had been decided by God's Word." The objection is therefore *intangible*. When they shall have made specifications, it will be time enough for us to reply. If however allusion is made, as we suppose, to our proceedings in the case of Mr. Miller, our reply will be found in the preceding and following pages. They continue:

"6th. Suppose a minister, by some act of his life, to have forfeited his office. The church of Christ has the right to call men to the ministry. In 1847, several congregations, and many individuals, informed the Synod that they intended to retain Mr. Miller as their minister, and requested the Synod to concur with them, as promised in 1845. This they have refused to comply with; evading their promise, and of course an unconstitutional act."*

There are two particulars in this specification, which require a brief notice.

1. The Synod is charged with a *breach of promise*. It is not true, as intimated, that the Synod, in 1845, promised, *unconditionally*, to concur with Mr. Miller's congregations. On the contrary, there was a very important *condition* in that promise. The Synod expressly says: If the congregations acquit Mr Miller *honorably, we will concur in their decision.* The Synod was the proper tribunal to decide whether this condition had been complied with or not. It decided that it had not been complied with; and that it had not, we have clearly shown in the preceding pages, to which we refer the reader. Hence the Synod was not guilty, as charged, with a breach of promise.

* Minutes of "Reorg. Ev. Luth. Tenn. Synod, for 1849, p. 20.

2. It does by no means necessarily follow, that because the church has a right to call men to the ministry, the Synod is bound to *receive every man* into its connexion, for which congregations may petition. There are two important conditions previously necessary:

1st. That the individual for whom they petition should express a *willingness* and a *desire* to become a member of the Synod, on the usual conditions. Mr. Miller, in 1847, did *not ask* for admission into the Synod, nor did he express a *desire* to be admitted, except upon the condition, that the Synod would acknowledge that in its former proceedings, in his case, it had violated the Constitution and the Holy Scriptures. This too was the condition upon which the congregations asked for his admission, and expressed a willingness to stand in connexion with the Synod. With these conditions the Synod could not comply, and of course could not receive Mr. M.

2. Besides taking the candidate for admission into the Synod, through an examination on theology, the Synod must be fully satisfied, either from personal knowledge, or from the testimony of petitioners, that the individual proposed for membership, possesses a *good moral character*. Now, as regards Mr. Miller, the Synod knew that charges of gross immorality were existing against him. Moreover, many congregations had, in their petitions to the very same session of the Synod in 1847, declared that he was morally unfit to be a member of the Synod; and that if the Synod admitted him, they, in that case, would feel it their duty to withdraw from the Synod. The Synod, before it could admit him, claimed the right of examining into his moral character, and of investigating the charges against him. To this Mr. Miller would not submit. Hence the Synod could not receive him. We repeat, except upon the conditions above stated, the Tennessee Synod has never, from its foundation, admitted any man as a minister and member of it. How then can it be said that we violated our Constitution by not receiving Mr. Miller, in 1847, when the conditions were not complied with? We may yet add, that the Synod has repeatedly refused to receive men into its connexion, for whom petitions were received from congregations; and for so doing, we know of no congregation that ever became disaffected towards and withdrew from the Synod. The Constitution, as may be seen by consulting the fourth article, does not bind the Synod to receive *every* individual that may get up petitions for admission. Indeed it would be very strange and unreasonable if it did. In view of these facts, we leave the matter with the reader for decision.

"7th. The Constitution grants the right of petition. Four congregations in North Carolina petitioned for a redress of grievances; this the Synod refused to grant by saying that petitioners of free men "required no action from Synod." This is constitutional. See Art. 4th."*

It is admitted that congregations *belonging* to the Synod, have a right to send petitions to the Synod; but we think it would be difficult to prove that the Synod is bound *to act* upon *every* petition sent to it. The Synod must determine for itself what petitions require action. In the present case two things must be observed.

1. The *petitioners did not belong to the Synod*. The Report from which the extract above, in inverted commas, is made, says: "There are several petitions signed by members of churches, which through their delegates to Synod, have *withdrawn from our connexion*, and *persons not belonging to our church*, which your committee are of opinion require no action from Synod." These congregations had no more right to send petitions to the Synod than any other Lutheran churches in our country, not in connexion with the Synod. If any and every congregation, connected or not connected with the Synod, has a right to petition Synod, and the Synod is bound to take formal action upon their petitions, the Synod might indeed have its hands full of business. But, to cut the matter short, we ask, *what clause*, in our Constitution or Explanatory Remarks, makes it the duty of Synod to act upon every petition which is laid before it?

* Minutes of "Reo. Evan. Luth. Tenn, Synod," for 1849.

If no such clause can be found, it is vain to say that we have violated our Constitution in the above case.

2. These petitions were not drawn up in a *respectful* and *proper* spirit.—They were highly *denunciatory* and *menacing* in their character. The petitioners did not simply express their disapprobation of our proceedings, in the case of Mr. M., because they considered them unscriptural and unconstitutional, and call upon us to vindicate them; and in case we could do this, assure us of their willingness to continue with us, as we think they should have done; but they, in the most unqualified manner, declared that we had violated our Constitution and the Holy Scriptures, and peremptorily called upon us to rescind all our former proceedings in Mr. Miller's case, and threatened us that unless we did, they would have nothing more to do with us. There was no admission of a possibility that they might have been mistaken; there was no expression of a desire to be corrected, if misinformed or mistaken. The Synod felt that she owed an act of respect to herself, which she could not disregard without a criminal indifference to her own interests. Hence, she modestly said, in noticing these petitions, that in her "judgment, they required no action from the Synod." In this judgment, we doubt not, the intelligent and unprejudiced reader will readily concur.

APPENDIX A.

WHEREAS a charge of a serious nature has been alleged against the Rev. Adam Miller, and we, the elders of his charge, were called upon for the purpose of investigating his case, and as we had not time for reflection, and as we had his former reputation in view, and were thereby measurably influenced, when not being fully acquainted with the entire testimony against the said Miller, to decide in his favor. And whereas said decision is looked upon by some as an honorable acquittal, we hereby announce to the christian public, that some short time after the investigation had, we were entirely dissatisfied with said decision, which will plainly appear from the fact that a great majority of his elders who composed the meeting, forsook Mr. Miller shortly after, and also the greater part of the members of his congregations, and forbid him to preach in some of their respective churches. We beg leave, therefore, to certify to the christian public at large, as follows, to wit:

We, the elders of the Lutheran churches in Catawba, Lincoln and Gaston Counties, N. C., who, in part, composed the meeting held at Esq. D. Lutz's, near Trinity Church, for the purpose of investigating a charge (of adultery) preferred against the Rev. Adam Miller, do hereby certify that said meeting was gotten up, to the best of our knowledge, by the energies and pressing solicitations of the Rev. A. Miller, who had previously, at a meeting in Daniel's Church, voluntarily declined preaching, until after a judicial investigation, then pending, and said, perhaps for ever.—That notwithstanding his decline at Daniel's, he got up a meeting at Esq. D. Lutz's, and that there was but a part of the evidence against Mr. Miller before the meeting; and as we were called upon without having time for reflection, we decided his case differently to what we would have done, provided we had had the testimony before us which was given in the judicial investigation. In witness whereof we hereunto subscribe our names.

FREDERIC SMITH,	GERGE SEAGLE,
ELI SIGMAN,	JONATHAN CARPENTER,
JONAS RHYNE,	GEORGE LORE,
JOHN HAVNER,	DANIEL LUTZ,
GEORGE COON,	JAMES BROWN,
SAMUEL YOUNT,	JOHN CANNON.

August 16th, A. D. 1850.

APPENDIX II.

PROCEEDINGS
OF THE
EVANG. LUTHERAN TENNESSEE SYNOD;
IN THE CASE OF
THE REV. ADAM MILLER,
VINDICATED.

BY ORDER OF THE TENNESSEE SYNOD.

TO THE READER.

At the session of the Evangelical Lutheran Tennessee Synod, held in September, 1850, the Rev. Messrs. P. C. Henkel, J. K. Hancher, H Wetzel and A. J. Brown, and Messrs John Seneker, George Smyer and Abram Bible, were appointed a Committee to report on the minutes of the "Reorganized Evang. Lutheran Tenn. Synod," so-called. The following pages contain their report, which was read before the Synod, unanimously approved, adopted and ordered to be printed. As the object of the Synod was mainly to *defend itself* against the charges made by its assailants, the Committee did not feel it their duty to attempt to establish the charge against the Rev. Adam Miller, from which this controversy originated, and indeed made no allusion to it, except such as was thought necessary for the illustration of subjects involved in the controversy. For the same reason, they passed over in silence flagrant violations of the Constitution of the Tennessee Synod, which it would be easy to show, this *new organization*, with all their professed veneration for that instrument, have committed. If any should think that an undue importance has been attached to this controversy, our reply is, that, among other considerations, this publication is necessary in order to define clearly the *position* of our church on certain subjects of ecclesiastical polity, and to defend the *honor* and the *integrity* of our Synod. Should it be the means of establishing those who have been wavering in their opinions, and of reclaiming those who have wandered from us, our ardent wishes and prayers will be realized.

October 8th, 1850.

SECTION I.

INTRODUCTORY REMARKS.

It is a fact doubtless well known to our readers generally, that in the year 1845, the Rev. Adam Miller, who had been, for a number of years, a minister of regular and good standing in the Evangelical Lutheran Tennessee Synod, *was charged with being the father of a bastard child.* This charge was, at various times and under somewhat different forms, brought before the Elders and churches under the care of Mr. Miller, at the time it was made, and once before the Tennessee Synod, until the session held in Daniel's church, Catawba County, N. C., in October 1846, when Mr. Miller, together with some of his congregations, withdrew himself from the Tennessee Synod. The charge had not been investigated in Synod, and of course Mr. Miller had not been, formally, either acquitted or convicted of it, by the Synod. By his withdrawal from the Synod, he placed himself beyond its reach and control. He ceased to be any longer accountable to us, for his doctrines and moral conduct, and we to be answerable for these to our churches, to the religious public and the world.

Here gladly would we, so far as we were concerned, have had the matter forever rest. We were spared the painful duty of formally investigating, in Synod, the charge against Mr. Miller; we were relieved, as we conceived, from all accountability for his preaching and moral conduct; and he was fully at liberty, either upon his *own authority*, or upon the authority of any ecclesiastical body whatever from which he might be able to obtain it, to preach, if he felt it his duty so to do, and accomplish all the good in his power. Circumstances however, beyond our control, have, as we conceive, made it our imperative duty again to notice this unpleasant affair.

Mr. Miller and those who sympathise with him, in his views and feelings, have since organized themselves into a Synod, so-called, under the pompous and significant name of "The Reorganized Evangelical Lutheran Tennessee Synod." Not satisfied peaceably to do the work of Him, whose servants they claim to be, and let the Tennessee Synod, whose orthodoxy they have not dared to question, prosecute its work without interruption, this body must needs *wage war upon us.* They have gravely charged us, under seven distinct specifications, with an allusion to "many others," not stated, with "violating our Constitution and the Holy Scriptures," in our proceedings towards Mr. Miller—with attempting to wrest from the people their liberties—of strikingly "resembling the man of sin, placing himself in the temple of God, showing himself to be God" *—and they are doing all in their power to alienate the affections of our

* See minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849.

brethren from us, and sow the seeds of discord in our churches. Under these circumstances we feel it to be a duty which we owe to ourselves, to the churches in our connexion, to the public, and, perhaps, even to our accusers themselves, to vindicate the course which we have pursued in the case under consideration. With Mr. Miller *personally*, so far as the *particular charge* against him is concerned, we have nothing to do. This is no longer any part of our bussiness. We, however, have our opinions, founded on the evidence in the case, and with this opinion, under the peculiarities of the case, we cannot, consistently, with a sense of duty, fellowship Mr. M. and his party. The *absolute certainty* of his guilt or innocence, is known only to himself and his accuser, and that God who knows all things. We would not unjustly injure a hair of his head. *Possibly* he may be innocent. If so, much as we have seen in his conduct to reprehend, we deeply sympathise with him; if guilty, we commend him to the mercy of God, sincerely hoping and praying, that he may be brought to speedy and evangelical repentance.

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SECTION II.

History of Mr. Miller's case down to the session of the Tennessee Synod, held in October, 1847, with remarks.

As it has been published to the world, by our opponents * with an apparent air of triumph and boasting, that Mr. Miller was *twice honorably acquitted by the church* of the charge against him, it will be necessary for us to lay before the reader a history of his case, down to the time of his separation from the Synod.

Soon after the charge, already stated, was made against Mr. Miller, a meeting was held, in Lincolnton, by the Elders, or some of the Elders of his churches, in order to consider his case. It is unnecessary for us to give the proceedings of this meeting in detail. Suffice to say, that this meeting did nothing, except to *make arrangements* to investigate the charge at another meeting of his Elders, which was appointed to be holden at Daniel's Church, on the 27th day of June, 1845. Persons were duly appointed to collect all the evidence in the case they could procure, both for and against the accused, and bring it before that meeting.

The Elders met at Daniel's Church, on the 27th of June, according to appointment. All the evidence in the case, that could be collected, was there. Hundreds of persons assembled to hear the trial. After some consultation it was concluded by the accused and the Elders, that it was *inexpedient*, under the circumstances of the case, *to go into the trial.* Mr. Miller informed his Elders that he had determined to

* We will hereafter use *this term*, for the sake of convenience, to denote the "Reorganized Evan. Luth. Tenn. Synod," so-called.

take his case through a legal investigation in court. It was proposed by Benjamin S. Johnson, Esqr., and *agreed* to by Mr. M., that *he, (Mr. M.) should remain silent, in his office, until the legal investigation in court should have taken place.* To these proceedings we have no objections. We cannot but commend the prudence of the Elders and the spirit of submission exhibited by Mr. M., on this occasion. Now let this *agreement* be distinctly understood and borne in mind. Had Mr. M. abided by it, as he ought to have done, we hesitate not to say, that many of the difficulties and much of the trouble that have grown out of his case, might have been avoided.

From some motive, however, which we are left to conjecture, Mr. M. became *dissatisfied* with the disposition made of his case by the Elders, at Daniel's Church. By his untiring efforts, he succeeded in getting up another meeting of his Elders, at Trinity Church, on the 25th day of July, 1845, obtained, what he claims, as an acquittal, and, in direct *violation of his own agreement*, began again to preach, *before* his case was decided in court. Some of his Elders refused to attend this meeting, alledging that they had once been called together for the purpose of acting on the case, and had made arrangements reasonable and satisfactory to them. Eighteen or twenty, however, met, tried, as is said, and *acquitted Mr. Miller of the charge against him.* Upon this trial, if a trial it may be called, we have several remarks to make.

1. We unhesitatingly deny that this decision was made, even by *Mr. Miller's churches*, and much less by *the church.* An important inquiry arises here, upon which the soundness of our position mainly depends: Have Elders, according to the usages of the Lutheran Church, the power *simply by virtue of their office*, to try *any* member of the church, much more *a minister* of the Gospel, for immoral conduct, and either acquit and retain him in the church, or condemn and excommunicate him? We maintain that they have not.* In proof of this, we appeal to our Liturgy and the general usage of our church. We are congregational in our chruch government, as we shall have occasion to notice more particularly hereafter, and it is the business of each congregation to try and expel unworthy members from the communion of the church. It is true that congregations may *transfer* their power to their Elders; but it is clearly understood, that unless this is *expressly done*, Elders have no such power, as that under consideration. Now we affirm that the Elders, who sat in Mr. M's trial had received no such power from the churches. They had not been duly elected by the churches and invested with power to try him. They have no such power by virtue of their office. They met, therefore, and tried and acquitted him upon *their own individual authority.* How then can their decision be claimed as the act of *the churches?*

* See Liturgy of Evan. Luth. Tenn. Synod, p. p., 115, 116.

Mr. Miller's churches viewed the subject in the light in which we view it. They did not consider themselves *bound* by the action of their Elders; for it is well known that a majority of them forsook him.

2. We deny that Mr. Miller was *fully* and *fairly* tried in the meeting at Trinity church. It was principally a one-sided trial. But little of the evidence against him was fairly before that meeeting. This our opponents do not dare to deny. All they pretend to say, is, that the witnesses against him were notified to appear, and that they did not appear, was their own fault. This does not, however, affect the truth of our statement. It is sufficient for us to know that *they were not there.* It is true, the simple *fact* that a woman had sworn a child to Mr. M., was kmown to the Elders, and upon this, it is said, they acted; but we repeat that but little of that mass of evidence, direct and circumstantial, by which he was afterwards convicted in court, by a jury of twelve men, acting under the solemnities of an oath, was before the Elders. Far be it from us to impeach either the capacity or the honesty of the Elders, who sat in that trial. Their capacity is admitted and their integrity is beyond suspicion. They acted upon the evidence before them, and upon this acquitted him. It may be necessary to state, that a *majority* of those very Elders have since been *convinced of his guilt and have forsaken him.* * Yet *this* is the decision that our opponents have unblushingly proclaimed to the world as an honorable acquittal, and to which they would have us submit as final in the case. Let the impartial reader judge.

3. If the meeting at Trinity church had even been *fairly* gotten up:—if *all* the evidence in the case, both for and against the accused, had been there, the genius of our church is not such, that the Synod would have been bound, *unconditionally*, to submit to the decision of the Elders. The decision might have been an unrighteous one. Evidence might not have been fairly weighed, and the accused might have been acquitted of the charge, when the evidence against him was sufficient to convict him. Will any reasonable man say, that, under such circumstances, the Synod would have been bound to submit to the decision? The decisions of congregations are final, in reference to *private* members in the church, because they are not, in the same sense that a minister is, members of Synod also. A minister is not a member of any particular congregation, but a member of the Synod,—of the *whole church* united in the Synod, and that too simply by virtue of his ministerial office. He is, so to speak, the property of the whole church, and is accountable to the whole church for his conduct. Hence, to talk about binding the Synod by the action of a few churches, is perfectly preposterous. But as we shall hereafter notice this part of our subject more fully, we dismiss it for the present.

We think we have now fully shown that there was nothing in the

* See Appendix A.

nature of the trial at Trinity to make its decision binding upon the Synod. We give it, as our opinion, that Mr. Miller had a strong reason for urging on that trial, unfair as it might be. He is a crafty, designing man. He well knew the strong hold he had on the affections and sympathies of his Elders, as well as his church members generally, and that by hastening them, unprepared, into trial, he could be cleared. He knew too, that he could not sustain a trial in Synod. Hence, his object was to get a trial and acquittal, if possible, by his Elders, and then contend that his case was beyond the jurisdiction of the Synod, and, if the Synod should take action upon it, raise the cry that Synod had violated its Constitution. This he has done, but with what propriety the reader will see as we pass along.

In October 1845, the Tennessee Synod met in Virginia. This was the first session of the Synod held after the charge against Mr. Miller, already mentioned, was made, and before this session was the matter brought, not in the form of *an appeal*, as our opponents say, from the decision of the churches, for this as will hereafter be seen, there was no need. As much has been said by our opponents in regard to the action of the Synod at this session and its result, these subjects claim our particular attention.

It appeared in Synod that considerable dissatisfaction existed in the churches in N. C, in reference to Mr. Miller's case. Mr. M. had a party which maintained, as our opponents still maintain, that he had been honorably acquitted by the only proper tribunal, from whose decisions there can be no appeal; and he should therefore continue to preach, without any further investigation of the charge against him. There was a party also against Mr. M., which maintained directly the reverse of this. Thus the matter came before the Synod.

In the exercise, as we think, of great forbearance, in order to get fully into the merits of the case, and to give entire satisfaction to all parties concerned, the Synod, after much consultation, passed the following preamble and resolution:

"Whereas a charge of a serious nature is alledged against the Rev. Adam Miller, and as this Synod is not a judiciary, but an advisory body, and simply claims the power of imparting her useful advice, and employing the proper means for promulgating the Gospel of Jesus Christ; and inasmuch as a majority of his Elders have held a meeting and have investigatad the charge alledged against him; and said meeting of Elders, after an investigation of the charge, unanimously declared him innocent; and they see no cause why he should not resume his official labors; and as a respectable number of the members of his congregations concur with the decision of the Elders; however, as there still seems to be a dissatisfaction existing in the matter, it is

Resolved, That the Rev. H. Goodman and J. Killian be appointed

to take the voice of his congregations in a clear and distinct manner, as soon as possible; and if the voice of the congregations wish him to continue his official duties, that we, in that case, concur with them, provided they honorably acquit him." *

All that we have now to say, as to the judiciousness of this resolution, is, that if an error was committed, it was an error on the *side of mercy*. It will be observed that the Synod still claimed the right of *review*. They say, we will concur in the decision of the congregations, *provided they acquit Mr. Miller honorably*.

Shortly after the adjournment of Synod, the Rev. Messrs. Goodman and Killian took the vote, according to appointment. Only 151 votes were cast in the congregations; and of these, 127 were in favor of Mr. Miller and 24 against him. Thus the matter stood until the next session of the Synod in 1846. Mr. M. claimed that he was honorably acquitted by the congregations and continued to preach. It will, however, be observed by the reader, that he had no certificate from the Rev. Messrs. Goodman and Killian to that effect.

In October, 1846, the Synod met in Daniel's Church, N. C. Among the unfinished business of the previous session, Mr. M's case came up. The naked question before the Synod for decision was: *Has Mr. M. been honorably acquitted by his congregations, agreeably to the resolution of Synod in* 1845? Nearly two days were spent in the discussion of this subject, after which it was

Resolved, "That the requisitions of the resolution of that report were not complied with."

"Whereupon Mr. Miller withdrew himself from this body, and consequently placed himself beyond its reach; therefore the necessity of further action is suspended, (superseded.)" †

Thus ended the matter. It remains now for us to show, *that Mr. Miller was not honorably acquitted by his congregations, according to the resolution of* 1845. We claim the reader's indulgence while we argue this point.

1. We maintain that Mr. M. could not have been *honorably* acquitted by his congregations, under any circumstances, *whilst there was sufficient evidence of his guilt*. This proposition is so clear and self-evident that it does not admit of a doubt. It commends itself to the common sense of every reasonable man. Now how does the matter stand? In the session of the Synod, in 1846, on motion of Mr. Michæl Rudisill, Mr. Miller's father-in-law, and his devoted personal friend, it was

"*Resolved*, That Mr. W. W. McGinnas be appointed to give a *relation of all the circumstances* relative to the charge against the Rev. A. Miller." ‡

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* Minutes of Evan. Luth. Tenn. Synod, for 1845, page 8.

† Minutes of Tennessee Synod for 1846, p. p. 6, 7.

‡ Minutes of Tennessee Synod, for 1846, p. 6.

Mr. McGinnas is a man of undoubted veracity. He lives in the immediate neighborhood where the charge was made, and was fully acquainted with all the circumstances connected with the case from beginning to end. He gave the relation required. After he was through with his relation, he publicly asked Mr. Miller, before the open Synod, whether he was *mistaken in any* statement which he had made. *Mr. Miller replied that he was not.* The matter was then fully before the Synod, and the Synod expressed it, as their opinion, that Mr. M, had not been honorably acquitted by his congregations. As we have already said, it is no part of our business now to prove Mr. M's guilt, and of course, it is not necessary that we should lay Mr. McGinnas' statements before the reader. It is sufficient to say that the Synod was not, in view of facts stated, *convinced of his innocence*, and could not therefore believe that he had been honorably acquitted by his congregations.

2. We deny that the *voice of Mr. Miller's congregations was actually in favor of retaining him as their minister.* To ascertain this was a principal object contemplated in the action taken by Synod. She has ever cherished the most sacred regard for the opinions and wishes of the churches in her connexion, notwithstanding all that has been said by our opponents to the contrary. She carefully weighs the opinions and consults the wishes of her people, and where she can, without violation of principle, follow their opinions and gratify their wishes, she cheerfully does it. So she did in the case under consideration. The question now before us, is: was the voice of Mr. M's congregations *in favor of him?* At first view, to one unacquainted with the facts in the case, it might seem that it was. It is true, as our opponents have published in their minutes and proclaimed wherever they have gone, that of 151 votes, the whole number cast, 127 were in favor of Mr. M. and only 24 against him. It has been sneeringly said that the Synod, in 1846, voted that 127 was not an honorable majority over 24. But what are the facts in the case?

We have no data at hand to determine the exact number of male communing members in Mr. M's churches, when his difficulties commenced, and in which the vote was to be taken; but the number was not less than three or four hundred. Of this number only 151 voted at all. We may now turn the tables and ask whether 127 is an honorable majority over 273? It is true the vote was not taken in all these churches, though it should have been. Some of them had already dismissed Mr. Miller, and one had gone so far as to lock him out. Of course the voice of these churches was against him. But even in those, in which the vote was taken, Mr. M. did not recive a majority of the votes of *all* the male communing members. Our opponents, however, contend that those who did not vote, are not to be reckoned *against*, but *for* Mr. M. They say that absent voters are

to be reckoned with the majority. Here we differ, in our judgment with them. We are, however, willing that the impartial reader shall judge whether, in the present instance, such is the case. The fact is, as has already been seen, that the people would not vote, and indeed but few even attended the meetings for taking the vote. What some of their reasons for this may have been, we may easily conjecture, and will now attempt to show.

1. *An unwillingness to assume the responsibility involved in casting their votes.* We all know the aversion of our minds to acting in cases affecting the character and best interests of our fellow-men. So great is this aversion, that in cases of criminal prosecution, in courts of justice, but few men can be found, who are willing to serve as jurors, unless compelled by law. In the present case, the character and best interests, not only of an individual, but of the church, were involed. On the one hand, if *guilty*, to say that he *should preach*, would have been assuming a very great responsibility; on the other hand, if *innocent*, to say that he should *not preach*, would have been assuming an equally great responsibility. Moreover, Mr. M. stood high in his churches. Many of his people were strongly attached and endeared to him. He had been instrumental in bringing many of them into the communion of the church by the imposition of his hands and prayer, and had often broken to them the bread of eternal life. He had a virtuous wife, and a rising and promising family, whose hearts deeply lacerated, were then bleeding at every pore. Under these considerations, we ask, is it not reasonable to suppose, that if his congregations believed him innocent, and wished to retain him as their minister, they would not have turned out and voted for him to a man? and on the other hand, if they believed him guilty, they would not have been loth to express that opinion? So we think. It is a sound and safe principle in law, and one upon which men are generally willing to act, when uninterested, that it is better to let ninety-nine guilty men go unpunished, than to punish one innocent man.

2. *An inability to vote intelligently upon the question involved*, may, and doubtless did, prevent many from casting their votes. When men are called upon to decide a question of such vast importance as that which was submitted to Mr. Miller's churches, they want *all the evidence*, having a bearing upon it, fully and fairly before them. Without this they cannot arrive at a conclusion satisfactory to their own minds. That the evidence in Mr. M's case was fully and fairly before his churches, we presume no one, acquainted with the facts and having a regard for truth, will pretend to affirm. It is true, the country was rife with reports, many of them very unfavorable, but they were only reports. These were industriously circulated by his enemies, and wholly discredited and contradicted by his friends. Hence, if the congregations had decided the matter, they would have

decided it principally upon the testimony of "madam rumor." We ask now, in all seriousness, could the churches, under these circumstances, vote intelligently upon the question submitted to them? Must we not commend them for their silence? Can those who did not vote be claimed as acquitting Mr. M. by their silence? We presume not in these remarks to impeach those who did vote. They may, and doubtless did have evidence, derived from some source, satisfactory to *their* own minds, but it was not so with all. Nor do we mean to censure the action of Synod, in 1845, though many who were not present at that session, doubted the propriety of the action taken. Had the Synod however, reflected more maturely and been in possession of facts which were afterwards developed, it is probable it would have pursued a somewhat different course, in that particular case.

3. Finally, the people did not vote, because they wished to see the *result of the legal investigation* of Mr. Miller's case in court. Mr. Miller had declared his intention of taking the case through a regular course of civil law. With all the uncertainties of law, they well knew that the decision of the court would have an important influence on the public mind. They knew too that with the commonwealth's Attorney for the plaintiff, and the ablest Counsel, which the bar could afford, for the defendant, the case would be fully investigated and all the evidence brought fairly to light. Hence, they were disposed, and as we think wisely, patiently to wait the decision in court. Was not this a sufficient reason why the people should neglect or refuse to vote? The decision in court was made; and here we may be permitted to say, without attempting to decide with what justice, that that decision fixed the opinions of many who heard the trial.

We have now gone through with the history of this case, down to the time of Mr. Miller's separation from the Synod. We have endeavored to lay the facts fairly before the reader, with such accompanying remarks as we thought necessary to present the matter in its true light. It is for him to decide whether there is any thing, thus far, in our proceedings towards Mr. M., censurable.

SECTION III.

Alledged violations of the Constitution examined.

We now enter upon an examination of the particulars in which we are charged with a violation of our Constitution. Under this head our opponents have made *seven distinct specifications;* and although in some instances they have made specifications in which we can perceive *no point*, and in others repeated the *same* charge in *different forms*, or in forms involving the same points, we will quote all the specifications and give them such attention as, in our judgment, may be necessary. They say:

"1st. The Constitution of the Tennessee Synod contains *six unalterable Articles*; they were termed unalterable, because they were considered fully scriptural; upon these they were constituted a body, and pledged themselves accordingly to act in good faith towards each other. In the faithful compliance with those principles, their union and existence as a body was sustained. They have violated these principles, and their existence as a body became disorganized, and are no longer the Tennessee Synod." *

In this no particular point is made. It simply contains a *general charge* unaccompanied by any proof in support of it. It however contains a *misstatement of facts* and an *illogical deduction* of a conclusion, which it may be proper to notice. It is true these articles were considered *scriptural*; otherwise they never would have been adopted. But it is not true that they were *termed unalterable.* The framers of our Constitution did not claim *infallibility*, but admitted that they might have been mistaken. Hence they did not attempt, nor desire, to rivet upon themselves and their successors an unalterable Constitution. On the contrary they wisely made provisions for the correction of errors in the Constitution, if any might be discovered. They expressly say: "But if any thing contained in these articles, should hereafter be *discovered as unscriptural, it shall be rectified;* or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient or oppressive, it shall be altered or amended."†

Again, it is manifestly illogical to conclude that if the Tennessee Synod had even violated its Constitution, it *became disorganized.* For illustration: Our General Government has a Constitution by which to be governed. Different expositions are given of this instrument by our most distinguished statesmen and jurists. It is manifest that this instrument has, in some instances, been violated by Congress; for, at different times, laws, claiming the sanction of the Constitution, directly conflicting with each other, have been enacted by Congress. But who is so silly as hence to assert, that the General Government has been *disorganized.* Now if the Tennessee Synod had even violated its Constitution, how can it be said to have been disorganized? If not, where was the necessity for reorganizing? and what propriety in the name which our opponents have arrogated to themselves? We might enlarge upon these points, but as they have no particular bearing upon the present discussion, we dismiss them. We have made these remarks partly to prevent a misapprehension from growing out of the above objection.

"2nd. The church decisions were considered final; Matt. 18: "What they bind on earth, shall be bound in heaven." The church receives her authority direct from Christ, to act in a congregational capacity. The Synod is the creature of the church (not by divine command,) intended as an expedient to accomplish such purposes, as is specified in the Constitution. The Synod solemnly pledges herself

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," for 1849, p. 8
† Constitution, ratifying clause.

not to interfere with, but to protect the churches in the enjoyment of the exclusive rights and liberties granted her by Christ himself, in a congregational capacity. Therefore the act of receiving such case into Synod is unconstitutional. "This Synod shall have no power to receive appeals from the decisions of congregations." Art. 4."

"3rd. The resolve of the Synod in a case over which she had no jurisdiction, making void or nullifying the decisions of the church is unconstitutional and unscriptural. Upon Matt. 18th, the 4th Article was founded. "The Synod has no power to receive appeals from the decisions of congregations." "*

These two specifications contain the substance of the main points at issue between our opponents and us. We differ in our exposition of the Constitution in two important respects, which it is necessary should be clearly understood, and upon which the position of our church should be clearly defined.

1. Our opponents maintain that a minister is *accountable to the congregations of which he has charge*, and to them *only* for his *moral conduct*, and of course that the Synod has no power to try him for immorality.

The Rev. G. Easterly, in his letter appended to the minutes of our opponent's Synod, by their authority, says: "I believe that a minister is the servant of the people, (*his* congregations,) hence he is responsible to them for his *private conduct*. If he is amenable to them, and *them alone*, wherein is the constitutionality of the proceedings of the Synod."†

On the contrary, we maintain that a *minister is accountable to the Synod*, as well as to the church, or churches, of which he has charge, for his *private conduct*.

2. The clause in the 4th Article of the Constitution ("but this Synod shall have no power to receive appeals from the decisions of congregations,") our opponents maintain applies to the trial of a *minister* by his congregations, as well as the trial of a private member in the church. We maintain that it applies *exclusively* to the trial of a *private member*.

Upon these *two points* we clearly differ in our *exposition* of the Constitution, and in our view of the *power* of the Synod, and of the *relation* which a minister sustains to the Synod. We beg the reader not to lose sight of them. Much depends upon a correct understanding of them.

Before we proceed directly to the discussion of these subjects, it may be necessary to make some preliminary remarks intimately connected with them, which may free the subject somewhat from embarrassment.

We have already stated and now repeat, that the Tennessee Synod is, in the main, *congregational* in her *mode* of church government. She recognizes every congregation originally as an *independent* body, possessing within itself all legislative, judicial and executive power.

* Minutes of "Reorganized Evan. Luth. Tenn. Synod," p. p. 19, 20.
† Minutes of Reor. Evan. Luth. Tenn. Synod, for 1849 p, p. 23—26.

She concedes to individual congregations the right to make their own rules and regulations and execute them; to try and expel unworthy members from their communion, without the power of appealing to any higher tribunal; and also the right of choosing fit persons for their ministers and to individual ministers, on application from the church, the right of performing the ordination of persons thus chosen. The connexion between a minister and his congregations, is wholly *voluntary*. They can choose and dismiss their minister at pleasure. They have a right, and it is their duty, to scrutinize their minister's private conduct; to call him to account for immorality, and dispose of his case as they may deem proper. Now all this, as will be seen, as we pass on, is in harmony with the power which the Synod claims.

What *is* a Synod? "A Synod is a body of *ministers* with *lay-delegates, who superintend the concerns of the church under their care*, agreeably to certain christian rules, founded upon a Constitution."*

What is the *business* of the Synod? "The business of this (Tenn.) Synod shall be, to impart their useful advice, to *employ the proper means for the promulgation* of the Gospel of Jesus Christ, to *detect* and *expose erroneous doctrines* and *false teachers*, and upon application, to examine candidates for the ministry." &c.†

What are the *powers* of the Synod? The explanatory remarks on the 4th Article, after an enumeration of the most important powers and duties of individual congregations, say: "As the aforesaid duties devolve on all churches and ministers, *they undoubtedly have the power to perform them jointly*; i. e. *they may constitute a Synod.*

From these quotations it is evident that the Synod is not a body distinct from the church, but a *union of all the churches*, that attach themselves to it, possessing many of the powers originally inherent in individual churches. In the Synod all the congregations speak through their delegates. Its acts then, are the acts of the church united. Its design is to perform with greater facility and more successfully, duties originally devolving upon all congregations separately.

The minister and private church member sustain, in some important respects, an entirely *different relation* to the church. A private member belongs to some particular congregation, to which he is amenable and only amenable, for his private conduct. To enjoy a seat and vote in Synod, he must be duly elected a delegate to the Synod, by the church to which he belongs, or by some other church or churches, connected with the Synod. His connexion with the Synod, in this respect, continues only during its session. It is far different with a minister. By his ordination and subscription of the Constitution, he becomes a member of the Synod, and continues a member of it, until he voluntarily withdraws his membership, or forfeits it by heterodoxy or immorality. He is a member then, not of any particular congregation, or congregations, not even of those of

* Rev. D. Henkel's Herald of Liberty, p. 39.
† Constitution of the Tennessee Synod, Article 4.

which he has charge, but of the *whole church* united in the Synod, and is accountable to the whole church thus united, both for his doctrines and moral conduct. The church, or churches, of which he has charge, may try him for heterodoxy or immorality, and dismiss him as *their* minister; but they have no power to *silence* him, or *expel him from the Synod.* This power rests in the Synod and no where else. The only way, therefore, that *the* church can try and acquit, or convict a minister of any charge, is in a Synodical capacity. If any number of churches, less than the whole number embraced in the Synod, should assume this power, it cannot be said that their act, is the act of *the* church. A moment's reflection will convince any reasonable person, that this view of the subject, is not only in accordance with the genius of our church government, but that it is a wise and wholesome feature in our ecclesiastical polity. It affords a minister means of redress when unfairly treated by his churches, and it protects the Synod against impositions.

With these preliminary remarks, which, as we think, exhibit the true position of our Synod, and free the subject somewhat from embarrassment, we proceed to an examination of the main question: *Is a minister amenable to the Synod for his private conduct?*

1. To maintain that the Synod has no power to try a minister for immorality, is to make our Constitution *sadly defective*, the Synod a *weak and inefficient organization*, and to *detract greatly* from the *intelligence* and *foresight* of the framers of our Constitution. For, according to this view, cases might occur of the grossest immorality, which could not *be reached by any ecclesiastical tribunal.* Some of our ministers have no charge. We will suppose that one of these is guilty, beyond a shadow of a doubt, of some gross immorality, which wholly disqualifies him for the work of the ministry, and is a disgrace to the christian name. Our opponents say that his case cannot come into the Synod, but that he is amenable to *his* congregations, and to them *alone. But he has no congregations.* Hence there is not an ecclesiastical body on earth that can reach his case. He continues to preach, and that too under the authority of the Synod. The Synod meets. He appears and takes his seat; he participates in all the discussions and votes upon every proposition! Is this, we ask, in all candor, the policy of the Tennessee Synod? If indeed it is, well had it been for it, had it long since been disorganized; and had we been convinced that such was its policy, we would not have stooped to a violation of our Constitution, in the case under consideration, but would forthwith have disorganized, and reorganized under a Constitution less defective, and left our opponents to bear the name and enjoy the glory of the Tennessee Synod. But to come directly to the point:

2. We maintain that the Constitution *does give* to the Synod the power to try a minister for immoral conduct. We admit that there is no *express* provision to this effect; but the power is *clearly implied.* We have already proven that the Synod is the church united, and that the church thus united may perform duties which devolve upon individual churches; but individual churches have the right to try and expose false teachers, whether in precept or example; therefore, the Synod may try and expose false teachers whether in precept or example. A minister may teach falsely by *example*, as well as by precept. He is to be an example to his flock, for imitation. The Constitution

says: It is the business of the *Synod* to *detect* and *expose* false teachers. But how can it perform this duty, unless it have the power to call a minister to account, and examine into his private conduct? We speak here of a minister in connexion with the Synod.

Again, the Constitution says: "It shall be the duty of the Synod to employ the *proper means* for the promulgation of the Gospel of Jesus Christ." We presume no one will deny, that a ministry intellectually and *morally* qualified, is a means necessary for the promulgation of the Gospel. What moral qualifications are necessary? The Constitution says, a minister "must have the qualifications described by St. Paul; I Tim. 3: 1—14; Tit. 1: 4—9;" In I Tim. 3: 3, we read: "A Bishop then must be *blameless*, the husband of one wife, vigilent, sober, of *good behavior*;" and in the 7th verse; "Moreover he must have a *good report of them which are without*, lest he fall into reproach and the snare of the devil." If then the Synod has the power "to employ the proper means for the promulgation of the Gospel;" if a ministry, intellectually and morally qualified, is a means indespensibly necessary for this; if a minister in the Tennessee Synod, "must be blameless, and of good behaviour and have a good report of them which are without;" if the Synod alone has the power to silence & expel from its connexion, an unworthy minister;—if all this be so, as we think we have clearly proven, does not the Constitution, we ask, give the Synod the power to try a minister for immorality? If this power is not clearly implied in the Constitution, its language is without meaning. And if it is implied, how did we violate the Constitution by receiving Mr. Miller's case into the Synod? To our own minds the case is perfectly clear.

3. We plead *precedent* in confirmation of our position. Our Synod has uniformly, when occasion required it, claimed and exercised the power of trying her ministers for immorality. We might refer to two instances particularly, in proof of this, but as one only is a matter of record, and is sufficient for our purpose, we will confine ourselves to this. In 1836 a charge of immorality was preferred against the Rev. A. Seechrist, at that time a member of the Tennessee Synod. His case was *received into the Synod*, and no one denied that the Synod had the right to receive it and try him. Mr. Seechrist plead that he was not prepared to meet the charge. "It was resolved that the case of Mr. Seechrist be laid over to the next session, so that the subject be *carefully investigated*, and that Mr. S. be silent until the next session.* Mr. S. failed to appear at the next session of the Synod. New charges were made against him, and he was expelled from the Synod.* No one objected to these proceedings. The Rev. Messrs. *Easterly, Miller and Schoolfield*, the ministers who composed the Synod, at which the charges under examination were made, were *then* members of the Tennessee Synod, and *regularly* on till the commencement of our present difficulties. They then took no exception to these proceedings. Nine long years, or more, rolled around before they made the discovery that a minister is not accountable to the Synod for his

* See Minutes of Tennessee Synod, for 1836, 1837.

private conduct. These facts utter a voice which cannot be misunderstood. In view of them, we maintain that the position of our church has been defined for years, and that it is now too late in the day to make such objections, as those which we are answering.

4. If the Constitution neither expressly, nor by implication, gives the Synod power to try a minister for his private conduct, it does not necessarily follow, that in receiving Mr. Miller's case into the Synod, we *violated* the Constitution. Here the *onus probendi*, the burden of proof, falls upon our oponents. It is for them to prove that it is either expressly or by implication *forbidden* in the Constitution, that the Synod shall try a minister for his private conduct, or that the Synod is clearly *limited* in its powers. If the Constitution is silent upon the subject, that is, neither *gives* nor *withholds* the power, it only follows, that the Synod did a thing for which there is no express provision in the Constitution. This we would term an *extra judicial* proceeding. This is all that can possibly be made out of the matter, viewed in its worst light. There is a wide difference between violating a positive precept and doing a something neither commanded nor prohibited.

We will add a few words in reference to the clause in the 4th Article of the Constitution, which says, that the "Synod shall have no power to receive *appeals* from the decisions of congregations." Our opponents maintain that this applies to the trial of a *minister* by his congregations; we maintain that it applies exclusively to the trial of a *private church member*. On this we remark:

1. It makes no difference, so far as the present controversy is concerned, whether we or they construe this clause correctly. For Mr. Miller's case did not come before the Synod of 1845, in the form of an *appeal*. If it did, who was the apellee? It was certainly not his *accuser*. It was not the *Elders*, who sat on that trial. It was not *his congregations*, nor any *other* congregations. Who then made the appeal? We think it will be difficult for our opponents to tell.

2. We have already shown, that Mr. Miller's *congregations* never did *try him*. It is true, some eighteen or twenty Elders did meet and try him, but this was altogether an unauthorized act in them, for which they had *no authority* whatever. It was the decision of the Elders, not of *the Church*. That decision was no more the decision of the congregations, than the decision of the same number of *any other* members in the congregations would have been.

3 If what we have said, under the first point of difference between our opponents and us, be true, there was no *need for an appeal* in Mr. Miller's case. When it got into the Synod, it was just where it *properly belonged*. He was, as we have abundantly proven, amenable to the Synod for his moral conduct, even if his congregations had acted on his case. But we need pursue this subject no farther. We will add a few words in illustration of the clause in the 4th Article of the Constitution, and then dismiss this subject.

We have already said that this clause relates exclusively to private church members. They are amenable to the congregations to which they belong, and to them alone, for their private conduct. For illustration: In the Presbyterian church, a member may be convicted of a charge by the church Council; he may appeal from their decision to the Presbytery; from the Presbytery to the Synod; and from the Synod to the General Assembly. This is the highest judicatory in the church, and its decisions are final. It is not so in the Lutheran Church.—When a member is convicted of a charge by his church, he can appeal to no higher tribunal. Its decisions are final. This is what is meant, and all that is meant by the clause in the 4th Article of the Constitution, already quoted.

SECTION IV.

The examination of alledged violations of the Constitution, continued.

Our opponents continue:

"4th. The act of Synod in sending Rev. Goodman and Killian, to execute the resolve of the Synod (which was but a rule,) and to regulate this matter in the congregations, is unconstitutional. "This Synod shall have no power to make rules and regulations for congregations." " *

After what has already been said, we need say but little in reply to this objection. That the Synod cannot *legislate* for congregations, is a point settled by the Constitution, and acknowledged by all parties. The naked question, then, before us, is, did the Synod, in the case referred to, *make rules* and *regulations* for congregations? That it did, we deny. If it did, Mr. Miller himself was *particeps criminis*, for he *agreed* to that resolution. But the action of the Synod in 1845 was not intended to *prescribe the manner* of trying Mr. Miller; it was rather intended to ascertain what the congregations *had* done, *the grounds* upon which they acted, and what they *wished* the Synod to do. It is true, the Synod claimed that Mr. Miller was accountable to it for his conduct, and denied that a few isolated congregations had a right to dictate to the Synod. But it wished to *consult* with the churches. Had the churches, however, expressed it as their wish and determination to retain Mr. M. as their minister, regardless of the opinion of the Synod, and the Synod, upon a review of the whole case, had regarded their action as improper, it could only have declared, that Mr. M. and his congregations, were no longer recognized as belonging to the Synod. Churches are received into connexion with the Synod by its vote; and by its vote they can be put out. But we need pursue this subject no farther. It is evident that the action of Synod in 1845, was not intended as an act of legislation, nor can it be so construed. Hence the objection of our opponents is groundless.

"5th, The Synod has repeatedly, by a majority of votes, decided, dismissed, or evaded that which had been decided by God's Word. This is to place the Synod above God and his Word—this is not only unconstitutional, but blasphemy. "Nothing relative to doctrine or church discipline, ought to be transacted according to the mere will of the majority or minority, but in strict conformity to the Scriptures." See Introduction to the Constitution." *Min.* p. 20.

Here a sweeping charge is made against the Tenn. Synod, but not one particle of *proof* adduced in support of it. Our opponents have not even condescended to *specify* one single particular in which we have "decided, dismissed or evaded that which had been decided by God's Word." The objection is therefore *intangible*. When they shall have made specifications, it will be time enough for us to reply. If however allusion is made, as we suppose, to our proceedings in the case of Mr. Miller, our reply will be found in the preceding and following pages. They continue:

"6th. Suppose a minister, by some act of his life, to have forfeited his office. The church of Christ has the right to call men to the ministry. In 1847, several congregations, and many individuals, informed the Synod that they intended to retain Mr. Miller as their minister, and requested the Synod to concur with them, as promised in 1845. This they have refused to comply with; evading their promise, and of course an unconstitutional act."*

There are two particulars in this specification, which require a brief notice.

1. The Synod is charged with a *breach of promise*. It is not true, as intimated, that the Synod, in 1845, promised, *unconditionally*, to concur with Mr. Miller's congregations. On the contrary, there was a very important *condition* in that promise. The Synod expressly says: If the congregations acquit Mr Miller *honorably, we will concur in their decision.* The Synod was the proper tribunal to decide whether this condition had been complied with or not. It decided that it had not been complied with; and that it had not, we have clearly shown in the preceding pages, to which we refer the reader. Hence the Synod was not guilty, as charged, with a breach of promise.

** Minutes of "Reorg. Ev. Luth. Tenn. Synod, for 1849, p. 20.

2 It does by no means necessarily follow, that because the church has a right to call men to the ministry, the Synod is bound to *receive every man* into its connexion, for which congregations may petition. There are two important conditions previously necessary:

1st. That the individual for whom they petition should express a *willingness* and a *desire* to become a member of the Synod, on the usual conditions. Mr. Miller, in 1847, did *not ask* for admission into the Synod, nor did he express a *desire* to be admitted, except upon the condition, that the Synod would acknowledge that in its former proceedings, in his case, it had violated the Constitution and the Holy Scriptures. This too was the condition upon which the congregations asked for his admission, and expressed a willingness to stand in connexion with the Synod With these conditions the Synod could not comply, and of course could not receive Mr. M.

2. Besides taking the candidate for admission into the Synod, through an examination on theology, the Synod must be fully satisfied, either from personal knowledge, or from the testimony of petitioners, that the individual proposed for membership, possesses a *good moral character*. Now, as regards Mr. Miller, the Synod knew that charges of gross immorality were existing against him. Moreover, many congregations had, in their petitions to the very same session of the Synod in 1847, declared that he was morally unfit to be a member of the Synod; and that if the Synod admitted him, they, in that case, would feel it their duty to withdraw from the Synod. The Synod, before it could admit him, claimed the right of examining into his moral character, and of investigating the charges against him. To this Mr. Miller would not submit. Hence the Synod could not receive him. We repeat, except upon the conditions above stated, the Tennessee Synod has never, from its foundation, admitted any man as a minister and member of it. How then can it be said that we violated our Constitution by not receiving Mr. Miller, in 1847, when the conditions were not complied with? We may yet add, that the Synod has repeatedly refused to receive men into its connexion, for whom petitions were received from congregations; and for so doing, we know of no congregation that ever became disaffected towards and withdrew from the Synod. The Constitution, as may be seen by consulting the fourth article, does not bind the Synod to receive *every* individual that may get up petitions for admission. Indeed it would be very strange and unreasonable if it did. In view of these facts, we leave the matter with the reader for decision

"7th. The Constitution grants the right of petition. Four congregations in North Carolina petitioned for a redress of grievances; this the Synod refused to grant by saying that petitioners of free men "required no action from Synod." This is constitutional. See Art. 4th."*

It is admitted that congregations *belonging* to the Synod, have a right to send petitions to the Synod; but we think it would be difficult to prove that the Synod is bound *to act* upon *every* petition sent to it. The Synod must determine for itself what petitions require action. In the present case two things must be observed.

1. The *petitioners did not belong to the Synod.* The Report from which the extract above, in inverted commas, is made, says: "There are several petitions signed by members of churches, which through their delegates to Synod, have *withdrawn from our connexion*, and *persons not belonging to our church*, which your committee are of opinion require no action from Synod." These congregations had no more right to send petitions to the Synod than any other Lutheran churches in our country, not in connexion with the Synod. If any and every congregation, connected or not connected with the Synod, has a right to petition Synod, and the Synod is bound to take formal action upon their petitions, the Synod might indeed have its hands full of business. But, to cut the matter short, we ask, *what clause*, in our Constitution or Explanatory Remarks, makes it the duty of Synod to act upon every petition which is laid before it?

* Minutes of "Reo. Evan. Luth. Tenn, Synod," for 1849.

If no such clause can be found, it is vain to say that we have violated our Constitution in the above case.

2. These petitions were not drawn up in a *respectful* and *proper* spirit.—They were highly *denunciatory* and *menacing* in their character. The petitioners did not simply express their disapprobation of our proceedings, in the case of Mr. M., because they considered them unscriptural and unconstitutional, and call upon us to vindicate them; and in case we could do this, assure us of their willingness to continue with us, as we think they should have done; but they, in the most unqualified manner, declared that we had violated our Constitution and the Holy Scriptures, and peremptorily called upon us to rescind all our former proceedings in Mr. Miller's case, and threatened us that unless we did, they would have nothing more to do with us. There was no admission of a possibility that they might have been mistaken; there was no expression of a desire to be corrected, if misinformed or mistaken. The Synod felt that she owed an act of respect to herself, which she could not disregard without a criminal indifference to her own interests. Hence, she modestly said, in noticing these petitions, that in her "judgment, they required no action from the Synod." In this judgment, we doubt not, the intelligent and unprejudiced reader will readily concur.

APPENDIX A.

Whereas a charge of a serious nature has been alleged against the Rev. Adam Miller, and we, the elders of his charge, were called upon for the purpose of investigating his case, and as we had not time for reflection, and as we had his former reputation in view, and were thereby measurably influenced, when not being fully acquainted with the entire testimony against the said Miller, to decide in his favor. And whereas said decision is looked upon by some as an honorable acquittal, we hereby announce to the christian public, that some short time after the investigation had, we were entirely dissatisfied with said decision, which will plainly appear from the fact that a great majority of his elders who composed the meeting, forsook Mr. Miller shortly after, and also the greater part of the members of his congregations, and forbid him to preach in some of their respective churches. We beg leave, therefore, to certify to the christian public at large, as follows, to wit:

We, the elders of the Lutheran churches in Catawba, Lincoln and Gaston Counties, N. C., who, in part, composed the meeting held at Esq. D. Lutz's, near Trinity Church, for the purpose of investigating a charge (of adultery) preferred against the Rev. Adam Miller, do hereby certify that said meeting was gotten up, to the best of our knowledge, by the energies and pressing solicitations of the Rev. A. Miller, who had previously, at a meeting in Daniel's Church, voluntarily declined preaching, until after a judicial investigation, then pending, and said, perhaps for ever.—That notwithstanding his decline at Daniel's, he got up a meeting at Esq. D. Lutz's, and that there was but a part of the evidence against Mr. Miller before the meeting; and as we were called upon without having time for reflection, we decided his case differently to what we would have done, provided we had had the testimony before us which was given in the judicial investigation. In witness whereof we hereunto subscribe our names.

FREDERIC SMITH,	GERGE SEAGLE,
ELI SIGMAN,	JONATHAN CARPENTER,
JONAS RHYNE,	GEORGE LORE,
JOHN HAVNER,	DANIEL LUTZ,
GEORGE COON,	JAMES BROWN,
SAMUEL YOUNT,	JOHN CANNON.

August 16th, A. D. 1850.

ECCLESIASTICAL ANNALS.

PROCEEDINGS

OF THE

THIRTY-FIRST CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE S.

CONVENED IN

KOINER'S CHURCH,

AUGUSTA COUNTY, VA.,

From the 4th to the 10th of October, 1851.

SALEM, N. C:
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MINUTES

Of the Proceedings of the Evangelical Lutheran Tennessee Synod.

In accordance with previous appointment, the members of Synod, and a large assemblage of attentive hearers, assembled in the church on Saturday, October 4th, 1851.

Divine worship was opened by Rev. D. Efird, who preached a sermon from John 3 : 14, 15. After him, the Rev. Wm. Hancher preached a sermon from Luke 15 : 17, 18. After which a number of young persons were admitted to full communion by the solemn and impressive rite of Confirmation.

The services of the sanctuary were opened on Sunday by the Rev. [illegible]rew Henkel, from the Evangelical Lutheran Joint Synod of Ohio, [illegible] preached a sermon from I Cor. 1 : 10. After a short interval, [illegible]. C. Henkel preached a sacramental sermon from I Cor. [illegible] in the church; and during the same time, the Rev. A. [illegible]d at a stand in an adjoining grove, from Heb. 10 : 23. [illegible]d Absolution were then held, in conformity with the or[illegible]rch; and the Lord's Supper administered to a large num[illegible]unicants.

SYNODICAL PROCEEDINGS.

First Session.

Monday, 9 o'clock, A. M.

The members of Synod having assembled in the church, the Rev. Wm. Hancher opened the present Convention by singing and prayer.

The following is the clerical catalogue, according to age in office.

Pastor	A. Henkel,	New Market, Va.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown, *	Blountsville, Tenn.
"	J. Killian,	Waynesborough, Va.
"	J. R. Moser, *	Flint Creek, N. C.
"	J. Stirewalt,	New Market, Va.
"	A. J. Fox, *	Jacksonville, Ala.
"	C. G. Reitzel, †	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull, *	Concord, N. C.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	J. R. Peterson, *	Lincolnton, N. C.
"	J. M. Shaffer, *	Eve Mill, Tenn.
"	T. Moser, *	Flynt Rock, N. C.
"	J. M. Wagner, *	Jacksonville, Ala.
"	J. K. Hancher, *	Little Chuckey, Tenn.
"	D. M. Henkel,	
"	T. Crouse, †	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
"	S. Henkel,	New Market, Va.
"	Deacon J. Costner, *	Dallas, N. C.

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Pastor	D. Efird,	- - -	Columbia, S. C.
"	J. B. Emmert, *	- - -	Elizabethton, Tenn.
"	J. Fleenor, *	- - -	

LAY DELEGATES.

Michael Coiner,	Coiner's,	Augusta,	Va.
John Arehart,	St. Paul's,	"	"
C. Pence,	McGaheysville,	Rockingham,	"
George Bowman,	St Jacob's	"	"
Philip Lohr,	Rader's	"	"
Dr. S. G. Henkel,	Emanuel's	New Market,	"
Samuel Pennywith,	Pine,	Shenandoah,	"
Philip Baker,	St. Stephen's	"	"
Jacob Copp,	Frieden's	"	"
Daniel Fultz,	Solomon's and Trinity,	"	"
Philip Lindamood,	Stony Creek, and St. Jacob's,	"	
P. J. Stirewalt,	Hawk's-bill	Page, and	
	Mount Pleasant,	Shenandoah,	
Daniel Sibert,	St. David's and Dry Run,	"	
Reuben Norman,	Stinebarger's	Page,	

David Bushong, Beeler's and South Fork, Sullivan county, a grim's, Carter county,

John Droke, Emanuel, Zion, New Hope, Sullivan county nessee, and Rich Valley, and Liberty, Va.

E. Coble, St. Martin's and Flat Rock, Stanly county; Emanuel's, Union county; Morning Star, Mecklenburg county; Lutheran Union, Cabarrus county, N. C.; and Bethlehem, Lancaster District, S. C.

Jno. E. Goodman, Grace, St. Paul's, St. John's, Miller's and Winkler's, Catawba county; St. Martin's and Sharon, Iredell county; Friendship, Alexander county; Jackson, Watauga county, N. C.

Col. Geo. Hedick, Salem, Trinity, Daniel's, Liberty, Lincoln county; Christ ch., Lutheran Chapel, Philadelphia, Beaverdam, and Whitehaven, Gaston county, N. C,

The Synod was now duly organized by electing Rev. J. KILLIAN, *President*, Rev. H. WETZEL, *Secretary*, and Rev. A. EFIRD, *Agent* or *Treasurer*.

The Rev. Andrew Henkel from the Evang. Lutheran Joint Synod of Ohio appeared as a delegate from that Synod, and as such, was introduced to this body and invited to a seat among us as an advisory member.

The reading of our last year's minutes being the next business in order, it was dispensed with, by appointing a committee to report thereon and bring up unfiinished business, if any.

Committee No. 1.—Rev. D. M. Henkel and Col. Hedick.

Those marked * were absent with excuse. Those marked † were absent without excuse.

The papers and documents intended for this Synod were now called for and handed in.

A recess being given, the Rev. Andrew Henkel preached a sermon from Heb. 11: 24, 25, 26.

SECOND SESSION.

MONDAY, 2 O'CLOCK.

Synod resumed business. The following committees were appointed.

Committee No. 2.—On minutes of other Synods: Revs. Ambrose Henkel, J. Stirewalt, D. Efird, Wm. Hancher and Mr. E. Coble.

Committee No. 3.—On letters, petitions and memorials: Rev. Messrs. H. Goodman, P. C. Henkel, S. Henkel, A. Efird, J. Killian nd Mr. Philip Lohr.

Dr. S. G. Henkel, one of the publishers of the "Book of Concord" English language, now informed Synod that that work is com- and ready for delivery.

ommittee was appointed to report, at some future stage of this g, on the above publication of the Book of Concord.

mittee No. 4.—Rev. Messrs. Wm. Hancher, J. Killian, A. , of Ohio, H. Goodman, A. Efird and Col. Hedick.

EREAS, Rev. D. D. Swaney has removed within the bounds of h Evang. Lutheran Synod of Ohio, and desires a letter of dis- mission from this Synod, be it

Resolved, Therefore, that the Rev, D. D. Swaney is hereby honorably dissolved from this body, and that we recommend him to the patronage of sister Synods, and that a copy of this resolution be forwarded to him by the Secretary.

The Secretary gave notice that some time during this meeting he would introduce a preamble and resolution in reference to voting for candidates for the ministry.

The absence of our clerical brethren was now taken up.

From satisfactory information, it was

Resolved, That Pastors J. R. Moser, J. K. Hancher, A. J. Brown, A. J. Fox, J. W. Hull, J. R. Peterson J. M. Shaffer, T. Moser, J. M. Wagner and Deacons J. B. Emmert and J. Fleenor, be excused.

For want of satisfactory reasons for their non-attendance, Pastors C. G. Reitzel, and T. Crouse were not excused.

Synod adjourned. Closed by bro. Goodman.

THIRD SESSION.

TUESDAY, 9 O'CLOCK.

Synod was opened with singing and prayer by Rev. D. M. Henkel.

The minutes of the proceedings of yesterday were read and adopted.

The Rev. Jno. F. Campbell appeared and presented credentials as a delegate from the "Lutheran Synod of Virginia," to this convention of our Synod. But inasmuch as the Synod of Virginia, at her sessions

in 1838 and 1839, passed resolutions, denouncing the ministers of the Evangelical Lutheran Tennessee Synod, and misrepresenting her doctrines, and warned the vacant churches in Virginia against them; and inasmuch as these resolutions were calculated to excite the public mind against our ministers and the doctrines of the Lutheran Church, where they are not known; it was therefore

Resolved, That we cannot consistently with a sense of duty to ourselves, as an Evang. Lutheran Synod, receive delegates from the Virginia Synod, until they render us justice by rescinding the aforenamed resolutions, and give us evidence of their strict adherence to the doctrines contained in the symbols of the Evang. Lutheran Church.

After the Rev. Mr. Campbell could not be received as a delegate, he was invited by the President to a seat as an honorary member, which he cordially accepted.

Committee No. 1 now reported as follows:

We, the committee appointed to report on the minutes and unfinished business of last session of Synod, would recommend Synod to enquire whether the resolution with respect to petition No. 14, on page 9, has been complied with. Respectfully submitted,

D. M. HENKEL,
GEO. HEDICK.

Adopted.

Committee No. 2 reported as follows:

We, your committee, appointed to examine and report on the Minutes of other Synods, beg leave to submit the following:

No. 1, are the Minutes of the Eastern District of the Evangelical Lutheran Synod of Ohio and adjacent States, in their twelfth session, convened at St. Paul's church, Butler Co., Pa., from the 19th to the 24th of Sept., 1850. Officers: Rev. F. C. Baker, President; Rev. G. Krauz, Secretary; and Rev. G. Schweizerbarth, Treasurer.

They number 24 ministers, 78 congregations, 862 baptisms, 6,748 communicants.

No. 2, are the Minutes of the Alleghany Evangelical Lutheran Synod of Pa., convened in Berlin, Somerset Co., Pa., on the 16th of October, 1850. Officers: Rev. A. Bosserman, President; Rev. L. Night, Secretary; and Rev. D. Moser, Treasurer.

They number 21 ministers, 93 congregations, 720 baptisms, 444 confirmations, and 6,250 communicants.

No. 3, are the Minutes of the ninth session of the Evang. Lutheran Synod of Western Va., and adjacent parts, convened at St. Peter's church, Montgomery Co., Va. Officers: Rev. E. Hawkins, President; G. Shearer, Secretary; J. J. Greever, Treasurer.

They number 11 ministers, 25 congregations, 117 baptisms, 39 confirmations, and 1,540 communicants.

No. 4, are the Minutes of the twenty-seventh session of the Evang. Luth. Synod of S. C. and adjacent States, convened at Beth Eden ch., Newberry District, S. C., on the 8th of Nov., 1850. Officers: Rev ——— ———, President; Rev. J. F. W. Lippard, Secretary; Rev. P. Todd, Treasurer.

They number 31 ministers, 40 congregations, 506 baptisms, 409 confirmations, and 2,874 communicants.

No. 5, are the Minutes of the fifteenth session of the Evang. Luth. Synod of Indiana, convened at Zion's ch., Morgan Co., Ind., from the 20th to the 23rd of Sept., 1850. Officers: Rev. E. Morkert, President; Del. N. W. Grimes, Secretary; Rev. E. Goodwin, Treasurer.

They number 9 ministers.

No. 6, are the Minutes of the eighth convention of the Evang. Luth. Synod of Miami, held in Urbana, Ohio, from the 16th to the 20th of May, 1851. Officers: Rev. M. Deihl, President; Rev. W. C. Barnet, Secretary.

They number 17 ministers, 2 licentiates, 48 churches, 383 baptisms, and 2,511 communicants.

No. 7, are the Minutes of the fourteenth convention of the Eng. Evang. Luth. Synod and Ministerium of Ohio and adjacent States, convened at Uniontown, Muskingum Co., Ohio, on the 26th of Sept., 1850. Officers: Rev. E. Greenwald, President; Rev. D. Sparker, Secretary; Rev. D. Rothacker, Treasurer.

They number 11 ministers, 3 licentiates, 37 churches, 393 baptisms, 159 confirmations, and 2,551 communicants.

Respectfully submitted,

D. EFIRD,
J. STIREWALT,
A. HENKEL,
WM. HANCHER,
E. COBLE.

Adopted.

Rev. Sam'l J. Fetzer, of the German Reformed Church, being present, was invited to a seat.

During a recess which was given, Rev. S. Henkel preached a sermon from John 3: 16.

FOURTH SESSION.

TUESDAY, 2 O'CLOCK.

Synod resumed business.

A letter from Wm. M. Reynolds, D. D., President of Capital University, Columbus, Ohio, which was written to Rev. A. Henkel of Ohio, and has reference to this Synod, was now read, and referred to committee No. 3, on letters &c.

Letters from brn. Brown, J. R. Moser, Wagner and Peterson, were now also read.

Resolved, That Rev. Messrs. Ambrose Henkel, Wm. Hancher and Dr. Henkel be added to committee No. 3, on letters, petitions, &c.

A committee (No. 5.) was appointed, consisting of Rev. D. M. Henkel and D. Efird, to whom were referred the *memorials* in the hands of committee No. 3, in order to relieve this committee of a part of its heavy labors.

Synod adjourned. Prayer by Rev. Andrew Henkel.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK.

Synod met and was opened by the President.

The proceedings of yesterday read and approved.

Committee No. 3, was called on to report, and submitted the following:

CLASS 1.—LETTERS.

SECTION I.—On portions of letters, and the letter of Professor Reynolds.

We, the committee appointed to report on letters, &c., addresssd to this Synod, beg leave to submit the following on the subject of Education and Home Missions:

No. 1, is a letter from bro. A. J. Brown, in which he urges the necessity of adopting some efficient plan for the education of young men for the work of the ministry; the more general diffusion of education among our church members; the expediency of defraying in whole or in part, the expense of the education of indigent young men for the ministry; and manifests great interest on the subject of Home Missions.

Nos. 2, 3, and 4, are letters from brn. J. R. Moser, J. R. Peterson and J. M. Wagner, of similar import.

No. 5, is a letter from Prof. Reynolds, directed to Rev. A. Henkel, delegate to this Synod from the Joint Synod of Ohio, with the request that he present this Synod with its contents,—in which he expresses a desire to see a closer and more efficient union between the Tennessee and Ohio Synods, which have the same doctrinal basis, than that which now exists, or can be effected by simply adopting a system of an interchange of delegates, and suggests several methods by which he thinks this union can be effected. He also suggests the expediency of this Synod taking an interest in the literary institutions at Columbus, Ohio, and proposes methods by which he thinks this may be best effected. In addition to this, he expresses a desire that this Synod should increase her efforts to extend the circulation of the Lutheran Standard, and Evangelical Review, among her members.

Your committee are pleased to learn from the above communications, that our brethren manifest so great a desire in reference to the subject of education, and the interests of the church. They are equally gratified to learn, through the interesting and fraternal communication of Prof. Reynolds, that our brethren in Ohio wish to approach us in a closer connexion in reference to energies and resources, to promote the cause and welfare of the Church in general.

Your committee beg leave, therefore, to submit the following resolutions:

1st. *Resolved*, That under existing circumstances, we deem it inexpedient for this Synod to enter into the establishment of a literary institution.

2nd. *Resolved*, Therefore, that Synod recommend to young men

having an eye to the ministry, to pursue their academical course of studies either in the Academy at New Market, Va., or in Jefferson Academy at Blountville, Tennessee; and if a collegiate course be desired, Synod would recommend Capital University at Columbus, Ohio, especially as this institution is under Lutheran influence.

3rd. *Resolved*, That we encourage our churches to aid pious and talented young men who are in indigent circumstances, and who contemplate entering the ministry, to procure the necessary literary qualifications to enable them to labor efficiently in the ministry, by raising funds in the respective treasuries of each congregation.

4th. *Resolved*, That Synod urge upon the minds of the members of our Church, the necessity of establishing treasuries in their congregations, for the purpose of enabling ministers of our Synod to break the bread of life to those of our destitute brethren, who are destitute of those sacred privileges; and that those of our clergy who are not actively engaged in the work, be urgently solicited to attend to their wants particularly.

5th. *Resolved*, That in reference to a closer and more efficient connexion between the Joint Synod of Ohio and this Synod, it is deemed inexpedient for Synod at present to propose any plan further than that of sending delegates.

6th. *Resolved*, That Synod repeat her former recommendation of the Lutheran Standard, and that our ministers use their influence with their members to increase its circulation.

7th. *Resolved*, That inasmuch as the Evangelical Review calls forth some of the ablest expositions of the doctrines of our Church, and also exposes contrary doctrines, Synod recommends it to the clergy particularly, and the public in general, who wish to become acquainted with the controverted points of doctrine.

This section was received.

A recess was now given, during which Rev. A. Efird delivered a sermon from Mark 1 : 15.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK.

Synod resumed business, and took up the consideration of the above first section of the report of Committeee No. 3.

The report was considered, discussed, and adopted, item by item.

Committee No. 3, resumed their report by presenting the following:

CLASS I.—LETTERS.

SECTION II.—On letters and remaining portions of letters not reported on in section 1.

No. 1, is a letter from Deacon James Fleenor, in which he renders his excuse for his non-attendance at Synod, and requests the Secretary to rectify his post office address.

No. 2, is a letter from Rev. J. W. Hull, rendering his excuse for non-attendance at this session of Synod.

No. 3, is a letter from br. T. Crouse, assigning his reasons for not attending the present session of Synod; gives us a flattering account of his success in his present charge.

No. 4, is a letter from Rev. J. R. Peterson, in which he renders his excuse for non-attendance in Synod this year, and also expresses a deep interest on the subjects of Education and Home Missions.

No. 5, is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his absence from this session of Synod.

No. 6, is a letter from Rev. T. Moser, of similar import.

No. 7, is a letter from J. R. Moser, in which he expresses his disapprobation of a division of Synod;—his feelings in relation to a more educated ministry, home missions, &c., and also renders his excuse for his non-attendance at Synod.

No. 8, is a letter from bro. J. M. Wagner, assigning his reasons for not attending Synod, and calls the attention of Synod to some efficient plan for the education of young men for the ministry,

No. 9, is a letter from bro. A. J. Fox, in which he renders his excuse for non-attendance at Synod this year.

No. 10, is a letter from br. A.J Brown, in which he renders his excuse for not attending Synod at this session, and also urges the necessity of some efficient plan for the education of young men for the ministry, and the more general diffusion of education among our church members, and manifests a deep interest on the subject of home missions.

Accepted.

The same committee continued their report, by presenting the following, on

CLASS 2.—PETITIONS.

No. 1, is a petition from Mt. Pleasant ch., Alamance county, N. C., in which the petitioners return thanks to Synod for services rendered them by Rev. T. Crouse, and recommend that the next Synod be held in Melanchthon ch., Randolph county, N. C.

No. 2, is a petition from Salem ch., Lincoln county, N. C., in which the petitioners express their entire satisfaction with their present pastor, Rev. J. R. Peterson, and desire his continuance among them; and also pray the next session of Synod to be held in their church.

No. 3, is a petition from Flat Rock ch., Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they pray for the services of the Rev. T. Moser, or some other minister of this body. They also pray that the Rev. D. Efird be examined by this Synod, and, if found qualified, that he be advanced to the highest grade in the ministry.

No. 4, is a petition from Morning Star ch., Mecklenburg county, N. C., of similar import.

No. 5, is a petition from Trinity and Daniel's churches, Lincoln county, N. C., praying for the next session of Synod to be held in Trinity ch.;—they also urge a strict adherence to the constitution of our Synod and express their disapprobation of a division of Synod, a Theological Seminary, &c.

No. 6, is a petition from Philadelphia ch., Gaston county, N. C., praying for the next session of Synod to be held in their church.

No. 7, is a petition from Bethlehem ch., Lancaster District, S. C. in which the petitioners express entire satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they desire the labors of the Rev. T. Moser, or some other minister of this Synod. They also pray that Rev. D. Efird be examined by this body, and if found qualified, that he be advanced to the highest grade in the ministry.

No. 8, is a petition from Mt. Calvary ch., Page county, Va., in which the petitioners express their satisfaction with their pastor, Rev. J. Stirewalt, and pray his continuance among them. They also pray for the next session of Synod, and that something edifying be attached to the minutes of this session.

No. 9, is a petition from Stoney Creek Shenandoah county, Va., expressing their satisfaction with their present pastor, Rev. J. Stirewalt, and pray his continuance among them, and also that somethig edifying be appended to our minutes.

No. 10, is a petition from Emanuel's ch., Union county, N. C., of similar import with Nos. 3, 4, and 7.

No. 11, is a petition from Lutheran Union ch., Cabarrus county, N. C., of similar import.

No. 12, is a petition from Rader's ch., Rockingham county, Va., giving the Rev. Socrates Henkel a good recommendation, and praying for his pastoral ordination.

No. 13, is a petition from Sharon ch., Iredell county N. C., expressing their satisfaction with their present pastor, Rev. T. Moser, and in case his further labors cannot be obtained, they pray for the services of Rev. J. R. Moser.

No. 14, is a petition from Union county, Illinois, praying for the ministerial services of Rev. A. Efird or some other minister of our Synod.

No. 15, is a petition from Friendship ch., Alexander county, N. C., expressiig their entire satisfactien with their pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them; also that the next session of Synod be held in their church.

No. 16, is a petition from Mt. Pleasant, Shenandoah county, Va., in which the petitioners pray to be received into connexion with our Synod, and also return thanks for past services rendered by the Rev. J. Stirewalt, and pray his continuance among them.

No. 17, is a petition from Stinebargers church, Va., expressing their entire satisfaction with their pastor, Rev. J. Stirewalt, and pray for his continuance among them.

No. 18, is a petition from Pope county, Arkansas, representing the destitute condition in which they have been for several years, and earnestly pray for the services of Rev. A. Efird, or some other minister of our Synod.

No. 19, is a petition from Grace ch., Catawba, county, N. C., in which the petitioners express their satisfaction with their present pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them. They also express themselves favorable to a literary intstitution under Lutheran influence, provided such institution in no wise conflicts with the constitution of the Tennessee Synod.

No. 20, is a petition from Pine ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. A Henkel, and pray his continuance among them;—also that the next session of Synod be held in their church.

No. 21, is a petition from St. Stephen's ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. Socrates Henkel, and pray that br. Henkel be examined by this body, and if found qualified, to advance him to the highest grade of the ministry.

No. 22, is a petition from Beck's and Pilgrim's churches, Davidson county, N. C., in which the petitioners express sntisfaction with their pastor, Rev. A. Efird, and pray his continuance. They also pray for a division of Synod.

No. 23, is a petition from St. John's church, Catawba county, N. C., returning thanks for ministerial services rendered by Rev. H. Goodman and P. C. Henkel, and pray their continuance among them, and that the next session of Synod be held in their church.

No. 24, is a petition from Phannel's church, Rowan county, N. C., returning thanks for past services rendered by Rev. A. Efird, and pray his continuance They also ask Synod to enquire into the propriety of a division of Synod.

No. 25, is a petition from Caldwell county, Missouri, in which the petitioners pray our Synod to remember them, in their destitute situation, and that they might be favored with the ministerial services of some minister of our Synod.

No. 26, is a petition from St. Martin's church, Iredell county, N.C., returning thanks for past services rendered by Rev. T. Moser, and pray for his continuance, or the services of some other minister of this body.

No. 27, is a petition from Melanchthon church, Randolph county, N. C., returning thanks for past services rendered by Rev. T. Crouse, and pray his continuance among them. They also pray that their church be received into connexion with our Synod, and that the next session of Synod be held in their church.

No. 28, is a petition from St. Martin's church, Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance or the services of some other minister of our Synod. They also pray that br. D. Efird be examined, and, if found qualified, that he be advanced to the office of pastor.

No. 29, is a petition from Koiner's church, Augusta county, Va., returning thanks for past labors rendered by Rev. J. Killian, and pray his continuance; and ask Synod to recommend to ministers the propriety of visiting their members more frequently, at their respective homes. They also ask Synod to devise some means for a more general diffusion of education.

No. 30, is a petition from Rader's church, Rockingham county, Va., of similar import.

No. 31, is a petition from Frieden's church, Shenandoah county, Va., of similar import with No. 21.

No. 32, is a petition from Jackson church, Watauga county, N. C., returning thanks for past services rendered them by Rev. H. Goodman, and pray for his continuance, or the services of some other minister of this body.

No. 33, is a petition from Emanuel's church, New Market, Va., of similar import with No. 12.

Respectfully submitted.

J. KILLIAN, S. HENKEL, WM. HANCHER,
P. C. HENKEL, P. LOHR, S. G. HENKEL,
Accepted. H. GOODMAN, A. HENKEL, A. EFIRD.

In answer to petitioners Nos. 13 and 26, be it

Resolved, That br. T. Moser attend to their desire; and that in the event this cannot be done, that Rev. J. R. Moser attend to them.

In reference to petitioners, Nos. 3, 4, 7, 10, 11, and 28, be it

2. *Resolved*, That inasmuch as br. D. Efird does not consent to serve them, we request br. T. Moser to attend to their requests if possible.

In answer to petitioners No. 22, it was

3. *Resolved*, That we deem it inexpedient at present, to divide our Synod, and are therefore unprepared for action upon the suggestions of the petitioners referred to.

In reference to the requests of petitioners Nos. 19 and 29, it was

4. *Resolved*, That their desires be attended to so far as may be consistent with the Constitution of our Synod, and that we highly commend the spirit manifested by these petitioners.

In answer to petitioners Nos, 8 and 9, praying for something edifying to be appended to the minutes of this session, it was

5. *Resolved*, That inasmuch as we have not funds sufficient, their request could not be granted.

In reference to the requests of petitioners Nos. 14, 18 and 25, it was

6. *Resolved*, That inasmuch as Rev. A. Efird cannot at present comply with their requests, we advise br. A. J. Fox to attend to them, and that other ministers of our body also visit them, if possible.

In answer to petitioners, No. 32, it was

7. *Resolved*, That Rev. H. Goodman attend to them, if possible.

In reference to the requests of petitioners, Nos. 16 and 27, it was

8. *Resolved*, That they be received into connexion with this Synod.

9. *Resolved*, That we send a clerical delegate to each of the District Synods of the Evangelical Lutheran Joint Synod of Ohio.

10. *Resolved*, That the Rev. J. Killian be a delegate to the Western District, Rev. H. Wetzel to the Eastern District, Rev. A. J. Brown to the English District, and Rev. J. Stirewalt to the Northern District Synod of the Evangelical Lutheran Joint Synod of Ohio, at their next meetings.

Committee No. 5, reported, on papers,

CLASS 3,—MEMORIALS.

We, your committee, appointed to make extracts from and report on papers class 3, beg leave to submit the following:

No. 1, Are the proceedings of an associate council, held in Salem church, Lincoln county, N. C., on the 19th of July 1851, in which is a resolution, calling for a division of this Synod: provided it can be done so as not to conflict with her constitution, and be satisfactory to the members of Synod, as well as of general interest to the church. See above, 3rd resolution.

Nos. 2, 3, 4, and 5, are memorials from Liberty, Solomon's, Trinity, and St. David's churches, Shenandoah county, Va., expressing

their satisfaction with their present pastor, Rev. J. Stirewalt. No. 3 also calls for a treatise on Baptism to be appended to the minutes of the present session. See 5th Resolution.

Nos. 6 and 7 are memorials from Emanuel's church, Sullivan county, Tenn., and Liberty church, Washington county, Va., expressing their satisfaction with their present pastor, Rev. William Hancher.

Nos. 8, 9, and 10 are memorials from St. Peter's and Mt. Moriah churches, Rowan county, and Emanuel's church, Davidson county, N. C., in which the memorialists express their satisfaction with their present pastor, Rev. A. Efird.

Nos. 11, 12 and 13, are memorials from St. Paul's church, Augusta county, St. Jacob's church, and McGaheysville, Rockingham county, Va., in which they express their satisfaction with their present pastor, Rev. H. Wetzel.

No. 14, is a memorial from Rocky River church, Cabarrus county N. C., in which the memorialists return thanks for past services rendered them by Rev. J. W. Hull.

Respectfully submitted. D. EFIRD,
Accepted. D. M. HENKEL.

The Secretary now offered the preamble and resolution in reference to voting for candidates for the ministry, of which notice had been given previously, viz:—

Inasmuch as it is highly important that a uniformity in voting for candidates for the ministry be observed in this Synod at its annual conventions; and inasmuch as in a majority of instances a unanimous vote was considered necessary to secure ordination to the candidate heretofore, be it

Resolved, Therefore, that in all cases where it is practicable this custom be still observed; but should extraordinary circumstances render this impracticable or inexpedient, then, in this state of things, it shall be indispensibly necessary that the candidate have at least two-thirds of the entire vote of the members then present at Synod.

Received and adopted.

The applications for ordination were now considered, and petitions from Emanuel's church, Union county; Morningstar church, Mecklenburg county; Flat Rock, Stanly county; Lutheran Union, Cabarrus county, N. C., and Bethlehem church, Lancaster District S. C., were read, praying for the ordination of br. D. Efird to the office of Pastor.

Petitions were also read praying for the pastoral ordination of br. Socrates Henkel, viz: from Rader's church, Rockingham county; St. Stephen's, and Frieden's churches, Shenandoah county, and Emanuel's church, New Market, Shenandoah county, Va.

Inasmuch as br. D. Efird declined examination and ordination, Synod cannot comply with the request of the petitioners praying for his ordination.

Br. S. Henkel having consented to submit to an examination, it was

Resolved, That he be examined on next Friday morning, and, if found qualified, that he be ordained to the office of pastor.

Synod adjourned. Closed by Rev. Ambrose Henkel.

SEVENTH SESSION.

THURSDAY, 9 O'CLOCK.

Synod was opened by br. P. C Henkel.

Yesterday's proceedings were read and approved.

The committee (No 4,) on the Book of Concord, now submitted the following reprort:

The committee to whom the duty was assigned to report on the BOOK OF CONCORD, lately published by Solomon D. Henkel and Brothers, beg leave to report:

That the short space of time allotted them, together with a sense of their inadequacy to judge upon a work so important as the one assigned, would induce them to suspend their judgment in regard to the correctness of the translation; but that the work is otherwise well executed, and its contents such, as to be of inestimable value to all who desire a thorough acquaintance with the doctrines and usages of the Evangelical Lutheran Church. And, although, the committee beg leave, for the reasons, above assigned, to suspend their individual judgment upon the translation; yet, from the knowledge they have of the literary attainments and abilities of the translators, and the revisor of the translation, they would not hesitate a moment to say, that they believe it fully expresses the sense of the original in which it was written. And the committee beg leave further to state:—That, considering the peculiarly critical condition in which the Lutheran community is placed at this time, and also the great importance of the undertaking, together with the unavoidable expense it incurred, they are constrained to say, that the Church should feel herself under deep obligations to the individuals engaged in the above.

We, the committee, beg leave to recommend the following resolutions:

1. *Resolved*, That this Synod owe a deep sense of gratitude to the brethren who were engaged in the above arduous work; and that her thanks be herewith tendered to them.

2. *Resolved*, That she earnestly recommend this work to all her ministers in particular, and their members in general.

3. *Resolved*, That these recommendations be extended to all who call themselves Lutheran ministers, throughout the Lutheran Church, and the community in general.

4. *Resolved*, That the above report and resolutions be published in the Lutheran Standard, and that the Secretary forward a copy of the same to the Rev. C. Spielmann for that purpose.

Respectfully submitted.

WM. HANCHER, A. EFIRD,
J. KILLIAN, ANDREW HENKEL,
G. HEDICK, H. GOODMAN.

Received and adopted unanimously.

Dr. S. G. Henkel informed Synod that the work, "Luther on the Sacraments," which he announced to Synod in 1848, (see minutes of 1848, page 7,) is now in progress of publication, and will be out by next meeting of this Synod. He also informed Synod that Luther's Larger and Smaller Catechisms, in one 12mo. volume, are in course of publication, and will be ready for delivery in a few months.

Resolved, That Synod learns with much pleasure, and feelings of

gratitude to the publisher, the nearness of completion of the above named works.

Rev. D. M. Henkel gave notice that at our next meeting of Synod a resolution would be offered to change our present mode of examining candidates for the ministry. A brief recess was given.

EIGHTH SESSION.

THURSDAY, 1 O'CLOCK.

Synod resumed business.

A preamble and resolution in reference to the Lutheran Standard, were introduced, being as follows:

Whereas this Synod feels a deep interest in the success of the Lutheran Standard, and has cordially recommended the same to our members, therefore be it

Resolved, That this Synod inquire through the delegate from the Joint Synod of Ohio, of the publishing committee of that paper, whether a department cannot be procured for the Tennessee Synod, and that the delegate transmit the result of his inquiries upon the subject to the Secretary of this Synod.

Received and adopted.

Rev. P. C. Henkel and Col. Hedick were appointed a committee (No. 6,) to settle with the Treasurer.

After a few moments absence, committee No. 6, reported as follows:

We, the committee appointed to settle with the Treasurer of last year, beg leave to submit the following: Upon examination, we find remaining in his hands $18 11 cents.

Respectfully submitted, P. C. HENKEL,
Accepted. GEO. HEDICK.

Resolved, That the proceedings of this session of Synod be published in the English and German languages; but that in future they be printed in the English language only, unless those desiring German minutes contribute money enough to defray the expense of printing them in the German language.

A committee to examine br Socrates Henkel was appointed, consisting of Rev. Messrs. H. Wetzel, J. Killian, Wm. Hancher nnd H. Goodman.

The time and place for the next meeting of our Synod being considered in connexion with the invitations from a considerable number of congregations, upon balloting, Salem church, Lincoln county, N. C., was selected as the place, and after consultation on the matter, the first Sunday of October, 1852, was agreed upon as the time of the next meeting of our Synod.

Resolved, That the thanks of this body be tendered to the members of this congregation, and all others whose hospitality we shared during the present meeting of our Synod, for their kindness towards us. Br. Hancher was appointed to present our thanks to the congregation and people at the close of this meeting. Closed by br. Hancher.

NINTH SESSION.

FRIDAY, 9 O'CLOCK.

Synod was opened by br. S. Henkel.

Yesterday's proceedings read and approved.

The examination of br. S. Henkel was now attended to, and he having sustained the same to the satisfaction of Synod, it was

Resolved, That he be ordained to the office of pastor.

A brief recess was given.

TENTH SESSION.

FRIDAY, 2 O'CLOCK.

The members of Synod and the congregation again assembled in the church, and the Rev. J. Stirewalt preached from I. Cor. 3 : 11.

After which br. S. Henkel was solemnly ordained to the office of pastor, by the imposition of hands, and with prayer.

Resolved, That our Treasurer be compensated for his labor in having the minutes of this Synod printed and mailed; and that he send two copies of the minutes of this convention to each Lutheran Synod, and one to the Editor of each Lutheran Journal in the United States.

Resolved, That Rev. A. Henkel be appointed to procure a seal for this Synod.

Rev. Wm. Hancher now presented the thanks of the Synod to the congregation and people of this vicinity. After which the members once more united with him in singing a hymn, and addressing the Throne of Grace.

Thus ended the thirty-first convention of the Evangelical Lutheran Tennessee Synod. H. WETZEL, *Secretary*.

The following Parochial Reports were handed to the Secretary during the meeting of Synod.

MINISTERS.	Con	Com	BAPTISMS Inf's	A	Sl	Conf	Burials	
A Henkel	4	234	46	1		16	9	The following ministers handed in no report, J R Moser A J Brown A J Fox C G Reitzel J W Hull J M Shaffer J M Wagner J K Hancher D M Henkel J B Emmert J Fleenor.
H Goodman / P C Henkel	11	664	74 / 88	1 / 4	2 / 1	55 / 12		
Wm Hancher	10	554	87	15		36		
J Killian	1	80	18	2		13		
J Stirewalt	9	350	73	3	1	14		
H Wetzel	3	130	18	1		5		
J R Peterson	6	265	56	4			3	
T Moser	4	175	30			12		
T Crouse	4	125	10	4		6		
A Efird	6	350	43	1	1	53		
S Henkel	4	151	13	1		28	6	
D Efird	6	255	48					
Totals	68	3329	604	37	5	250	18	

CONTRIBUTIONS TO SYNOD

St Jacob's Va	1 50	Emanuel's	1 00	Pilgrim's		1 00
St Paul's	1 50	Lutheran Chapel N C	1 80	Bethlehem S C		1 00
McGaheysville	2 00	Beaverdam	1 40	Flat Rock N C		60
Rader's	2 00	Philadelphia	1 30	Emanuel's		30
Koiner's	5 00	Liberty	30	Morningstar		70
Pine	1 10	Whitehaven	50	Lutheran Union		80
Mill Creek	60	Trinity	1 50	St Martin's		1 25
Trinity	60	Christ's	90	Rocky River		2 00
Solomon's	20	Daniel's	1 20	Beeler's Tenn		80
Stony Creek	60	Salem	2 00	Emanuel s		1 40
St Jacob's	80	Phannel's	40	South Fork		90
Mt Pleasant	50	St Peter's	60	Individuals		9 22½
St David's	60	Mt Moriah	1 00	In Treasurer's hands		18 11
Hawksbill	90	Emanuel's	1 00			
Stinebarger's	1 30	Beck's	1 60			$73 78½

ECCLESIASTICAL ANNALS.

PROCEEDINGS

OF THE

THIRTY--FIRST CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD

CONVENED IN

KOINER'S CHURCH,

AUGUSTA COUNTY, VA.,

From the 4th to the 10th of October, 1851.

SALEM, N. C:
PRINTED BY BLUM & SON.
1851.

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MINUTES

Of the Proceedings of the Evangelical Lutheran Tennessee Synod.

In accordance with previous appointment, the members of Synod, and a large assemblage of attentive hearers, assembled in the church on Saturday, October 4th, 1851.

Divine worship was opened by Rev. D. Efird, who preached a sermon from John 3 : 14, 15. After him, the Rev. Wm. Hancher preached a sermon from Luke 15 : 17, 18. After which a number of young persons were admitted to full communion by the solemn and impressive rite of Confirmation.

The services of the sanctuary were opened on Sunday by the Rev. Andrew Henkel, from the Evangelical Lutheran Joint Synod of Ohio, who preached a sermon from I Cor. 1 : 10. After a short interval, the Rev. P. C. Henkel preached a sacramental sermon from I Cor. 11 : 23, 29, in the church; and during the same time, the Rev. A. Efird preached at a stand in an adjoining grove, from Heb. 10 : 23. Confession and Absolution were then held, in conformity with the order of our church, and the Lord's Supper administered to a large number of communicants.

SYNODICAL PROCEEDINGS.

First Session.

Monday, 9 o'clock, A. M.

The members of Synod having assembled in the church, the Rev. Wm. Hancher opened the present Convention by singing and prayer.

The following is the clerical catalogue, according to age in office.

Pastor	A. Henkel,	New Market, Va.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown, *	Blountsville, Tenn.
"	J. Killian,	Waynesborough, Va.
"	J. R. Moser, *	Flint Creek, N. C.
"	J. Stirewalt,	New Market, Va.
"	A. J. Fox, *	Jacksonville, Ala.
"	C. G. Reitzel, †	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull, *	Concord, N. C.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	J. R. Peterson, *	Lincolnton, N. C.
"	J. M. Shaffer, *	Eve Mill, Tenn.
"	T. Moser, *	Flynt Rock, N. C.
"	J. M. Wagner, *	Jacksonville, Ala.
"	J. K. Hancher, *	Little Chuckey, Tenn.
"	D. M. Henkel,	
"	T. Crouse, †	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
"	S. Henkel,	New Market, Va.
"	Deacon J. Costner, *	Dallas, N. C.

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Pastor D. Efird,	- - -	Columbia, S. C.
" J. B. Emmert, *	- - -	Elizabethton, Tenn.
" J. Fleenor, *	- - -	

LAY DELEGATES.

Michael Coiner,	Coiner's,	Augusta,	Va.
John Arehart,	St. Paul's,	"	"
C. Pence,	McGaheysville,	Rockingham,	"
George Bowman,	St Jacob's	"	"
Philip Lohr,	Rader's	"	"
Dr. S. G. Henkel,	Emanuel's	New Market,	"
Samuel Pennywith,	Pine,	Shenandoah,	"
Philip Baker,	St. Stephen's	"	"
Jacob Copp,	Frieden's	"	"
Daniel Fultz,	Solomon's and Trinity,	"	"
Philip Lindamood,	Stony Creek, and St. Jacob's,	"	"
P. J. Stirewalt,	Hawk's-bill	Page, and	"
	Mount Pleasant,	Shenandoah,	"
Daniel Sibert,	St. David's and Dry Run,	"	"
Reuben Norman,	Stinebarger's	Page,	"

David Bushong, Beeler's and South Fork, Sullivan county, and Pilgrim's, Carter county, Tenn.

John Droke, Emanuel, Zion, New Hope, Sullivan county, Tennessee, and Rich Valley, and Liberty, Va.

E. Coble, St. Martin's and Flat Rock, Stanly county; Emanuel's, Union county; Morning Star, Mecklenburg county; Lutheran Union, Cabarrus county, N. C.; and Bethlehem, Lancaster District, S. C.

Jno. E. Goodman, Grace, St. Paul's, St. John's, Miller's and Winkler's, Catawba county; St. Martin's and Sharon, Iredell county; Friendship, Alexander county; Jackson, Watauga county, N. C.

Col. Geo. Hedick, Salem, Trinity, Daniel's, Liberty, Lincoln county; Christ ch., Lutheran Chapel, Philadelphia, Beaverdam, and Whitehaven, Gaston county, N. C.

The Synod was now duly organized by electing Rev. J. KILLIAN, *President*, Rev. H. WETZEL, *Secretary*, and Rev. A. EFIRD, *Agent* or *Treasurer*.

The Rev. Andrew Henkel from the Evang. Lutheran Joint Synod of Ohio appeared as a delegate from that Synod, and as such, was introduced to this body and invited to a seat among us as an advisory member.

The reading of our last year's minutes being the next business in order, it was dispensed with, by appointing a committee to report thereon and bring up unfiinished business, if any.

Committee No. 1.—Rev. D. M. Henkel and Col. Hedick.

Those marked * were absent with excuse. Those marked † were absent without excuse.

The papers and documents intended for this Synod were now called for and handed in.

A recess being given, the Rev. Andrew Henkel preached a sermon from Heb. 11: 24, 25, 26.

SECOND SESSION.

MONDAY, 2 O'CLOCK.

Synod resumed business. The following committees were appointed.

Committee No. 2.—On minutes of other Synods: Revs. Ambrose Henkel, J. Stirewalt, D. Efird, Wm. Hancher and Mr. E. Coble.

Committee No. 3.—On letters, petitions and memorials: Rev. Messrs. H. Goodman, P. C. Henkel, S. Henkel, A. Efird, J. Killian and Mr. Philip Lohr.

Dr. S. G. Henkel, one of the publishers of the "Book of Concord" in the English language, now informed Synod that that work is completed and ready for delivery.

A committee was appointed to report, at some future stage of this meeting, on the above publication of the Book of Concord.

Committee No. 4.—Rev. Messrs. Wm. Hancher, J. Killian, A. Henkel of Ohio, H. Goodman, A. Efird and Col. Hedick.

WHEREAS, Rev. D. D. Swaney has removed within the bounds of English Evang. Lutheran Synod of Ohio, and desires a letter of dismission from this Synod, be it

Resolved, Therefore, that the Rev, D. D. Swaney is hereby honorably dissolved from this body, and that we recommend him to the patronage of sister Synods, and that a copy of this resolution be forwarded to him by the Secretary.'

The Secretary gave notice that some time during this meeting he would introduce a preamble and resolution in reference to voting for candidates for the ministry.

The absence of our clerical brethren was now taken up.

From satisfactory information, it was

Resolved, That Pastors J. R. Moser, J. K. Hancher, A. J. Brown, A. J. Fox, J. W. Hull, J. R. Peterson J. M. Shaffer, T. Moser, J. M. Wagner and Deacons J. B. Emmert and J. Fleenor, be excused.

For want of satisfactory reasons for their non-attendance, Pastors C. G. Reitzel, and T. Crouse were not excused.

Synod adjourned. Closed by bro. Goodman.

THIRD SESSION.

TUESDAY, 9 O'CLOCK.

Synod was opened with singing and prayer by Rev. D. M. Henkel.

The minutes of the proceedings of yesterday were read and adopted.

The Rev. Jno. F. Campbell appeared and presented credentials as a delegate from the "Lutheran Synod of Virginia," to this convention of our Synod. But inasmuch as the Synod of Virginia, at her sessions

in 1838 and 1839, passed resolutions, denouncing the ministers of the Evangelical Lutheran Tennessee Synod, and misrepresenting her doctrines, and warned the vacant churches in Virginia against them; and inasmuch as these resolutions were calculated to excite the public mind against our ministers and the doctrines of the Lutheran Church, where they are not known; it was therefore

Resolved, That we cannot consistently with a sense of duty to ourselves, as an Evang. Lutheran Synod, receive delegates from the Virginia Synod, until they render us justice by rescinding the aforenamed resolutions, and give us evidence of their strict adherence to the doctrines contained in the symbols of the Evang. Lutheran Church.

After the Rev. Mr. Campbell could not be received as a delegate, he was invited by the President to a seat as an honorary member, which he cordially accepted.

Committee No. 1 now reported as follows:

We, the committee appointed to report on the minutes and unfinished business of last session of Synod, would recommend Synod to enquire whether the resolution with respect to petition No. 14, on page 9, has been complied with. Respectfully submitted,

D. M. HENKEL,
GEO. HEDICK.

Adopted.

Committee No. 2 reported as follows:

We, your committee, appointed to examine and report on the Minutes of other Synods, beg leave to submit the following:

No. 1, are the Minutes of the Eastern District of the Evangelical Lutheran Synod of Ohio and adjacent States, in their twelfth session, convened at St. Paul's church, Butler Co., Pa., from the 19th to the 24th of Sept., 1850. Officers: Rev. F. C. Baker, President; Rev. G. Krauz, Secretary; and Rev. G. Schweizerbarth, Treasurer.

They number 24 ministers, 78 congregations, 862 baptisms, 6,748 communicants.

No. 2, are the Minutes of the Alleghany Evangelical Lutheran Synod of Pa., convened in Berlin, Somerset Co., Pa., on the 16th of October, 1850. Officers: Rev. A. Bosserman, President; Rev. L. Night, Secretary; and Rev. D. Moser, Treasurer.

They number 21 ministers, 93 congregations, 720 baptisms, 444 confirmations, and 6,250 communicants.

No. 3, are the Minutes of the ninth session of the Evang. Lutheran Synod of Western Va., and adjacent parts, convened at St. Peter's church, Montgomery Co., Va. Officers: Rev. E. Hawkins, President; G. Shearer, Secretary; J. J. Greever, Treasurer.

They number 11 ministers, 25 congregations, 117 baptisms, 39 confirmations, and 1,540 communicants.

No. 4, are the Minutes of the twenty-seventh session of the Evang. Luth. Synod of S. C. and adjacent States, convened at Beth Eden ch., Newberry District, S. C., on the 8th of Nov., 1850. Officers: Rev —— ——, President; Rev. J. F. W. Lippard, Secretary; Rev. P. Todd, Treasurer.

They number 31 ministers, 40 congregations, 506 baptisms, 409 confirmations, and 2,874 communicants.

No. 5, are the Minutes of the fifteenth session of the Evang. Luth. Synod of Indiana, convened at Zion's ch., Morgan Co., Ind., from the 20th to the 23rd of Sept., 1850. Officers: Rev. E. Morkert, President; Del. N. W. Grimes, Secretary; Rev. E. Goodwin, Treasurer.

They number 9 ministers.

No. 6, are the Minutes of the eighth convention of the Evang. Luth. Synod of Miami, held in Urbana, Ohio, from the 16th to the 20th of May, 1851. Officers: Rev. M. Deihl, President; Rev. W. C. Barnet, Secretary.

They number 17 ministers, 2 licentiates, 48 churches, 383 baptisms, and 2,511 communicants.

No. 7, are the Minutes of the fourteenth convention of the Eng. Evang. Luth. Synod and Ministerium of Ohio and adjacent States, convened at Uniontown, Muskingum Co., Ohio, on the 26th of Sept., 1850. Officers: Rev. E. Greenwald, President; Rev. D. Sparker, Secretary; Rev. D. Rothacker, Treasurer.

They number 11 ministers, 3 licentiates, 37 churches, 393 baptisms, 159 confirmations, and 2,551 communicants.

Respectfully submitted,

D. EFIRD,
J. STIREWALT,
A. HENKEL,
WM. HANCHER,
E. COBLE.

Adopted.

Rev. Sam'l J. Fetzer, of the German Reformed Church, being present, was invited to a seat.

During a recess which was given, Rev. S. Henkel preached a sermon from John 3 : 16.

FOURTH SESSION.

TUESDAY, 2 O'CLOCK.

Synod resumed business.

A letter from Wm. M. Reynolds, D. D., President of Capital University, Columbus, Ohio, which was written to Rev. A. Henkel of Ohio, and has reference to this Synod, was now read, and referred to committee No. 3, on letters &c.

Letters from brn. Brown, J. R. Moser, Wagner and Peterson, were now also read.

Resolved, That Rev. Messrs. Ambrose Henkel, Wm. Hancher and Dr. Henkel be added to committee No. 3, on letters, petitions, &c.

A committee (No. 5.) was appointed, consisting of Rev. D. M. Henkel and D. Efird, to whom were referred the *memorials* in the hands of committee No. 3, in order to relieve this committee of a part of its heavy labors.

Synod adjourned. Prayer by Rev. Andrew Henkel.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK.

Synod met and was opened by the President.

The proceedings of yesterday read and approved.

Committee No. 3, was called on to report, and submitted the following:

CLASS 1.—LETTERS.

SECTION I.—On portions of letters, and the letter of Professor Reynolds.

We, the committee appointed to report on letters, &c., addresssd to this Synod, beg leave to submit the following on the subject of Education and Home Missions:

No. 1, is a letter from bro. A. J. Brown, in which he urges the necessity of adopting some efficient plan for the education of young men for the work of the ministry; the more general diffusion of education among our church members; the expediency of defraying in whole or in part, the expense of the education of indigent young men for the ministry; and manifests great interest on the subject of Home Missions.

Nos. 2, 3, and 4, are letters from brn. J. R. Moser, J. R. Peterson and J. M. Wagner, of similar import.

No. 5, is a letter from Prof. Reynolds, directed to Rev. A. Henkel, delegate to this Synod from the Joint Synod of Ohio, with the request that he present this Synod with its contents,—in which he expresses a desire to see a closer and more efficient union between the Tennessee and Ohio Synods, which have the same doctrinal basis, than that which now exists, or can be effected by simply adopting a system of an interchange of delegates, and suggests several methods by which he thinks this union can be effected. He also suggests the expediency of this Synod taking an interest in the literary institutions at Columbus, Ohio, and proposes methods by which he thinks this may be best effected. In addition to this, he expresses a desire that this Synod should increase her efforts to extend the circulation of the Lutheran Standard, and Evangelical Review, among her members.

Your committee are pleased to learn from the above communications, that our brethren manifest so great a desire in reference to the subject of education, and the interests of the church. They are equally gratified to learn, through the interesting and fraternal communication of Prof. Reynolds, that our brethren in Ohio wish to approach us in a closer connexion in reference to energies and resources, to promote the cause and welfare of the Church in general.

Your committee beg leave, therefore, to submit the following resolutions:

1st. *Resolved*, That under existing circumstances, we deem it inexpedient for this Synod to enter into the establishment of a literary institution.

2nd. *Resolved*, Therefore, that Synod recommend to young men

having an eye to the ministry, to pursue their academical course of studies either in the Academy at New Market, Va., or in Jefferson Academy at Blountville, Tennessee; and if a collegiate course be desired, Synod would recommend Capital University at Columbus, Ohio, especially as this institution is under Lutheran influence.

3rd. *Resolved*, That we encourage our churches to aid pious and talented young men who are in indigent circumstances, and who contemplate entering the ministry, to procure the necessary literary qualifications to enable them to labor efficiently in the ministry, by raising funds in the respective treasuries of each congregation.

4th. *Resolved*, That Synod urge upon the minds of the members of our Church, the necessity of establishing treasuries in their congregations, for the purpose of enabling ministers of our Synod to break the bread of life to those of our destitute brethren, who are destitute of those sacred privileges; and that those of our clergy who are not actively engaged in the work, be urgently solicited to attend to their wants particularly.

5th. *Resolved*, That in reference to a closer and more efficient connexion between the Joint Synod of Ohio and this Synod, it is deemed inexpedient for Synod at present to propose any plan further than that of sending delegates.

6th. *Resolved*, That Synod repeat her former recommendation of the Lutheran Standard, and that our ministers use their influence with their members to increase its circulation.

7th. *Resolved*, That inasmuch as the Evangelical Review calls forth some of the ablest expositions of the doctrines of our Church, and also exposes contrary doctrines, Synod recommends it to the clergy particularly, and the public in general, who wish to become acquainted with the controverted points of doctrine.

This section was received.

A recess was now given, during which Rev. A. Efird delivered a sermon from Mark 1: 15.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK.

Synod resumed business, and took up the consideration of the above first section of the report of Committeee No. 3.

The report was considered, discussed, and adopted, item by item.

Committee No. 3, resumed their report by presenting the following:

CLASS I.—LETTERS.

SECTION II.—On letters and remaining portions of letters not reported on in section 1.

No. 1, is a letter from Deacon James Fleenor, in which he renders his excuse for his non-attendance at Synod, and requests the Secretary to rectify his post office address.

No. 2, is a letter from Rev. J. W. Hull, rendering his excuse for non-attendance at this session of Synod.

No. 3, is a letter from br. T. Crouse, assigning his reasons for not attending the present session of Synod; gives us a flattering account of his success in his present charge.

No. 4, is a letter from Rev. J. R. Peterson, in which he renders his excuse for non-attendance in Synod this year, and also expresses a deep interest on the subjects of Education and Home Missions.

No. 5, is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his absence from this session of Synod.

No. 6, is a letter from Rev. T. Moser, of similar import.

No. 7, is a letter from J. R. Moser, in which he expresses his disapprobation of a division of Synod;—his feelings in relation to a more educated ministry, home missions, &c., and also renders his excuse for his non-attendance at Synod.

No. 8, is a letter from bro. J. M. Wagner, assigning his reasons for not attending Synod, and calls the attention of Synod to some efficient plan for the education of young men for the ministry,

No. 9, is a letter from bro. A. J. Fox, in which he renders his excuse for non-attendance at Synod this year.

No. 10, is a letter from br. A. J. Brown, in which he renders his excuse for not attending Synod at this session, and also urges the necessity of some efficient plan for the education of young men for the ministry, and the more general diffusion of education among our church members, and manifests a deep interest on the subject of home missions.

Accepted.

The same committee continued their report, by presenting the following, on

CLASS 2.—PETITIONS.

No. 1, is a petition from Mt. Pleasant ch., Alamance county, N. C., in which the petitioners return thanks to Synod for services rendered them by Rev. T. Crouse, and recommend that the next Synod be held in Melanchthon ch., Randolph county, N. C.

No. 2, is a petition from Salem ch., Lincoln county, N. C., in which the petitioners express their entire satisfaction with their present pastor, Rev. J. R. Peterson, and desire his continuance among them; and also pray the next session of Synod to be held in their church.

No. 3, is a petition from Flat Rock ch., Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they pray for the services of the Rev. T. Moser, or some other minister of this body. They also pray that the Rev. D. Efird be examined by this Synod, and, if found qualified, that he be advanced to the highest grade in the ministry.

No. 4, is a petition from Morning Star ch., Mecklenburg county, N. C., of similar import.

No. 5, is a petition from Trinity and Daniel's churches, Lincoln county, N. C., praying for the next session of Synod to be held in Trinity ch.;—they also urge a strict adherence to the constitution of our Synod and express their disapprobation of a division of Synod, a Theological Seminary, &c.

No. 6, is a petition from Philadelphia ch., Gaston county, N. C., praying for the next session of Synod to be held in their church.

No. 7, is a petition from Bethlehem ch., Lancaster District, S. C. in which the petitioners express entire satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they desire the labors of the Rev. T. Moser, or some other minister of this Synod. They also pray that Rev. D. Efird be examined by this body, and if found qualified, that he be advanced to the highest grade in the ministry.

No. 8, is a petition from Mt. Calvary ch., Page county, Va., in which the petitioners express their satisfaction with their pastor, Rev. J. Stirewalt, and pray his continuance among them. They also pray for the next session of Synod, and that something edifying be attached to the minutes of this session.

No. 9, is a petition from Stoney Creek Shenandoah county, Va., expressing their satisfaction with their present pastor, Rev. J. Stirewalt, and pray his continuance among them, and also that somethig edifying be appended to our minutes.

No. 10, is a petition from Emanuel's ch., Union county, N. C., of similar import with Nos. 3, 4, and 7.

No. 11, is a petition from Lutheran Union ch., Cabarrus county, N. C., of similar import.

No. 12, is a petition from Rader's ch., Rockingham county, Va., giving the Rev. Socrates Henkel a good recommendation, and praying for his pastoral ordination.

No. 13, is a petition from Sharon ch., Iredell county N. C., expressing their satisfaction with their present pastor, Rev. T. Moser, and in case his further labors cannot be obtained, they pray for the services of Rev. J. R. Moser.

No. 14, is a petition from Union county, Illinois, praying for the ministerial services of Rev. A. Efird or some other minister of our Synod.

No. 15, is a petition from Friendship ch., Alexander county, N. C., expressiig their entire satisfactien with their pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them; also that the next session of Synod be held in their church.

No. 16, is a petition from Mt. Pleasant, Shenandoah county, Va., in which the petitioners pray to be received into connexion with our Synod, and also return thanks for past services rendered by the Rev. J. Stirewalt, and pray his continuance among them.

No. 17, is a petition from Stinebargers church, Va., expressing their entire satisfaction with their pastor, Rev. J. Stirewalt, and pray for his continuance among them.

No. 18, is a petition from Pope county, Arkansas, representing the destitute condition in which they have been for several years, and earnestly pray for the services of Rev. A. Efird, or some other minister of our Synod.

No. 19, is a petition from Grace ch., Catawba, county, N. C., in which the petitioners express their satisfaction with their present pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them. They also express themselves favorable to a literary intstitution under Lutheran influence, provided such institution in no wise conflicts with the constitution of the Tennessee Synod.

No. 20, is a petition from Pine ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. A Henkel, and pray his continuance among them;—also that the next session of Synod be held in their church.

No. 21, is a petition from St. Stephen's ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. Socrates Henkel, and pray that br. Henkel be examined by this body, and if found qualified, to advance him to the highest grade of the ministry.

No. 22, is a petition from Beck's and Pilgrim's churches, Davidson county, N. C., in which the petitioners express sntisfaction with their pastor, Rev. A. Efird, and pray his continuance. They also pray for a division of Synod.

No. 23, is a petition from St. John's church, Catawba county, N. C., returning thanks for ministerial services rendered by Rev. H. Goodman and P. C. Henkel, and pray their continuance among them, and that the next session of Synod be held in their church.

No. 24, is a petition from Phannel's church, Rowan county, N. C., returning thanks for past services rendered by Rev. A. Efird, and pray his continuance They also ask Synod to enquire into the propriety of a division of Synod.

No. 25, is a petition from Caldwell county, Missouri, in which the petitioners pray our Synod to remember them, in their destitute situation, and that they might be favored with the ministerial services of some minister of our Synod.

No. 26, is a petition from St. Martin's church, Iredell county, N.C., returning thanks for past services rendered by Rev. T. Moser, and pray for his continuance, or the services of some other minister of this body.

No. 27, is a petition from Melanchthon church, Randolph county, N. C., returning thanks for past services rendered by Rev. T. Crouse, and pray his continuance among them. They also pray that their church be received into connexion with our Synod, and that the next session of Synod be held in their church.

No. 28, is a petition from St. Martin's church, Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance or the services of some other minister of our Synod. They also pray that br. D. Efird be examined, and, if found qualified, that he be advanced to the office of pastor.

No. 29, is a petition from Koiner's church, Augusta county, Va., returning thanks for past labors rendered by Rev. J. Killian, and pray his continuance; and ask Synod to recommend to ministers the propriety of visiting their members more frequently, at their respective homes. They also ask Synod to devise some means for a more general diffusion of education.

No. 30, is a petition from Rader's church, Rockingham county, Va., of similar import.

No. 31, is a petition from Frieden's church, Shenandoah county, Va., of similar import with No. 21.

No. 32, is a petition from Jackson church, Watauga county, N. C., returning thanks for past services rendered them by Rev. H. Goodman, and pray for his continuance, or the services of some other minister of this body.

No. 33, is a petition from Emanuel's church, New Market, Va., of similar import with No. 12.

Respectfully submitted.

J. KILLIAN, S. HENKEL, WM. HANCHER,
P. C. HENKEL, P. LOHR, S. G. HENKEL,
Accepted. H. GOODMAN, A. HENKEL, A. EFIRD.

In answer to petitioners Nos. 13 and 26, be it

Resolved, That br. T. Moser attend to their desire; and that in the event this cannot be done, that Rev. J. R. Moser attend to them.

In reference to petitioners, Nos. 3, 4, 7, 10, 11, and 28, be it

2. *Resolved*, That inasmuch as br. D. Efird does not consent to serve them, we request br. T. Moser to attend to their requests if possible.

In answer to petitioners No. 22, it was

3. *Resolved*, That we deem it inexpedient at present, to divide our Synod, and are therefore unprepared for action upon the suggestions of the petitioners referred to.

In reference to the requests of petitioners Nos. 19 and 29, it was

4. *Resolved*, That their desires be attended to so far as may be consistent with the Constitution of our Synod, and that we highly commend the spirit manifested by these petitioners.

In answer to petitioners Nos, 8 and 9, praying for something edifying to be appended to the minutes of this session, it was

5. *Resolved*, That inasmuch as we have not funds sufficient, their request could not be granted.

In reference to the requests of petitioners Nos. 14, 18 and 25, it was

6. *Resolved*, That inasmuch as Rev. A. Efird cannot at present comply with their requests, we advise br. A. J. Fox to attend to them, and that other ministers of our body also visit them, if possible.

In answer to petitioners, No. 32, it was

7. *Resolved*, That Rev. H. Goodman attend to them, if possible.

In reference to the requests of petitioners, Nos. 16 and 27, it was

8. *Resolved*, That they be received into connexion with this Synod.

9. *Resolved*, That we send a clerical delegate to each of the District Synods of the Evangelical Lutheran Joint Synod of Ohio.

10. *Resolved*, That the Rev. J. Killian be a delegate to the Western District, Rev. H. Wetzel to the Eastern District, Rev. A. J. Brown to the English District, and Rev. J. Stirewalt to the Northern District Synod of the Evangelical Lutheran Joint Synod of Ohio, at their next meetings.

Committee No. 5, reported, on papers,

CLASS 3,—MEMORIALS.

We, your committee, appointed to make extracts from and report on papers class 3, beg leave to submit the following:

No. 1, Are the proceedings of an associate council, held in Salem church, Lincoln county, N. C., on the 19th of July 1851, in which is a resolution, calling for a division of this Synod: provided it can be done so as not to conflict with her constitution, and be satisfactory to the members of Synod, as well as of general interest to the church. See above, 3rd resolution.

Nos. 2, 3, 4, and 5, are memorials from Liberty, Solomon's, Trinity, and St. David's churches, Shenandoah county, Va., expressing

their satisfaction with their present pastor, Rev. J. Stirewalt. No. 3 also calls for a treatise on Baptism to be appended to the minutes of the present session. See 5th Resolution.

Nos. 6 and 7 are memorials from Emanuel's church, Sullivan county, Tenn., and Liberty church, Washington county, Va., expressing their satisfaction with their present pastor, Rev. William Hancher.

Nos. 8, 9, and 10 are memorials from St. Peter's and Mt. Moriah churches, Rowan county, and Emanuel's church, Davidson county, N. C., in which the memorialists express their satisfaction with their present pastor, Rev. A. Efird.

Nos. 11, 12 and 13, are memorials from St. Paul's church, Augusta county, St. Jacob's church, and McGaheysville, Rockingham county, Va., in which they express their satisfaction with their present pastor, Rev. H. Wetzel.

No. 14, is a memorial from Rocky River church, Cabarrus county N. C., in which the memorialists return thanks for past services rendered them by Rev. J. W. Hull.

Respectfully submitted. D. EFIRD,
Accepted. D. M. HENKEL.

The Secretary now offered the preamble and resolution in reference to voting for candidates for the ministry, of which notice had been given previously, viz:—

Inasmuch as it is highly important that a uniformity in voting for candidates for the ministry be observed in this Synod at its annual conventions; and inasmuch as in a majority of instances a unanimous vote was considered necessary to secure ordination to the candidate heretofore, be it

Resolved, Therefore, that in all cases where it is practicable this custom be still observed; but should extraordinary circumstances render this impracticable or inexpedient, then, in this state of things, it shall be indispensibly necessary that the candidate have at least two-thirds of the entire vote of the members then present at Synod.

Received and adopted.

The applications for ordination were now considered, and petitions from Emanuel's church, Union county; Morningstar church, Mecklenburg county; Flat Rock, Stanly county; Lutheran Union, Cabarrus county, N. C., and Bethlehem church, Lancaster District S. C., were read, praying for the ordination of br. D. Efird to the office of Pastor.

Petitions were also read praying for the pastoral ordination of br. Socrates Henkel, viz: from Rader's church, Rockingham county; St. Stephen's, and Frieden's churches, Shenandoah county, and Emanuel's church, New Market, Shenandoah county, Va.

Inasmuch as br. D. Efird declined examination and ordination, Synod cannot comply with the request of the petitioners praying for his ordination.

Br. S. Henkel having consented to submit to an examination, it was

Resolved, That he be examined on next Friday morning, and, if found qualified, that he be ordained to the office of pastor.

Synod adjourned. Closed by Rev. Ambrose Henkel.

SEVENTH SESSION.

THURSDAY, 9 O'CLOCK.

Synod was opened by br. P. C Henkel.

Yesterday's proceedings were read and approved.

The committee (No 4,) on the Book of Concord, now submitted the following reprort:

The committee to whom the duty was assigned to report on the BOOK OF CONCORD, lately published by Solomon D. Henkel and Brothers, beg leave to report:

That the short space of time allotted them, together with a sense of their inadequacy to judge upon a work so important as the one assigned, would induce them to suspend their judgment in regard to the correctness of the translation; but that the work is otherwise well executed, and its contents such, as to be of inestimable value to all who desire a thorough acquaintance with the doctrines and usages of the Evangelical Lutheran Church. And, although, the committee beg leave, for the reasons, above assigned, to suspend their individual judgment upon the translation; yet, from the knowledge they have of the literary attainments and abilities of the translators, and the revisor of the translation, they would not hesitate a moment to say, that they believe it fully expresses the sense of the original in which it was written. And the committee beg leave further to state:—That, considering the peculiarly critical condition in which the Lutheran community is placed at this time, and also the great importance of the undertaking, together with the unavoidable expense it incurred, they are constrained to say, that the Church should feel herself under deep obligations to the individuals engaged in the above.

We, the committee, beg leave to recommend the following resolutions:

1. *Resolved*, That this Synod owe a deep sense of gratitude to the brethren who were engaged in the above arduous work; and that her thanks be herewith tendered to them.

2. *Resolved*, That she earnestly recommend this work to all her ministers in particular, and their members in general.

3. *Resolved*, That these recommendations be extended to all who call themselves Lutheran ministers, throughout the Lutheran Church, and the community in general.

4. *Resolved*, That the above report and resolutions be published in the Lutheran Standard, and that the Secretary forward a copy of the same to the Rev. C. Spielmann for that purpose.

Respectfully submitted.

WM. HANCHER, A. EFIRD,
J. KILLIAN, ANDREW HENKEL,
G. HEDICK, H. GOODMAN.

Received and adopted unanimously.

Dr. S. G. Henkel informed Synod that the work, "Luther on the Sacraments," which he announced to Synod in 1848, (see minutes of 1848, page 7,) is now in progress of publication, and will be out by next meeting of this Synod. He also informed Synod that Luther's Larger and Smaller Catechisms, in one 12mo. volume, are in course of publication, and will be ready for delivery in a few months.

Resolved, That Synod learns with much pleasure, and feelings of

ECCLESIASTICAL ANNALS.

PROCEEDINGS

OF THE

THIRTY--FIRST CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD

CONVENED IN

KOINER'S CHURCH,

AUGUSTA COUNTY, VA.,

From the 4th to the 10th of October, 1851.

SALEM, N. C:
PRINTED BY BLUM & SON.
1851.

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MINUTES

Of the Proceedings of the Evangelical Lutheran Tennessee Synod.

In accordance with previous appointment, the members of Synod, and a large assemblage of attentive hearers, assembled in the church on Saturday, October 4th, 1851.

Divine worship was opened by Rev. D. Efird, who preached a sermon from John 3 : 14, 15. After him, the Rev. Wm. Hancher preached a sermon from Luke 15 : 17, 18. After which a number of young persons were admitted to full communion by the solemn and impressive rite of Confirmation.

The services of the sanctuary were opened on Sunday by the Rev. Andrew Henkel, from the Evangelical Lutheran Joint Synod of Ohio, who preached a sermon from I Cor. 1 : 10. After a short interval, the Rev. P. C. Henkel preached a sacramental sermon from I Cor. 11 : 23, 29, in the church; and during the same time, the Rev. A. Efird preached at a stand in an adjoining grove, from Heb. 10 : 23. Confession and Absolution were then held, in conformity with the order of our church, and the Lord's Supper administered to a large number of communicants.

SYNODICAL PROCEEDINGS.

First Session.

Monday, 9 o'clock, A. M.

The members of Synod having assembled in the church, the Rev. Wm. Hancher opened the present Convention by singing and prayer.

The following is the clerical catalogue, according to age in office.

Pastor	A. Henkel,	New Market, Va.
"	H. Goodman,	Statesville, N. C.
"	Wm. Hancher,	Blountsville, Tenn.
"	A. J. Brown, *	Blountsville, Tenn.
"	J. Killian,	Waynesborough, Va.
"	J. R. Moser, *	Flint Creek, N. C.
"	J. Stirewalt,	New Market, Va.
"	A. J. Fox, *	Jacksonville, Ala.
"	C. G. Reitzel, †	Flint Rock, N. C.
"	H. Wetzel,	Mount Solon, Va.
"	J. W. Hull, *	Concord, N. C.
"	P. C. Henkel,	Jacob's Fork, N. C.
"	J. R. Peterson, *	Lincolnton, N. C.
"	J. M. Shaffer, *	Eve Mill, Tenn.
"	T. Moser, *	Flynt Rock, N. C.
"	J. M. Wagner, *	Jacksonville, Ala.
"	J. K. Hancher, *	Little Chuckey, Tenn.
"	D. M. Henkel,	
"	T. Crouse, †	Sandy Creek, N. C.
"	A. Efird,	Lexington, N. C.
"	S. Henkel,	New Market, Va.
"	Deacon J. Costner, *	Dallas, N. C.

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Pastor	D. Efird,	- - -	Columbia, S. C.
"	J. B. Emmert, *	- - -	Elizabethton, Tenn.
"	J. Fleenor, *	- - -	

LAY DELEGATES.

Michael Coiner,	Coiner's,	Augusta,	Va.
John Arehart,	St. Paul's,	"	"
C. Pence,	McGaheysville,	Rockingham,	"
George Bowman,	St Jacob's	"	"
Philip Lohr,	Rader's	"	"
Dr. S. G. Henkel,	Emanuel's	New Market,	"
Samuel Pennywith,	Pine,	Shenandoah,	"
Philip Baker,	St. Stephen's	"	"
Jacob Copp,	Frieden's	"	"
Daniel Fultz,	Solomon's and Trinity,	"	"
Philip Lindamood,	Stony Creek, and St. Jacob's,	"	"
P. J. Stirewalt,	Hawk's-bill	Page, and	"
	Mount Pleasant,	Shenandoah,	"
Daniel Sibert,	St. David's and Dry Run,	"	"
Reuben Norman,	Stinebarger's	Page,	"

David Bushong, Beeler's and South Fork, Sullivan county, and Pilgrim's, Carter county, Tenn.

John Droke, Emanuel, Zion, New Hope, Sullivan county, Tennessee, and Rich Valley, and Liberty, Va.

E. Coble, St. Martin's and Flat Rock, Stanly county; Emanuel's, Union county; Morning Star, Mecklenburg county; Lutheran Union, Cabarrus county, N. C.; and Bethlehem, Lancaster District, S. C.

Jno. E. Goodman, Grace, St. Paul's, St. John's, Miller's and Winkler's, Catawba county; St. Martin's and Sharon, Iredell county; Friendship, Alexander county; Jackson, Watauga county, N. C.

Col. Geo. Hedick, Salem, Trinity, Daniel's, Liberty, Lincoln county; Christ ch., Lutheran Chapel, Philadelphia, Beaverdam, and Whitehaven, Gaston county, N. C.

The Synod was now duly organized by electing Rev. J. KILLIAN, *President*, Rev. H. WETZEL, *Secretary*, and Rev. A. EFIRD, *Agent* or *Treasurer*.

The Rev. Andrew Henkel from the Evang. Lutheran Joint Synod of Ohio appeared as a delegate from that Synod, and as such, was introduced to this body and invited to a seat among us as an advisory member.

The reading of our last year's minutes being the next business in order, it was dispensed with, by appointing a committee to report thereon and bring up unfiinished business, if any.

Committee No. 1.—Rev. D. M. Henkel and Col. Hedick.

Those marked * were absent with excuse. Those marked † were absent without excuse.

The papers and documents intended for this Synod were now called for and handed in.

A recess being given, the Rev. Andrew Henkel preached a sermon from Heb. 11: 24, 25, 26.

SECOND SESSION.

MONDAY, 2 O'CLOCK.

Synod resumed business. The following committees were appointed.

Committee No. 2.—On minutes of other Synods: Revs. Ambrose Henkel, J. Stirewalt, D. Efird, Wm. Hancher and Mr. E. Coble.

Committee No. 3.—On letters, petitions and memorials: Rev. Messrs. H. Goodman, P. C. Henkel, S. Henkel, A. Efird, J. Killian and Mr. Philip Lohr.

Dr. S. G. Henkel, one of the publishers of the "Book of Concord" in the English language, now informed Synod that that work is completed and ready for delivery.

A committee was appointed to report, at some future stage of this meeting, on the above publication of the Book of Concord.

Committee No. 4.—Rev. Messrs. Wm. Hancher, J. Killian, A. Henkel of Ohio, H. Goodman, A. Efird and Col. Hedick.

WHEREAS, Rev. D. D. Swaney has removed within the bounds of English Evang. Lutheran Synod of Ohio, and desires a letter of dismission from this Synod, be it

Resolved, Therefore, that the Rev, D. D. Swaney is hereby honorably dissolved from this body, and that we recommend him to the patronage of sister Synods, and that a copy of this resolution be forwarded to him by the Secretary.

The Secretary gave notice that some time during this meeting he would introduce a preamble and resolution in reference to voting for candidates for the ministry.

The absence of our clerical brethren was now taken up.

From satisfactory information, it was

Resolved, That Pastors J. R. Moser, J. K. Hancher, A. J. Brown, A. J. Fox, J. W. Hull, J. R. Peterson J. M. Shaffer, T. Moser, J. M. Wagner and Deacons J. B. Emmert and J. Fleenor, be excused.

For want of satisfactory reasons for their non-attendance, Pastors C. G. Reitzel, and T. Crouse were not excused.

Synod adjourned. Closed by bro. Goodman.

THIRD SESSION.

TUESDAY, 9 O'CLOCK.

Synod was opened with singing and prayer by Rev. D. M. Henkel.

The minutes of the proceedings of yesterday were read and adopted.

The Rev. Jno. F. Campbell appeared and presented credentials as a delegate from the "Lutheran Synod of Virginia," to this convention of our Synod. But inasmuch as the Synod of Virginia, at her sessions

in 1838 and 1839, passed resolutions, denouncing the ministers of the Evangelical Lutheran Tennessee Synod, and misrepresenting her doctrines, and warned the vacant churches in Virginia against them; and inasmuch as these resolutions were calculated to excite the public mind against our ministers and the doctrines of the Lutheran Church, where they are not known; it was therefore

Resolved, That we cannot consistently with a sense of duty to ourselves, as an Evang. Lutheran Synod, receive delegates from the Virginia Synod, until they render us justice by rescinding the aforenamed resolutions, and give us evidence of their strict adherence to the doctrines contained in the symbols of the Evang. Lutheran Church.

After the Rev. Mr. Campbell could not be received as a delegate, he was invited by the President to a seat as an honorary member, which he cordially accepted.

Committee No. 1 now reported as follows:

We, the committee appointed to report on the minutes and unfinished business of last session of Synod, would recommend Synod to enquire whether the resolution with respect to petition No. 14, on page 9, has been complied with. Respectfully submitted.

D. M. HENKEL,
GEO. HEDICK.

Adopted.

Committee No. 2 reported as follows:

We, your committee, appointed to examine and report on the Minutes of other Synods, beg leave to submit the following:

No. 1, are the Minutes of the Eastern District of the Evangelical Lutheran Synod of Ohio and adjacent States, in their twelfth session, convened at St. Paul's church, Butler Co., Pa., from the 19th to the 24th of Sept., 1850. Officers: Rev. F. C. Baker, President; Rev. G. Krauz, Secretary; and Rev. G. Schweizerbarth, Treasurer.

They number 24 ministers, 78 congregations, 862 baptisms, 6,748 communicants.

No. 2, are the Minutes of the Alleghany Evangelical Lutheran Synod of Pa., convened in Berlin, Somerset Co., Pa., on the 16th of October, 1850. Officers: Rev. A. Bosserman, President; Rev. L. Night, Secretary; and Rev. D. Moser, Treasurer.

They number 21 ministers, 93 congregations, 720 baptisms, 444 confirmations, and 6,250 communicants.

No. 3, are the Minutes of the ninth session of the Evang. Lutheran Synod of Western Va., and adjacent parts, convened at St. Peter's church, Montgomery Co., Va. Officers: Rev. E. Hawkins, President; G. Shearer, Secretary: J. J. Greever, Treasurer.

They number 11 ministers, 25 congregations, 117 baptisms, 39 confirmations, and 1,540 communicants.

No. 4, are the Minutes of the twenty-seventh session of the Evang. Luth. Synod of S. C. and adjacent States, convened at Beth Eden ch., Newberry District, S. C., on the 8th of Nov., 1850. Officers: Rev —— ——, President; Rev. J. F. W. Lippard, Secretary; Rev. P. Todd, Treasurer.

They number 31 ministers, 40 congregations, 506 baptisms, 409 confirmations, and 2,874 communicants.

No. 5, are the Minutes of the fifteenth session of the Evang. Luth. Synod of Indiana, convened at Zion's ch., Morgan Co., Ind., from the 20th to the 23rd of Sept., 1850. Officers: Rev. E. Morkert, President; Del. N. W. Grimes, Secretary; Rev. E. Goodwin, Treasurer.

They number 9 ministers.

No. 6, are the Minutes of the eighth convention of the Evang. Luth. Synod of Miami, held in Urbana, Ohio, from the 16th to the 20th of May, 1851. Officers: Rev. M. Deihl, President; Rev. W. C. Barnet, Secretary.

They number 17 ministers, 2 licentiates, 48 churches, 383 baptisms, and 2,511 communicants.

No. 7, are the Minutes of the fourteenth convention of the Eng. Evang. Luth. Synod and Ministerium of Ohio and adjacent States, convened at Uniontown, Muskingum Co., Ohio, on the 26th of Sept., 1850. Officers: Rev. E. Greenwald, President; Rev. D. Sparker, Secretary; Rev. D. Rothacker, Treasurer.

They number 11 ministers, 3 licentiates, 37 churches, 393 baptisms, 159 confirmations, and 2,551 communicants.

Respectfully submitted,

D. EFIRD,
J. STIREWALT,
A. HENKEL,
WM. HANCHER,
E. COBLE.

Adopted.

Rev. Sam'l J. Fetzer, of the German Reformed Church, being present, was invited to a seat.

During a recess which was given, Rev. S. Henkel preached a sermon from John 3: 16.

FOURTH SESSION.

TUESDAY, 2 O'CLOCK.

Synod resumed business.

A letter from Wm. M. Reynolds, D. D., President of Capital University, Columbus, Ohio, which was written to Rev. A. Henkel of Ohio, and has reference to this Synod, was now read, and referred to committee No. 3, on letters &c.

Letters from brn. Brown, J. R. Moser, Wagner and Peterson, were now also read.

Resolved, That Rev. Messrs. Ambrose Henkel, Wm. Hancher and Dr. Henkel be added to committee No. 3, on letters, petitions, &c.

A committee (No. 5.) was appointed, consisting of Rev. D. M. Henkel and D. Efird, to whom were referred the *memorials* in the hands of committee No. 3, in order to relieve this committee of a part of its heavy labors.

Synod adjourned. Prayer by Rev. Andrew Henkel.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK.

Synod met and was opened by the President.

The proceedings of yesterday read and approved.

Committee No. 3, was called on to report, and submitted the following:

CLASS 1.—LETTERS.

SECTION I.—On portions of letters, and the letter of Professor Reynolds.

We, the committee appointed to report on letters, &c., addresssd to this Synod, beg leave to submit the following on the subject of Education and Home Missions:

No. 1, is a letter from bro. A. J. Brown, in which he urges the necessity of adopting some efficient plan for the education of young men for the work of the ministry; the more general diffusion of education among our church members; the expediency of defraying in whole or in part, the expense of the education of indigent young men for the ministry; and manifests great interest on the subject of Home Missions.

Nos. 2, 3, and 4, are letters from brn. J. R. Moser, J. R. Peterson and J. M. Wagner, of similar import.

No. 5, is a letter from Prof. Reynolds, directed to Rev. A. Henkel, delegate to this Synod from the Joint Synod of Ohio, with the request that he present this Synod with its contents,—in which he expresses a desire to see a closer and more efficient union between the Tennessee and Ohio Synods, which have the same doctrinal basis, than that which now exists, or can be effected by simply adopting a system of an interchange of delegates, and suggests several methods by which he thinks this union can be effected. He also suggests the expediency of this Synod taking an interest in the literary institutions at Columbus, Ohio, and proposes methods by which he thinks this may be best effected. In addition to this, he expresses a desire that this Synod should increase her efforts to extend the circulation of the Lutheran Standard, and Evangelical Review, among her members.

Your committee are pleased to learn from the above communications, that our brethren manifest so great a desire in reference to the subject of education, and the interests of the church. They are equally gratified to learn, through the interesting and fraternal communication of Prof. Reynolds, that our brethren in Ohio wish to approach us in a closer connexion in reference to energies and resources, to promote the cause and welfare of the Church in general.

Your committee beg leave, therefore, to submit the following resolutions:

1st. *Resolved*, That under existing circumstances, we deem it inexpedient for this Synod to enter into the establishment of a literary institution.

2nd. *Resolved*, Therefore, that Synod recommend to young men

having an eye to the ministry, to pursue their academical course of studies either in the Academy at New Market, Va., or in Jefferson Academy at Blountville, Tennessee; and if a collegiate course be desired, Synod would recommend Capital University at Columbus, Ohio, especially as this institution is under Lutheran influence.

3rd. *Resolved*, That we encourage our churches to aid pious and talented young men who are in indigent circumstances, and who contemplate entering the ministry, to procure the necessary literary qualifications to enable them to labor efficiently in the ministry, by raising funds in the respective treasuries of each congregation.

4th. *Resolved*, That Synod urge upon the minds of the members of our Church, the necessity of establishing treasuries in their congregations, for the purpose of enabling ministers of our Synod to break the bread of life to those of our destitute brethren, who are destitute of those sacred privileges; and that those of our clergy who are not actively engaged in the work, be urgently solicited to attend to their wants particularly.

5th. *Resolved*, That in reference to a closer and more efficient connexion between the Joint Synod of Ohio and this Synod, it is deemed inexpedient for Synod at present to propose any plan further than that of sending delegates.

6th. *Resolved*, That Synod repeat her former recommendation of the Lutheran Standard, and that our ministers use their influence with their members to increase its circulation.

7th. *Resolved*, That inasmuch as the Evangelical Review calls forth some of the ablest expositions of the doctrines of our Church, and also exposes contrary doctrines, Synod recommends it to the clergy particularly, and the public in general, who wish to become acquainted with the controverted points of doctrine.

This section was received.

A recess was now given, during which Rev. A. Eird delivered a sermon from Mark 1 : 15.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK.

Synod resumed business, and took up the consideration of the above first section of the report of Committeee No. 3.

The report was considered, discussed, and adopted, item by item.

Committee No. 3, resumed their report by presenting the following:

CLASS I.—LETTERS.

SECTION II.—On letters and remaining portions of letters not reported on in section 1.

No. 1, is a letter from Deacon James Fleenor, in which he renders his excuse for his non-attendance at Synod, and requests the Secretary to rectify his post office address.

No. 2, is a letter from Rev. J. W. Hull, rendering his excuse for non-attendance at this session of Synod.

No. 3, is a letter from br. T. Crouse, assigning his reasons for not attending the present session of Synod; gives us a flattering account of his success in his present charge.

No. 4, is a letter from Rev. J. R. Peterson, in which he renders his excuse for non-attendance in Synod this year, and also expresses a deep interest on the subjects of Education and Home Missions.

No. 5, is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his absence from this session of Synod.

No. 6, is a letter from Rev. T. Moser, of similar import.

No. 7, is a letter from J. R. Moser, in which he expresses his disapprobation of a division of Synod;—his feelings in relation to a more educated ministry, home missions, &c., and also renders his excuse for his non-attendance at Synod.

No. 8, is a letter from bro. J. M. Wagner, assigning his reasons for not attending Synod, and calls the attention of Synod to some efficient plan for the education of young men for the ministry,

No. 9, is a letter from bro. A. J. Fox, in which he renders his excuse for non-attendance at Synod this year.

No. 10, is a letter from br. A. J. Brown, in which he renders his excuse for not attending Synod at this session, and also urges the necessity of some efficient plan for the education of young men for the ministry, and the more general diffusion of education among our church members, and manifests a deep interest on the subject of home missions.

Accepted.

The same committee continued their report, by presenting the following, on

CLASS 2.—PETITIONS.

No. 1, is a petition from Mt. Pleasant ch., Alamance county, N. C., in which the petitioners return thanks to Synod for services rendered them by Rev. T. Crouse, and recommend that the next Synod be held in Melanchthon ch., Randolph county, N. C.

No. 2, is a petition from Salem ch., Lincoln county, N. C., in which the petitioners express their entire satisfaction with their present pastor, Rev. J. R. Peterson, and desire his continuance among them; and also pray the next session of Synod to be held in their church.

No. 3, is a petition from Flat Rock ch., Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they pray for the services of the Rev. T. Moser, or some other minister of this body. They also pray that the Rev. D. Efird be examined by this Synod, and, if found qualified, that he be advanced to the highest grade in the ministry.

No. 4, is a petition from Morning Star ch., Mecklenburg county, N. C., of similar import.

No. 5, is a petition from Trinity and Daniel's churches, Lincoln county, N. C., praying for the next session of Synod to be held in Trinity ch.;—they also urge a strict adherence to the constitution of our Synod and express their disapprobation of a division of Synod, a Theological Seminary, &c.

No. 6, is a petition from Philadelphia ch., Gaston county, N. C., praying for the next session of Synod to be held in their church.

No. 7, is a petition from Bethlehem ch., Lancaster District, S. C. in which the petitioners express entire satisfaction with their present minister, Rev. D. Efird, and pray his continuance among them; and in case his services cannot be obtained, they desire the labors of the Rev. T. Moser, or some other minister of this Synod. They also pray that Rev. D. Efird be examined by this body, and if found qualified, that he be advanced to the highest grade in the ministry.

No. 8, is a petition from Mt. Calvary ch., Page county, Va., in which the petitioners express their satisfaction with their pastor, Rev. J. Stirewalt, and pray his continuance among them. They also pray for the next session of Synod, and that something edifying be attached to the minutes of this session.

No. 9, is a petition from Stoney Creek Shenandoah county, Va., expressing their satisfaction with their present pastor, Rev. J. Stirewalt, and pray his continuance among them, and also that somethig edifying be appended to our minutes.

No. 10, is a petition from Emanuel's ch., Union county, N. C., of similar import with Nos. 3, 4, and 7.

No. 11, is a petition from Lutheran Union ch., Cabarrus county, N. C., of similar import.

No. 12, is a petition from Rader's ch., Rockingham county, Va., giving the Rev. Socrates Henkel a good recommendation, and praying for his pastoral ordination.

No. 13, is a petition from Sharon ch., Iredell county N. C., expressing their satisfaction with their present pastor, Rev. T. Moser, and in case his further labors cannot be obtained, they pray for the services of Rev. J. R. Moser.

No. 14, is a petition from Union county, Illinois, praying for the ministerial services of Rev. A. Efird or some other minister of our Synod.

No. 15, is a petition from Friendship ch., Alexander county, N. C., expressiig their entire satisfactien with their pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them; also that the next session of Synod be held in their church.

No. 16, is a petition from Mt. Pleasant, Shenandoah county, Va., in which the petitioners pray to be received into connexion with our Synod, and also return thanks for past services rendered by the Rev. J. Stirewalt, and pray his continuance among them.

No. 17, is a petition from Stinebargers church, Va., expressing their entire satisfaction with their pastor, Rev. J. Stirewalt, and pray for his continuance among them.

No. 18, is a petition from Pope county, Arkansas, representing the destitute condition in which they have been for several years, and earnestly pray for the services of Rev. A. Efird, or some other minister of our Synod.

No. 19, is a petition from Grace ch., Catawba, county, N. C., in which the petitioners express their satisfaction with their present pastors, Rev. P. C. Henkel and H. Goodman, and pray their continuance among them. They also express themselves favorable to a literary intstitution under Lutheran influence, provided such institution in no wise conflicts with the constitution of the Tennessee Synod.

No. 20, is a petition from Pine ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. A Henkel, and pray his continuance among them;—also that the next session of Synod be held in their church.

No. 21, is a petition from St. Stephen's ch., Shenandoah county, Va., returning thanks for services rendered them by Rev. Socrates Henkel, and pray that br. Henkel be examined by this body, and if found qualified, to advance him to the highest grade of the ministry.

No. 22, is a petition from Beck's and Pilgrim's churches, Davidson county, N. C., in which the petitioners express satisfaction with their pastor, Rev. A. Efird, and pray his continuance. They also pray for a division of Synod.

No. 23, is a petition from St. John's church, Catawba county, N. C., returning thanks for ministerial services rendered by Rev. H. Goodman and P. C. Henkel, and pray their continuance among them, and that the next session of Synod be held in their church.

No. 24, is a petition from Phannel's church, Rowan county, N. C., returning thanks for past services rendered by Rev. A. Efird, and pray his continuance They also ask Synod to enquire into the propriety of a division of Synod.

No. 25, is a petition from Caldwell county, Missouri, in which the petitioners pray our Synod to remember them, in their destitute situation, and that they might be favored with the ministerial services of some minister of our Synod.

No. 26, is a petition from St. Martin's church, Iredell county, N.C., returning thanks for past services rendered by Rev. T. Moser, and pray for his continuance, or the services of some other minister of this body.

No. 27, is a petition from Melanchthon church, Randolph county, N. C., returning thanks for past services rendered by Rev. T. Crouse, and pray his continuance among them. They also pray that their church be received into connexion with our Synod, and that the next session of Synod be held in their church.

No. 28, is a petition from St. Martin's church, Stanly county, N. C., in which the petitioners express their satisfaction with their present minister, Rev. D. Efird, and pray his continuance or the services of some other minister of our Synod. They also pray that br. D. Efird be examined, and, if found qualified, that he be advanced to the office of pastor.

No. 29, is a petition from Koiner's church, Augusta county, Va., returning thanks for past labors rendered by Rev. J. Killian, and pray his continuance; and ask Synod to recommend to ministers the propriety of visiting their members more frequently, at their respective homes. They also ask Synod to devise some means for a more general diffusion of education.

No. 30, is a petition from Rader's church, Rockingham county, Va., of similar import.

No. 31, is a petition from Frieden's church, Shenandoah county, Va., of similar import with No. 21.

No. 32, is a petition from Jackson church, Watauga county, N. C., returning thanks for past services rendered them by Rev. H. Goodman, and pray for his continuance, or the services of some other minister of this body.

No. 33, is a petition from Emanuel's church, New Market, Va., of similar import with No. 12.

Respectfully submitted.

J. KILLIAN, S. HENKEL, WM. HANCHER,
P. C. HENKEL, P. LOHR, S. G. HENKEL,
Accepted. H. GOODMAN, A. HENKEL, A. EFIRD.

In answer to petitioners Nos. 13 and 26, be it

Resolved, That br. T. Moser attend to their desire; and that in the event this cannot be done, that Rev. J. R. Moser attend to them.

In reference to petitioners, Nos. 3, 4, 7, 10, 11, and 28, be it

2. *Resolved*, That inasmuch as br. D. Efird does not consent to serve them, we request br. T. Moser to attend to their requests if possible.

In answer to petitioners No. 22, it was

3. *Resolved*, That we deem it inexpedient at present, to divide our Synod, and are therefore unprepared for action upon the suggestions of the petitioners referred to.

In reference to the requests of petitioners Nos. 19 and 29, it was

4. *Resolved*, That their desires be attended to so far as may be consistent with the Constitution of our Synod, and that we highly commend the spirit manifested by these petitioners.

In answer to petitioners Nos, 8 and 9, praying for something edifying to be appended to the minutes of this session, it was

5. *Resolved*, That inasmuch as we have not funds sufficient, their request could not be granted.

In reference to the requests of petitioners Nos. 14, 18 and 25, it was

6. *Resolved*, That inasmuch as Rev. A. Efird cannot at present comply with their requests, we advise br. A. J. Fox to attend to them, and that other ministers of our body also visit them, if possible.

In answer to petitioners, No. 32, it was

7. *Resolved*, That Rev. H. Goodman attend to them, if possible.

In reference to the requests of petitioners, Nos. 16 and 27, it was

8. *Resolved*, That they be received into connexion with this Synod.

9. *Resolved*, That we send a clerical delegate to each of the District Synods of the Evangelical Lutheran Joint Synod of Ohio.

10. *Resolved*, That the Rev. J. Killian be a delegate to the Western District, Rev. H. Wetzel to the Eastern District, Rev. A. J. Brown to the English District, and Rev. J. Stirewalt to the Northern District Synod of the Evangelical Lutheran Joint Synod of Ohio, at their next meetings.

Committee No. 5, reported, on papers,

CLASS 3,—MEMORIALS.

We, your committee, appointed to make extracts from and report on papers class 3, beg leave to submit the following:

No. 1, Are the proceedings of an associate council, held in Salem church, Lincoln county, N. C., on the 19th of July 1851, in which is a resolution, calling for a division of this Synod: provided it can be done so as not to conflict with her constitution, and be satisfactory to the members of Synod, as well as of general interest to the church. See above, 3rd resolution.

Nos. 2, 3, 4, and 5, are memorials from Liberty, Solomon's, Trinity, and St. David's churches, Shenandoah county, Va., expressing

their satisfaction with their present pastor, Rev. J. Stirewalt. No. 3 also calls for a treatise on Baptism to be appended to the minutes of the present session. See 5th Resolution.

Nos. 6 and 7 are memorials from Emanuel's church, Sullivan county, Tenn., and Liberty church, Washington county, Va., expressing their satisfaction with their present pastor, Rev. William Hancher.

Nos. 8, 9, and 10 are memorials from St. Peter's and Mt. Moriah churches, Rowan county, and Emanuel's church, Davidson county, N. C., in which the memorialists express their satisfaction with their present pastor, Rev. A. Efird.

Nos. 11, 12 and 13, are memorials from St. Paul's church, Augusta county, St. Jacob's church, and McGaheysville, Rockingham county, Va., in which they express their satisfaction with their present pastor, Rev. H. Wetzel.

No. 14, is a memorial from Rocky River church, Cabarrus county N. C., in which the memorialists return thanks for past services rendered them by Rev. J. W. Hull.

Respectfully submitted. D. EFIRD,
Accepted. D. M. HENKEL.

The Secretary now offered the preamble and resolution in reference to voting for candidates for the ministry, of which notice had been given previously, viz:—

Inasmuch as it is highly important that a uniformity in voting for candidates for the ministry be observed in this Synod at its annual conventions; and inasmuch as in a majority of instances a unanimous vote was considered necessary to secure ordination to the candidate heretofore, be it

Resolved, Therefore, that in all cases where it is practicable this custom be still observed; but should extraordinary circumstances render this impracticable or inexpedient, then, in this state of things, it shall be indispensibly necessary that the candidate have at least two-thirds of the entire vote of the members then present at Synod.

Received and adopted.

The applications for ordination were now considered, and petitions from Emanuel's church, Union county; Morningstar church, Mecklenburg county; Flat Rock, Stanly county; Lutheran Union, Cabarrus county, N. C., and Bethlehem church, Lancaster District S. C., were read, praying for the ordination of br. D. Efird to the office of Pastor.

Petitions were also read praying for the pastoral ordination of br. Socrates Henkel, viz: from Rader's church, Rockingham county; St. Stephen's, and Frieden's churches, Shenandoah county, and Emanuel's church, New Market, Shenandoah county, Va.

Inasmuch as br. D. Efird declined examination and ordination, Synod cannot comply with the request of the petitioners praying for his ordination.

Br. S. Henkel having consented to submit to an examination, it was

Resolved, That he be examined on next Friday morning, and, if found qualified, that he be ordained to the office of pastor.

Synod adjourned. Closed by Rev. Ambrose Henkel.

SEVENTH SESSION.

THURSDAY, 9 O'CLOCK.

Synod was opened by br. P. C Henkel.

Yesterday's proceedings were read and approved.

The committee (No 4,) on the Book of Concord, now submitted the following reprort:

The committee to whom the duty was assigned to report on the BOOK OF CONCORD, lately published by Solomon D. Henkel and Brothers, beg leave to report:

That the short space of time allotted them, together with a sense of their inadequacy to judge upon a work so important as the one assigned, would induce them to suspend their judgment in regard to the correctness of the translation; but that the work is otherwise well executed, and its contents such, as to be of inestimable value to all who desire a thorough acquaintance with the doctrines and usages of the Evangelical Lutheran Church. And, although, the committee beg leave, for the reasons, above assigned, to suspend their individual judgment upon the translation; yet, from the knowledge they have of the literary attainments and abilities of the translators, and the revisor of the translation, they would not hesitate a moment to say, that they believe it fully expresses the sense of the original in which it was written. And the committee beg leave further to state:—That, considering the peculiarly critical condition in which the Lutheran community is placed at this time, and also the great importance of the undertaking, together with the unavoidable expense it incurred, they are constrained to say, that the Church should feel herself under deep obligations to the individuals engaged in the above.

We, the committee, beg leave to recommend the following resolutions:

1. *Resolved*, That this Synod owe a deep sense of gratitude to the brethren who were engaged in the above arduous work; and that her thanks be herewith tendered to them.

2. *Resolved*, That she earnestly recommend this work to all her ministers in particular, and their members in general.

3. *Resolved*, That these recommendations be extended to all who call themselves Lutheran ministers, throughout the Lutheran Church, and the community in general.

4. *Resolved*, That the above report and resolutions be published in the Lutheran Standard, and that the Secretary forward a copy of the same to the Rev. C. Spielmann for that purpose.

Respectfully submitted.

WM. HANCHER, A. EFIRD,
J. KILLIAN, ANDREW HENKEL,
G. HEDICK, H. GOODMAN.

Received and adopted unanimously.

Dr. S. G. Henkel informed Synod that the work, "Luther on the Sacraments," which he announced to Synod in 1848, (see minutes of 1848, page 7,) is now in progress of publication, and will be out by next meeting of this Synod. He also informed Synod that Luther's Larger and Smaller Catechisms, in one 12mo. volume, are in course of publication, and will be ready for delivery in a few months.

Resolved, That Synod learns with much pleasure, and feelings of

gratitude to the publisher, the nearness of completion of the above named works.

Rev. D. M. Henkel gave notice that at our next meeting of Synod a resolution would be offered to change our present mode of examining cadidates for the ministry. A brief recess was given.

EIGHTH SESSION.

THURSDAY, 1 o'CLOCK.

Synod resumed business.

A preamble and resolution in reference to the Lutheran Standard, were introduced, being as follows:

Whereas this Synod feels a deep interest in the success of the Lutheran Standard, and has cordially recommended the same to our members, therefore be it

Resolved, That this Synod inquire through the delegate from the Joint Synod of Ohio, of the publishing committee of that paper, whether a department cannot be procured for the Tennessee Synod, and that the delegate transmit the result of his inquiries upon the subject to the Secretary of this Synod.

Received and adopted.

Rev. P. C. Henkel and Col. Hedick were appointed a committee (No. 6,) to settle with the Treasurer.

After a few moments absence, committee No. 6, reported as follows:

We, the committee appointed to settle with the Treasurer of last year, beg leave to submit the following: Upon examination, we find remaining in his hands $18 11 cents.

Respectfully submitted, P. C. HENKEL,
Accepted. GEO. HEDICK.

Resolved, That the proceedings of this session of Synod be published in the English and German languages; but that in future they be printed in the English language only, unless those desiring German minutes contribute money enough to defray the expense of printing them in the German language.

A committee to examine br Socrates Henkel was appointed, consisting of Rev. Messrs. H. Wetzel, J. Killian, Wm. Hancher nnd H. Goodman.

The time and place for the next meeting of our Synod being considered in connexion with the invitations from a considerable number of congregations, upon balloting, Salem church, Lincoln county, N. C., was selected as the place, and after consultation on the matter, the first Sunday of October, 1852, was agreed upon as the time of the next meeting of our Synod.

Resolved, That the thanks of this body be tendered to the members of this congregation, and all others whose hospitality we shared during the present meeting of our Synod, for their kindness towards us. Br. Hancher was appointed to present our thanks to the congregation and people at the close of this meeting. Closed by br. Hancher.

NINTH SESSION.

FRIDAY, 9 o'CLOCK.

Synod was opened by br. S. Henkel.

Yesterday's proceedings read and approved.

The examination of br. S. Henkel was now attended to, and he having sustained the same to the satisfaction of Synod, it was

Resolved, That he be ordained to the office of pastor.

A brief recess was given.

TENTH SESSION.

FRIDAY, 2 O'CLOCK.

The members of Synod and the congregation again assembled in the church, and the Rev. J. Stirewalt preached from I. Cor. 3 : 11.

After which br. S. Henkel was solemnly ordained to the office of pastor, by the imposition of hands, and with prayer.

Resolved, That our Treasurer be compensated for his labor in having the minutes of this Synod printed and mailed; and that he send two copies of the minutes of this convention to each Lutheran Synod, and one to the Editor of each Lutheran Journal in the United States.

Resolved, That Rev. A. Henkel be appointed to procure a seal for this Synod.

Rev. Wm. Hancher now presented the thanks of the Synod to the congregation and people of this vicinity. After which the members once more united with him in singing a hymn, and addressing the Throne of Grace.

Thus ended the thirty-first convention of the Evangelical Lutheran Tennessee Synod. H. WETZEL, *Secretary*.

The following Parochial Reports were handed to the Secretary during the meeting of Synod.

MINISTERS.	Con	Com	BAPTISMS Inf's	A	Sl	Conf	Burials
A Henkel	4	234	46	1		16	9
H Goodman	11	664	74	1	2	55	
P C Henkel			88	4	1	12	
Wm Hancher	10	554	87	15		36	
J Killian	1	80	18	2		13	
J Stirewalt	9	350	73	3	1	14	
H Wetzel	3	130	18	1		5	
J R Peterson	6	265	56	4			3
T Moser	4	175	30			12	
T Crouse	4	125	10	4		6	
A Efird	6	350	43	1	1	53	
S Henkel	4	151	13	1		28	6
D Efird	6	255	48				
Totals	68	3329	604	37	5	250	18

The following ministers handed in no report, J R Moser A J Fox C G Reitzel J W Hull J M Shaffer J M Wagner J K Hancher D M Henkel J B Emmert J Fleenor.

CONTRIBUTIONS TO SYNOD

St Jacob's Va	1 50	Emanuel's	1 00	Pilgrim's		1 00
St Paul's	1 50	Lutheran Chapel N C	1 80	Bethlehem S C		1 00
McGaheysville	2 00	Beaverdam	1 40	Flat Rock N C		60
Rader's	2 00	Philadelphia	1 30	Emanuel's		30
Komer's	5 00	Liberty	30	Morningstar		70
Pine	1 10	Whitehaven	50	Lutheran Union		80
Mill Creek	60	Trinity	1 50	St Martin's		1 25
Trinity	60	Christ's	90	Rocky River		2 00
Solomon's	20	Daniel's	1 20	Beeler's Tenn		80
Stony Creek	60	Salem	2 00	Emanuel s		1 40
St Jacob's	80	Phannel's	40	South Fork		90
Mt Pleasant	50	St Peter's	60	Individuals		9 22½
St David's	60	Mt Moriah	1 00	In Treasurer's hands		18 11
Hawksbill	90	Emanuel's	1 00			
Stinebarger's	1 30	Beck's	1 60			$73 78½

ECCLESIASTICAL ANNALS.

MINUTES

OF THE

THIRTY-SECOND SESSION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD,

CONVENED AT

SALEM CHURCH,

LINCOLN COUNTY, N. C.

OCTOBER 2—7, 1852.

SALEM, N. C:
BLUM & SON, PRINTERS
1852.

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MINUTES.

EXERCISES ON SATURDAY, OCTOBER 2nd, 1852.

Pursuant to previous notice, the Ministers and Lay-Delegates constituting the *thirty-second* annual convention of the Evangelical Lutheran Tennessee Synod, convened in Salem church, Lincoln County, N. C., on Saturday, the 2nd day of October, 1852.

The introductory sermon was preached by the Rev. JAMES K. HANCHER, from Romans 8: 15; after which two persons were received into full communion with the church, by the rite of confirmation.

After a recess of half an hour, the congregation re-assembled at a stand, erected for preaching, in an adjoining grove, and were addressed by the Rev. A. J. Fox, from Matt. 11: 28—30. The congregation was then dismissed with the Apostolic benediction.

EXERCISES ON SUNDAY, OCTOBER 3rd, 1852.

At an early hour a very large concourse of people assembled to hear preaching. The church, though large, was not capable of accommodating more than one-fourth of the people, in consequence of which the exercises were all conducted, on this day, at the stand. Rev. A. J. Brown preached from I Cor. 2: 2: "For I determined not to know anything among you, save Jesus Christ and him crucified." He was immediately followed by Rev. J. Killian, who preached from the 61st Psalm, latter clause of the 2nd verse: "Lead me to the rock that is higher than I." Three persons were then confirmed to the church. After a short recess the services of Confession and Absolution, as is customary in the church, were performed by the Rev. D. M. Henkel, after which the Lord's Supper was administered to two hundred and seventeen persons of our and sister churches. During the protracted exercises of the day the best order was observed by the whole assembly. Eternity alone can develope the good done on this day. At early candle-lighting, Rev. A. Efird preached in the church, from James 2: 26: "For as the body without the spirit is dead, so faith without works is dead also."

FIRST SESSION.

MONDAY, October 4th, 9 o'clock, A. M.

The Ministers and Lay-Delegates, composing the thirty-second session of the Evangelical Lutheran Tennessee Synod, assembled in the church for the transaction of business. The Synod was opened with singing and prayer by the Rev. J. Killian.

Rev. J. Killian was appointed President, and Rev. J. R. Peterson Secretary, pro. tem.

The clerical roll was called and the absentees noted. The following is a catalogue of the Ministers belonging to this body.

MINISTERS PRESENT.

	NAMES.	POST-OFFICE ADDRESS.
Rev.	H. Goodman,	Statesville, N. C.
"	J. Killian,	Waynesborough, Va.
"	A. J. Brown,	Clear Branch, Va.
"	A. J. Fox,	Mount Polk, Ala.
"	T. Moser,	Flint Rock, N. C.
"	J. K. Hancher,	Little Chucky, Tenn.
"	J. W. Hull,	Concord, N. C.
"	A. Efird,	Lexington, do
"	P. C. Henkel,	Jacob's Fork, do
"	D. M. Henkel,	New Market, Va.
"	C. G. Reitzel,	Flint Rock, N. C.
"	T. Crouse,	Sandy Creek, do
"	J. R. Peterson,	Lincolnton, do
"	D. Efird,*	Pleasant Spring, S.C.

MINISTERS ABSENT.

Rev.	A. Henkel,†	New Market Va.
"	J. Stirewalt,†	do do
"	J. R. Moser,†	Fredericktown, Mo.
"	Wm. Hancher,†	Blountsville, Tenn.
"	H. Wetzel,†	Mount Solon, Va.
"	J. M. Shaefer,†	Morganton, Tenn.
"	J. M Wagner,†	Jacksonville, Ala.
"	S. Henkel,‡	New Market, Va.

DEACONS PRESENT.

Rev.	J. Fleenor,	Rocky Point, Va.
"	J. Cosner,	Dallas, N. C.
"	James Seneker,*	Blountsville, Tenn.
"	John Seneker,*	Rheatown, do
"	C. Moretz,*	Moretz Mills, N. C.
"	A. Fleenor,*	

DEACON ABSENT.—Rev. J. B. Emmert,† Elizabethton, Tennessee.

The following Lay-Delegates presented their certificates of election, which were read and they invited to seats in Synod.

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* Ordained this session. ‡ Not excused. † Excused.

LAY-DELEGATES.

NAMES.	CHURCHES REPRESENTED.	
Ambrose Cosner, Esq.,	Salem,	North Carolina.
Jacob Helderman, Esq.,	Liberty,	"
Caleb Rhodes,	Philadelphia,	"
J. L. Linebarger,	Lutheran Chapel,	"
Martin Hafner,	Trinity,	"
John Hafner,	Daniel's,	"
William F. Canon,	White Haven,	"
Emanuel Aderhold,	Beaverdam,	"
Wilie Crouse, Esq.,	Beck's,	"
J. M. Lippard,	St. Martin's,	"
Jesse Miller,	St. Peter's,	"
William A. Darr,	Pilgrim's,	"
David Burkhard,	Emanuel's,	"
Silas Bost,	Sharon's,	"
Michæl Link,	Zion's,	"
Nimrod Moser,	Mount Pleasant,	"
J. A. Hess,	Mount Moriah,	"
J. E. Corpenning,	Lingle's,	"
Moses Harmon,	St. Paul's,	"
John Barger,	Miller's	"
F. L. Harmon,	St. John's,	"
Michæl Goodman,	Phanuel's,	"
Philip Condor,	Morning Star,	"
Henry Hetrich,	St. Peters,	"
Michæl Ury,	Lutheran Union,	"
Martin L. Efird,	St. Martin's,	"
Dr. M. L. Fox,	Melanchton and Coble's,	"
F. F. Yount,	Winkler's,	"
A. F. Davis,	Jackson's,	"
T. J. Shinn,	Rocky River,	"
Thomas Stirewalt,	Friendship,	"
John P. Abernathy,	Christ's,	"
John Cansler,	Grace,	"
Henry Long, Esq.,	Emanuel's	"
William H. Dickson,	New Hope,	Tennessee.
John Droke,	Emanuels,	"
Emanuel Wilhoit,	Solomon and Blue Spring,	"
Adam Fleenor,	Salem and Sinking Spring,	"
John Moser, Jun.,	St. Paul's,	"
Henry Moser,	St. Mary's,	"
Lafayette Armentrout,	Union,	"

Benjamin Vanhoos, Pilgrim's, Tenn. Elisha Fleenor, Zion's, Tenn.
Henry Fleenor, Rich Valley, Va. Jacob Plyler, Bethlehem, S. C.
M. Drafts, Zion, Salem, St. Peter's, St. Jacob's do.
T. Mayer, St. John's, Bethlehem, S.C. J. C. Wheeler, St. Peters, S.C.

An election of Officers was now held, which resulted as follows: Rev. J. KILLIAN, *President*, Rev. A. J. BROWN, *Secretary*, Rev. A. EFIRD, *Treasurer*.

The Applicants for the ministry were invited to seats in the Synod, as advisory members.

Rev. Mr. Davis of the Presbyterian church, (O. S.) was introduced to Synod, and admitted to a seat as an advisory member.

Petitions were received and read from Salem, St. Peter's or Piney Wood, St. Paul's, Zion's, St. Jacob's, St. John's, St. Peter's and Bethlehem churches, S. C., praying to be received into connexion with the Tennessee Synod; whereupon it was

I. *Resolved*, That these churches be received into connexion with the Tennessee Synod, and that their delegates be admitted to seats in the present session of Synod.

Letters and petitions addressed to Synod were now called for and presented, after which the President appointed the following

STANDING COMMITTEES.

1. On minutes of the last session of Synod.—Revs. D. M. Henkel, J. K. Hancher and Henry Long, Esq.

2. On letters from absent brethren.—Revs. P. C. Henkel, T. Crouse, and Dr. M. L. Fox.

3. On Treasurer's Report.—Rev. A. J. Fox, and J. Helderman, Esq.

4. On minutes of sister Synods.—Revs. A. Efird, J. R. Peterson and A. Cosner, Esq.

5. On Letters and Petitions.—Revs. T. Moser, J. W. Hull, C. G. Reitzel and Mr. T. J. Shinn.

The President gave notice that at some future time, he would introduce resolutions in regard to ministerial support.

Rev. J. K. Hancher gave notice that he would introduce resolutions in regard to ministerial education.

Rev. A. J. Brown gave notice that at some future period, he would introduce resolutions relative to the establishment of a Literary Institution and Missionary operations.

Synod adjourned till 2 o'clock, P. M.

During the recess Rev. D. M. Henkel preached at the stand from Luke 16: 31.

SECOND SESSION.

MONDAY, October 4th, 2 o'clock, P. M.

Synod resumed business.

Excuses for the absence of ministerial brethren were considered.

Revs. Wm. Hancher, J. R. Moser, A. Henkel, Stirewalt, Wetzel, Wagner, Schaefer and Emmert, were excused. Rev. S. Henkel was not excused.

There having been no particular business before the Synod for action, as the committees had not yet time to report, Synod adjourned till 9 o'clock to-morrow morning.

Closed with prayer by the Rev. A. Efird.

THIRD SESSION.

TUESDAY, October 5th, 9 o'clock, A. M.

Synod met and was opened with prayer by Rev. T. Moser.

The proceedings of yesterday were read and received.

The Committee on Minutes of last session of Synod, handed in their report, which was adopted.

Report of Committee on Minutes of last session.—No. I.

We, your committee, appointed to examine and report on the minutes of the last session of our Synod, respectfully submit the following:

1. On page 10, No. 18, we recommend Synod to enquire whether the petitioners from Pope Co., Arkansas, calling for the ministerial services of Rev. A Efird, or some other minister of our body, have been attended to.

2. On page 11, No 25, to enquire whether the petitioners from Caldwell Co., Missouri, have been attended to.

3. On page 16, whether Rev. A. Henkel has complied with the resolution, which requires him to furnish a suitable seal for this Synod.

Respectfully submitted,

D. M. HENKEL,
J. K. HANCHER,
HENRY LONG.

In reference to item 1st in the above report, Rev. A. Efird informed Synod that the petitioners had not been attended to.

In reference to item 2nd, it was ascertained that the petitioners have not been attended to.

In reference to item 3rd, Synod was informed that Rev. A. Henkel had not yet procured a seal for this Synod.

The Committee on Letters and Petitions submitted their report:

Report of Committee on Letters and Petitions.—No. V.

We, your committee on Letters and Petitions, beg leave to submit the following:

Class 1st are petitions for ordination.

Nos. 1, 2, 3, 4, 5, 6, 7, 8, are petitions from St. Paul's, Salem, St. John's, St. Peter's, St. Jacob's, Bethlehem, Zion, and St. Peter's churches, S. C., praying for the examination and ordination of Rev. D. Efird, to the office of Pastor. The petitioners also pray to be received into connexion with our Synod, and desire a continuance of the services of Rev. D. Efird.

Nos. 9, 10, 11, are petitions from Bethlehem, S. C., Morning Star and Emanuels churches, N. C., praying for the examination and ordination of Rev. D. Efird to the office of Pastor. The petitioners express their satisfaction with their pastor, Rev. J. W. Hull, and desire his continuance among them. No. 10 suggests the propriety of establishing a Literary Institution, under the auspices of our Synod.

Nos. 12, 13, 14, 15, 16, 17, 18, are petitions from Jackson's and Little Falls, N. C., Rich Valley, Va., and Roller's, South Fork, Buehler's and Pilgrim's churches, Tenn., praying for the examination and ordination of Mr. Christian Moretz to the office of Deacon. The petitioners also express their satisfaction with their present ministers, and desire a continuance of their services.

Nos. 19, 20, 21, are petitions from Buehler's, Zion, and South Fork, Tenn., praying for the examination and ordination of James E. Seneker to the office of Deacon. Nos. 19 and 20 also pray for the examination and ordination of Mr. John Seneker to the office of Deacon. The petitioners also express their satisfaction with their ministers and desire their continuance among them.

No. 22, is a petition from Emanuel's church, Tenn., praying for the examination and ordination of Mr. James E. Seneker to the office of Deacon.

Nos. 23 and 24, are petitions from Sinking Spring and Miller's churches, Tenn., praying for the examination and ordination of Mr. Adam Fleenor to the office of Deacon. The petitioners also express their gratitude for ministerial services they have had, and pray for a continuance of the same.

Class 2nd contains petitions for ministerial services, &c.

Nos. 1—13, are petitions and memorials from Emanuel's, Melanchton's, St. Martin's, Iredell Co., Lingle's and Lutheran Union, Union, Va., South Fork, Tenn., Sharon and St. Martin's, Stanly Co., expressing the satisfaction of petitioners with services rendered them during the past year and desire their continuance. Nos. 4 and 7 request that something edifying be appended to our minutes. Petitioners from Lingles desire to be received into connexion with our Synod.

Nos. 14—19, are petitions from St. John's, Mount Moriah, Phanuel's, Pilgrim's, and Beck's, N. C., and St. Jacob's and McGaheysville, Va., expressing the satisfaction of the petitioners with their ministers and their desire for their continuance among them; they also present to Synod the impropriety of changing our present Constitution. Nos. 17 and 18, also express their desire to have our minutes printed in the German language.

No. 20 and 21, are memorials from Coiner's church, Va., and Jacksonville, Ala., in which the attention of Synod is directed to the subjects of Benevolence, Beneficiary Education and Missionary operations.

No. 22, is a petition from Miller's church, N. C., praying that the Constitution of our Synod be appended to our minutes.*

The petitioners from Emanuel's, Sinking Spring, Miller's, Salem and South Fork, Tenn., pray for the next session of our Synod to be held in their churches. Respectfully submitted.

C. G. REITZEL,
THOS. J. SHINN,
T. MOSER.

Adopted.

In reply to Nos. 1—8 and 9—11, it was

II. *Resolved*, That bro. D. Ffird be examined, and if found qualified, he be ordained to the office of Pastor.

In reply to petitioners praying for the examination and ordination of Messrs. James Seneker, John Seneker, Moretz and A. Fleenor, to the office of Deacon, it was

III. *Resolved*, That these young brethren be examined, and if found qualified, ordained Deacons.

The President appointed Rev. Messrs. P. C. Henkel, Fox, Goodman, and T. Moser, a Committee of Examination.

The Committee on Treasurer's account was now called upon, and reported.

Report of Committee on Treasurer's account.—No. III.

We, the committee appointed to examine and report on the Treasurer's account, have discharged the duty assigned us, and report as follows:

Amount of contributions,	$73 78½
Expenditures for printing Minutes, &c.,	59 09
Balance in hands of Treasurer,	$14 69½

A. J. FOX,
J. HELDERMAN.

Adopted.

The Committee on Letters from absent brethren reported, and after some alterations in their report, the report was adopted, as follows:

Report of Committee on Letters from absent brethren.—No. II.

We, the committee, appointed to report on Letters addressed to this body from absent brethren, beg leave to submit the following:

No. 1, is a letter from father A. Henkel, in which he admonishes Synod to use great precaution and deliberation in reference to the altering of our present Constitution, believing, as he does, that it breathes the spirit of the Apostolic age, and the correct principles of republicanism. But if something must be done in this matter, he advises that strict adherance to the ratifying clause be observed.

*Synod was informed that the Messrs. Henkel, of New Market, Va., are prepared to supply demands for the Constitution; hence no action was taken on his petition.

No. 2, is a letter from br. H. Wetzel in which he expresses a deep aversion to any alteration in our Constitution, otherwise than as provided for in the ratifying clause of the same. He also suggests a place for the establishment of a Literary Institution. He moreover expresses his disapprobation of a union with the General Synod, thinking that it would be premature on our part, unless it should be brought before Synod in a formal manner by some of the Synods in question.

No. 3, is a long and interesting letter from bro. J. R. Moser, Illinois, in which he gives an account of the destitute condition of our scattered brethren in the West, and solicits Synod to make some arrangements to aid him in that field.

No. 4, is a letter from br. J. M. Wagner, in which he suggests to Synod the propriety of adopting some measures for the establishment of an efficient plan of Home Missions, and directs Synod to the importance of establishing a Literary Institution.

No. 5, is a letter from bro. J. B. Emmert, in which he expresses his feelings of submission in reference to Beneficiary Education, Missions, &c., to the better wisdom of Synod.

In reference to the above, we, your committee, would recommend to Synod, the following preamble and resolutions:

WHEREAS, we believe that any attempt to alter our Constitution, would be productive of much dissatisfaction and contention, if not result in a schism of this body; and as we believe that our Constitution does not prohibit the formation of such societies, disconnected with the Synod, as may be necessary to meet the wants of the church, be it therefore

1. *Resolved*, That the Synod devise some plan for the establishment of a Literary Institution, which will not conflict with our present Constitution.

2. *Resolved*, That, in reference to Beneficiary Education and Missionary operations, societies for these purposes be formed disconnected with this Synod.

3. *Resolved*, That the attention of our Synod be directed to the destitute condition of our brethren in the West.

Respectfully submitted,

P. C. HENKEL,
T. CROUSE,
M. L. FOX.

The Committee on Minutes of sister Synods now handed in their report, which was read and adopted as follows:

Report of Committee on Minutes of sister Synods.—No. IV.

We, the committee appointed to report on minutes of sister Synods, submit the following:

No. 1, are the Minutes of the tenth session of the Evangelical Lutheran Synod of Western Va., and adjacent States, convened in "Luther

Chapel," Washington Co., Va., from the 18th to the 30th of September, 1851. The Officers are: Rev. E. Hawkins, President; Rev. J. A. Brown, Secretary; and Rev. S. Rhyay, Treasurer. This Synod numbers 9 ordained ministers, 3 licentiates, 27 congregations, 1,536 communicants, 119 baptisms and 40 confirmations. This Synod is engaged in the work of Education and Missions. We find nothing in their minutes of special interest to us.

No. 2, are the Minutes of the twenty-second annual convention of Evangelical Lutheran Synod of Virginia, held at Harrisonburg, Rockingham Co., Va., May 13--19, 1852. Officers: Rev. J. F. Campbell, President; Rev. X. J. Richardson, Secretary; Rev. T. Miller, Treasurer. They report 21 ministers, 2 licentiates, 49 congregations, 294 baptisms, 278 confirmations, 13 admitted by certificate, 2,435 communicants. This Synod is actively engaged in the work of Education, and have a Home Missionary Society. We learn from the minutes that two of our brethren, Revs. J. Killian and D. M. Henkel, were present and admitted to seats as advisory members.

No. 3, are the Minutes of the Evangelical Lutheran Synod and Ministerium of South Carolina and adjacent States, convened in Ebenezer church, Effingham Co., Georgia, November 7—11, 1851. Officers: Rev. J. F. W. Lippard, President; Rev. J. B. Anthony, Secretary; and Mr. John Rauch, Treasurer. They report 34 ministers, 10 licentiates, 44 congregations, 465 baptisms, 489 members received, 3,467 communicants. These brethren are actively engaged in the work of Education and Missions. Their Seminary at Lexington is represented to be in a flourishing condition.

No. 4, are the minutes of the seventh convention of the Joint Ev. Lu. Synod of this and adjacent States, held in Canton, Ohio, May 22—28, 1851. Officers: Rev. J. Wagenhals, President; Rev. D. Rothacker, Secretary; Rev. C. Spielmann, Treasurer. They report, ministers 88, no. of communicants &c., not fully reported. This Synod is strong, and very actively engaged in the various benevolent enterprises of the church. They have a Theological Seminary and Capital University at Columbus, Ohio. This Synod manifests a desire to maintain a regular correspondence with our Synod by means of an interchange of Delegates. Pastor Manning was appointed a delegate to our Synod, and Pastor A. Henkel his alternate. This body will hold its next meeting at Columbus, Ohio, commencing on Thursday morning before the festival of Trinity, A. D. 1854.

Respectfully submitted,

J. R. PETERSON,
A. EFIRD,
A. COSNER.

Synod took a recess, during which Rev. P. C. Henkel preached.—Text, 2 Cor. 3: 18.

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Synod resumed business. The ministers being called upon, handed in the following

PAROCHIAL REPORTS.*

MINISTERS.	Congregat'ns	Communic'ts	BAPTISMS. Infants.	Adults.	Slaves.	Confirmed.	Buried.
Rev. Socrates Henkel,	5	200	30	1	2		9
" James K. Hancher,	5	350	103	3	1	53	10
" Adam Efird,	6	350	54	2		1	
" Jacob Killian,	2	134	23				13
" Jesse R. Peterson,	6	310	72	2		41	2
" William Hancher,	8	450	75	6		25	
" Henry Wetzel,	3	130	19				
" Henry Goodman,	8	321	62	4	6	32	
" Daniel Efird,	8	692	43		7		9
" J. W. Hull,							
" P. C. Henkel,	9	664	75		12	1	22
" T. Crouse,	3	120	10		2	14	3
" T. Moser,	3	130	36	1		2	
" A. Henkel,	4	250	23	6			8
" J. M. Wagner,	1	30	12	1		10	
" J. Stirewalt.	8						
	79	4131	637	26	30	179	76

IV. *Resolved*, That Rev. A. Efird be advised to visit the petitioners from St. Martin's church, Stanley Co., as often as practicable.

V. *Resolved*, That Lingel's church, Caldwell Co., N. C. be received into connexion with our Synod, and that Rev's. P. C. Henkel and T. Moser visit them as often as practicable during the year.

VI. *Resolved*, That Revs. H. Goodman and C. Moretz be advised to preach, as often as practicable, for the petitioners from Jackson's church and Little Falls, Watauga Co., N. C.

Rev. J. Killian introduced the following preamble and resolutions, which were unanimously adopted.

Whereas it not unfrequently occurs that the amount of salary promised and paid to the pastor by his congregations, or charge, is so limit-

* It is proper here to remark that this report is very *defective*. Several ministers have failed to make any report. Besides there are vacant congregations in connexion with Synod, not reported.—*Secretary*.

ed, either by reason of the negligence or inability of his church members, that he is driven by the force of circumstances to devote a considerable portion of his time to other pursuits than those of the ministry, to procure for himself and family the necessaries and comforts of life,—thereby greatly diminishing his usefulness as the spiritual shepherd of Christ's flock;—and whereas we believe that each congregation or charge that possesses the ability to do so, is *morally* bound to make reasonable provisions for the temporal wants of their ministers; for the Holy Scriptures declare that, "If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things?" "The laborer is worthy of his hire." "Even so hath Christ the Lord ordained, that they which preach the Gospel, should live of the Gospel." Therefore, with a view to the expression of the convictions of this Synod, on this subject, we do hereby adopt the following resolutions:

1. *Resolved*, That we view with feelings of deep regret and mortification, the extremely low views entertained by too many of our church members in reference to the adequate support of the ministry, and the importance of meeting punctually their engagements to its maintainance.

2. *Resolved*, That as a Synod, we entertain the belief that those congregations which withhold from their minister his just dues, have no scriptural grounds to hope for, much less to expect the blessings of a righteous and just God to descend upon them, whilst keeping back "the wages of him that is hired," as their spiritual shepherd.

3. *Resolved*, That the congregations which entertain enlightened views upon this subject, and manifest by their practice a disposition to conform to justice, the demands of christian liberality and correct moral principle, are entitled to our praise and gratitude as a Synod; and we do most devoutly pray that God may bless them abundantly in all their efforts to elevate the standard of piety and christian obligation.

Synod adjourned to meet again to-morrow morning at 9 o'clock.—Prayer by the Secretary.

FIFTH SESSION.

WEDNESDAY, Oct. 6th, 9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened in the usual way by Rev. T. Crouse.

Minutes of yesterday were read and received.

A. Cosner, Esq., introduced the following preamble and resolutions, which were passed.

Whereas the wants of the church are numerous and pressing, and the calls of destitute brethren for ministerial labors are of an urgent character; be it therefore

VII. *Resolved*, That we request and beseech our ministerial brethren to be more active and vigilant in their labors, and to endeavor to

visit our destitute churches, as a sacred part of their most holy mission, as we believe this duty has been too much neglected.

On motion of Rev. D. M. Henkel, duly seconded, it was

VIII. *Resolved*, That the members of our Synod be requested to furnish articles and subscribers for the Lutheran Standard; and that the thanks of this Synod be tendered to the Editing Committee of the Lutheran Standard for the kind reception and publication of our past communications.

After a long and interesting discussion in reference to the establishment of a Literary Institution within the bounds of our Synod, it was

IX. *Resolved*, That the ministers of this Synod be requested to take the sense of the members of their respective congregations, as to the propriety and practicability or impracticability of establishing a Literary Institution within the bounds of our Synod, disconnected with the Synod, and that they report to the next session of our Synod.

X. *Resolved, further*, That this Synod appoint an Educational Convention to meet at the time and place of the next meeting of the Synod, and that the congregations in connexion with this Synod be advised to appoint their delegates to Synod, delegates also to the Convention, and that a committee be appointed to devise a plan for the establishment of a Literary Institution, and also to prepare a Constitution for its government.

The President appointed Revs. P. C. Henkel, A. J. Fox, J. R. Peterson and D. M. Henkel, as the committee.

Synod took a recess, during which Rev. T. Crouse preached from John's Gospel, 5 : 1.

SIXTH SESSION.

WEDNESDAY, 2 o'clock, P. M.

Synod now went into the selection of a place and time for its next annual meeting. After the different places from which invitations had been received were considered, it was

XI. *Resolved*, That the next session of our Synod be held, Devolente, at Emanuel's Church, Sullivan Co., Tenn., five miles northwest of Blountsville; and that it commence on Friday before the third Sunday in October, 1853.

CONTRIBUTIONS FOR PRINTING MINUTES.

St. John's church N. C.,	$ 90	Emanuel's,	$1 50
St. Martin's, Stanly Co.,	1 10	St. Peter's, Rowan Co.,	70
St. Martin's, Iredell, do	90	Mount Pleasant,	90
Trinity,	4 30	Grace church,	60
Jackson,	70	Morning Star,	1 00
Emanuel's,	40	Salem, Tennessee,	1 00
Lingle's,	50	New Hope,	80
Phanuel's,	1 00	South Fork,	60
Lutheran Union,	1 00	Emanuel's,	1 00

Contributions to Synod—Continued.

St. Paul's,	$1 00	Solomon's,	$1 30
St. Daniel's,	1 40	Union,	40
Sharon,	40	St. Paul's,	60
Rocky River,	50	Pilgrim's, Tenn.,	80
Beaverdam,	1 50	St. Paul's, Va.,	1 40
Mount Moriah,	1 30	McGaheysville,	1 20
Pilgrim's,	1 40	St. Jacob's,	1 40
St. Peter's, Catawba, Co.,	1 10	Rader's,	50
Winkler's,	50	Pine,	1 00
Lutheran Chapel,	1 80	Emanuel's,	1 00
Liberty,	70	Koiner's,	3 00
Salem,	2 00	Rich Valley,	50
Philadelphia,	1 50	Salem, S. C.,	2 30
Zion,	1 40	St. John's,	2 00
Melanchton,	1 40	Zion's,	2 00
Miller's,	2 40	St. Peter's,	1 00
Beck's,	2 50	Bethlehem,	1 00
Friendship,	80	Jacksonville, Ala.,	1 00
Christ's,	1 40	From Individuals,	2 80
White Haven,	90	Balance in Treasury,	14 69½

Amount, $86 69½

Synod adjourned till 9 o'clock to-morrow morning.
Closed with the Apostolic benediction.

SEVENTH SESSION.

THURSDAY, Oct. 7th, 9 o'clock, A. M.

Synod was opened in the usual way.

The minutes of yesterday were read and received.

XII. *Resolved*, That the minutes of this session of Synod be printed in the English and German languages, and that bro. T. Moser be appointed to furnish a translation of them in the German language.

XIII. *Resolved*, That two copies of our minutes be sent, by our Agent for printing, to each Lutheran Synod in the United States.

XIV. *Resolved*, That for the want of sufficient funds, we cannot this year append anything to our minutes.

Bro. P. C. Henkel submitted the following proposition to Synod:

Whereas the calls for ministerial services are numerous and pressing in different sections of the country, and as some of our ministers have no charge, I propose that if Synod can, at this or any other session, make satisfactory arrangements to supply my chargewith ministerial services, my time shall be faithfully spent in home missionary services upon my own resources. P. C. HENKEL.

XV. *Resolved*, That we regret exceedingly that the delegate appointed by the Ohio Synod to our Synod, has been prevented from meeting with us; and that we desire to cultivate feelings of fraternal love for that body, and do therefore appoint bro. D. M. Henkel as our delegate to the next session of the Joint Synod of Ohio.

XVI. *Resolved*, That the thanks of this Synod be returned to the people of this vicinity for the respect and hospitality with which they have treated us during our session, and that bro. James K. Hancher be appointed to perform this duty publicly, before we adjourn.

Messrs. D. Efird, candidate for the office of Pastor, and James E. Seneker, John Seneker, Christian Moretz and Adam Fleenor, candidates for the office of Deacon, were now invited to present themselves for examination, which they accordingly did: whereupon the Examining Committee proceeded to discharge their duty. The candidates having sustained the examination to the satisfaction of Synod, it was

XVII. *Resolved*, That bro. Daniel Efird be ordained a Pastor, and that Messrs. James Seneker, Jno. Seneker, C. Moretz and A. Fleenor, be ordained Deacons; and that Rev. A. J. Brown preach the ordination sermon. Synod took a short recess.

EIGHTH SESSION.

THURSDAY, 1 o'clock, P. M.

The Synod and a large congregation, which had turned out to witness the ceremonies of ordination, assembled in the church.

Rev. A. J. Brown, according to appointment, delivered an ordination sermon. Text: 1 Tim., 4: 16.—"Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

The candidates were then solemnly consecrated to the offices to which they had been respectively elected, according to the Liturgy of our Synod, by the imposition of hands and prayer. D. EFIRD was ordained a PASTOR, and JAMES E. SENEKER, JOHN SENEKER, C. MORETZ, and A. FLEENOR, were ordained DEACONS. The ordination services were performed by Revs. FOX and P. C. Henkel.

Rev. J. K. Hancher then, according to resolution of Synod, in a brief and appropriate address, returned the thanks of the Synod to the people of the vicinity for their kindness and hospitality; after which the Synod and congregation united with the President in addressing the Throne of Grace.

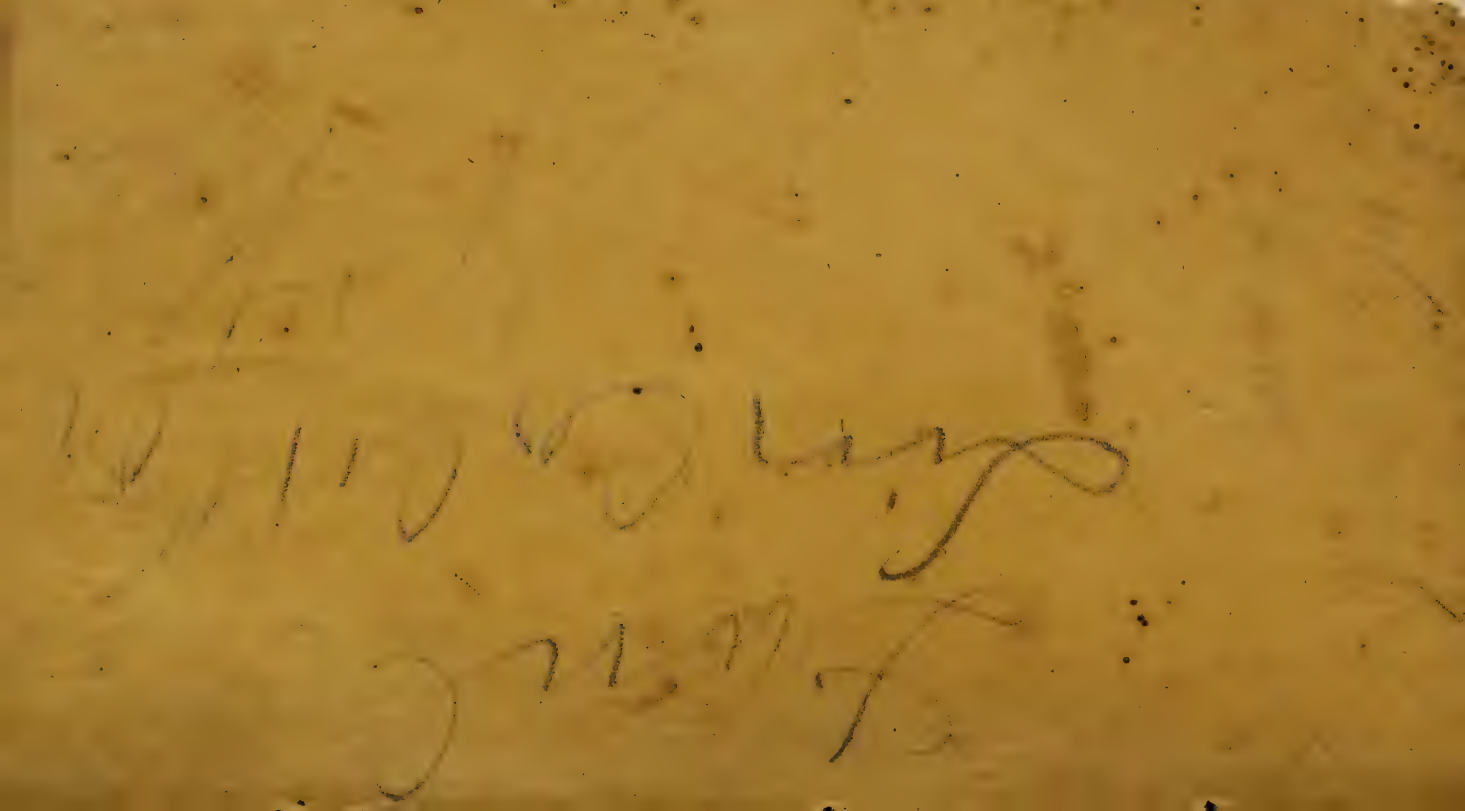
Synod adjourned to the time and place designated for its next annual convention.

Dismissed with the benediction.

Thus closed the thirty-second annual convention of the Evangelical Lutheran Tennessee Synod.

"The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." Amen.

A. J. BROWN, *Secretary*.



ECCLESIASTICAL ANNALS.

MINUTES

OF THE

THIRTY-SECOND SESSION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD,

CONVENED AT

SALEM CHURCH,

LINCOLN COUNTY, N. C.

OCTOBER 2—7, 1852.

SALEM, N. C:
BLUM & SON, PRINTERS
1852.

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MINUTES.

EXERCISES ON SATURDAY, OCTOBER 2nd, 1852.

Pursuant to previous notice, the Ministers and Lay-Delegates constituting the *thirty-second* annual convention of the Evangelical Lutheran Tennessee Synod, convened in Salem church, Lincoln County, N. C., on Saturday, the 2nd day of October, 1852.

The introductory sermon was preached by the Rev. JAMES K. HANCHER, from Romans 8: 15; after which two persons were received into full communion with the church, by the rite of confirmation.

After a recess of half an hour, the congregation re-assembled at a stand, erected for preaching, in an adjoining grove, and were addressed by the Rev. A. J. Fox, from Matt. 11: 28—30. The congregation was then dismissed with the Apostolic benediction.

EXERCISES ON SUNDAY, OCTOBER 3rd, 1852.

At an early hour a very large concourse of people assembled to hear preaching. The church, though large, was not capable of accommodating more than one-fourth of the people, in consequence of which the exercises were all conducted, on this day, at the stand. Rev. A. J. Brown preached from I Cor. 2: 2: "For I determined not to know anything among you, save Jesus Christ and him crucified." He was immediately followed by Rev. J. Killian, who preached from the 61st Psalm, latter clause of the 2nd verse: "Lead me to the rock that is higher than I." Three persons were then confirmed to the church. After a short recess the services of Confession and Absolution, as is customary in the church, were performed by the Rev. D. M. Henkel, after which the Lord's Supper was administered to two hundred and seventeen persons of our and sister churches. During the protracted exercises of the day the best order was observed by the whole assembly. Eternity alone can develope the good done on this day. At early candle-lighting, Rev. A. Efird preached in the church, from James 2: 26: "For as the body without the spirit is dead, so faith without works is dead also."

FIRST SESSION.

MONDAY, October 4th, 9 o'clock, A. M.

The Ministers and Lay-Delegates, composing the thirty-second session of the Evangelical Lutheran Tennessee Synod, assembled in the church for the transaction of business. The Synod was opened with singing and prayer by the Rev. J. Killian.

Rev. J. Killian was appointed President, and Rev. J. R. Peterson Secretary, pro. tem.

The clerical roll was called and the absentees noted. The following is a catalogue of the Ministers belonging to this body.

MINISTERS PRESENT.

	NAMES.	POST-OFFICE ADDRESS.
Rev.	H. Goodman,	Statesville, N. C.
"	J. Killian,	Waynesborough, Va.
"	A. J. Brown,	Clear Branch, Va.
"	A. J. Fox,	Mount Polk, Ala.
"	T. Moser,	Flint Rock, N. C.
"	J. K. Hancher,	Little Chucky, Tenn.
"	J. W. Hull,	Concord, N. C.
"	A. Efird,	Lexington, do
"	P. C. Henkel,	Jacob's Fork, do
"	D. M. Henkel,	New Market, Va.
"	C. G. Reitzel,	Flint Rock, N. C.
"	T. Crouse,	Sandy Creek, do
"	J. R. Peterson,	Lincolnton, do
"	D. Efird,*	Pleasant Spring, S.C.

MINISTERS ABSENT.

Rev.	A. Henkel,†	New Market Va.
"	J. Stirewalt,†	do do
"	J. R. Moser,†	Fredericktown, Mo.
"	Wm. Hancher,†	Blountsville, Tenn.
"	H. Wetzel,†	Mount Solon, Va.
"	J. M. Shaefer,†	Morganton, Tenn.
"	J. M Wagner,†	Jacksonville, Ala.
"	S. Henkel,‡	New Market, Va.

DEACONS PRESENT.

Rev.	J. Fleenor,	Rocky Point, Va.
"	J. Cosner,	Dallas, N. C.
"	James Seneker,*	Blountsville, Tenn.
"	John Seneker,*	Rheatown, do
"	C. Moretz,*	Moretz Mills, N. C.
"	A. Fleenor,*	

DEACON ABSENT.—Rev. J. B. Emmert,† Elizabethton, Tennessee.

The following Lay-Delegates presented their certificates of election, which were read and they invited to seats in Synod.

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* Ordained this session. ‡ Not excused. † Excused.

LAY-DELEGATES.

NAMES,	CHURCHES REPRESENTED.	
Ambrose Cosner, Esq.,	Salem,	North Carolina.
Jacob Helderman, Esq.,	Liberty,	"
Caleb Rhodes,	Philadelphia,	"
J. L. Linebarger,	Lutheran Chapel,	"
Martin Hafner,	Trinity,	"
John Hafner,	Daniel's,	"
William F. Canon,	White Haven,	"
Emanuel Aderhold,	Beaverdam,	"
Wilie Crouse, Esq.,	Beck's,	"
J. M. Lippard,	St. Martin's,	"
Jesse Miller,	St. Peter's,	"
William A. Darr,	Pilgrim's,	"
David Burkhard,	Emanuel's,	"
Silas Bost,	Sharon's,	"
Michæl Link,	Zion's,	"
Nimrod Moser,	Mount Pleasant,	"
J. A. Hess,	Mount Moriah,	"
J. E. Corpenning,	Lingle's,	"
Moses Harmon,	St. Paul's,	"
John Barger,	Miller's	"
F. L. Harmon,	St. John's,	"
Michæl Goodman,	Phanuel's,	"
Philip Condor,	Morning Star,	"
Henry Hetrich,	St. Peters,	"
Michæl Ury,	Lutheran Union,	"
Martin L. Efird,	St. Martin's,	"
Dr. M. L. Fox,	Melanchton and Coble's,	"
F. F. Yount,	Winkler's,	"
A. F. Davis,	Jackson's,	"
T. J. Shinn,	Rocky River,	"
Thomas Stirewalt,	Friendship,	"
John P. Abernathy,	Christ's,	"
John Cansler,	Grace,	"
Henry Long, Esq.,	Emanuel's	"
William H. Dickson,	New Hope,	Tennessee.
John Droke,	Emanuels,	"
Emanuel Wilhoit,	Solomon and Blue Spring,	"
Adam Fleenor,	Salem and Sinking Spring,	"
John Moser, Jun.,	St. Paul's,	"
Henry Moser,	St. Mary's,	"
Lafayette Armentrout,	Union,	"

Benjamin Vanhoos, Pilgrim's, Tenn. Elisha Fleenor, Zion's, Tenn.
Henry Fleenor, Rich Valley, Va. Jacob Plyler, Bethlehem, S. C.
M. Drafts, Zion, Salem, St. Peter's, St. Jacob's do.
T. Mayer, St. John's, Bethlehem, S.C. J. C. Wheeler, St. Peters, S.C.

An election of Officers was now held, which resulted as follows: Rev. J. KILLIAN, *President*, Rev. A. J. BROWN, *Secretary*, Rev. A. EFIRD, *Treasurer*.

The Applicants for the ministry were invited to seats in the Synod, as advisory members.

Rev. Mr. Davis of the Presbyterian church, (O. S.) was introduced to Synod, and admitted to a seat as an advisory member.

Petitions were received and read from Salem, St. Peter's or Piney Wood, St. Paul's, Zion's, St. Jacob's, St. John's, St. Peter's and Bethlehem churches, S. C., praying to be received into connexion with the Tennessee Synod; whereupon it was

I. *Resolved*, That these churches be received into connexion with the Tennessee Synod, and that their delegates be admitted to seats in the present session of Synod.

Letters and petitions addressed to Synod were now called for and presented, after which the President appointed the following

STANDING COMMITTEES.

1. On minutes of the last session of Synod.—Revs. D. M. Henkel, J. K. Hancher and Henry Long, Esq.

2. On letters from absent brethren.—Revs. P. C. Henkel, T. Crouse, and Dr. M. L. Fox.

3. On Treasurer's Report.—Rev. A. J. Fox, and J. Helderman, Esq.

4. On minutes of sister Synods.—Revs. A. Efird, J. R. Peterson and A. Cosner, Esq.

5. On Letters and Petitions.—Revs. T. Moser, J. W. Hull, C. G. Reitzel and Mr. T. J. Shinn.

The President gave notice that at some future time, he would introduce resolutions in regard to ministerial support.

Rev. J. K. Hancher gave notice that he would introduce resolutions in regard to ministerial education.

Rev. A. J. Brown gave notice that at some future period, he would introduce resolutions relative to the establishment of a Literary Institution and Missionary operations.

Synod adjourned till 2 o'clock, P. M.

During the recess Rev. D. M. Henkel preached at the stand from Luke 16: 31.

SECOND SESSION.

MONDAY, October 4th, 2 o'clock, P. M.

Synod resumed business.

Excuses for the absence of ministerial brethren were considered.

Revs. Wm. Hancher, J. R. Moser, A. Henkel, Stirewalt, Wetzel, Wagner, Schaefer and Emmert, were excused. Rev. S. Henkel was not excused.

There having been no particular business before the Synod for action, as the committees had not yet time to report, Synod adjourned till 9 o'clock to-morrow morning.

Closed with prayer by the Rev. A. Efird.

THIRD SESSION.

TUESDAY, October 5th, 9 o'clock, A. M.

Synod met and was opened with prayer by Rev. T. Moser.

The proceedings of yesterday were read and received.

The Committee on Minutes of last session of Synod, handed in their report, which was adopted.

Report of Committee on Minutes of last session.—No. I.

We, your committee, appointed to examine and report on the minutes of the last session of our Synod, respectfully submit the following:

1. On page 10, No. 18, we recommend Synod to enquire whether the petitioners from Pope Co., Arkansas, calling for the ministerial services of Rev. A Efird, or some other minister of our body, have been attended to.

2. On page 11, No 25, to enquire whether the petitioners from Caldwell Co., Missouri, have been attended to.

3. On page 16, whether Rev. A. Henkel has complied with the resolution, which requires him to furnish a suitable seal for this Synod.

Respectfully submitted,

D. M. HENKEL,
J. K. HANCHER,
HENRY LONG.

In reference to item 1st in the above report, Rev. A. Efird informed Synod that the petitioners had not been attended to.

In reference to item 2nd, it was ascertained that the petitioners have not been attended to.

In reference to item 3rd, Synod was informed that Rev. A. Henkel had not yet procured a seal for this Synod.

The Committee on Letters and Petitions submitted their report:

Report of Committee on Letters and Petitions.—No. V.

We, your committee on Letters and Petitions, beg leave to submit the following:

Class 1st are petitions for ordination.

Nos. 1, 2, 3, 4, 5, 6, 7, 8, are petitions from St. Paul's, Salem, St. John's, St. Peter's, St. Jacob's, Bethlehem, Zion, and St. Peter's churches, S. C., praying for the examination and ordination of Rev. D. Efird, to the office of Pastor. The petitioners also pray to be received into connexion with our Synod, and desire a continuance of the services of Rev. D. Efird.

Nos. 9, 10, 11, are petitions from Bethlehem, S. C., Morning Star and Emanuels churches, N. C., praying for the examination and ordination of Rev. D. Efird to the office of Pastor. The petitioners express their satisfaction with their pastor, Rev. J. W. Hull, and desire his continuance among them. No. 10 suggests the propriety of establishing a Literary Institution, under the auspices of our Synod.

Nos. 12, 13, 14, 15, 16, 17, 18, are petitions from Jackson's and Little Falls, N. C., Rich Valley, Va., and Roller's, South Fork, Buehler's and Pilgrim's churches, Tenn., praying for the examination and ordination of Mr. Christian Moretz to the office of Deacon. The petitioners also express their satisfaction with their present ministers, and desire a continuance of their services.

Nos. 19, 20, 21, are petitions from Buehler's, Zion, and South Fork, Tenn., praying for the examination and ordination of James E. Seneker to the office of Deacon. Nos. 19 and 20 also pray for the examination and ordination of Mr. John Seneker to the office of Deacon. The petitioners also express their satisfaction with their ministers and desire their continuance among them.

No. 22, is a petition from Emanuel's church, Tenn., praying for the examination and ordination of Mr. James E. Seneker to the office of Deacon.

Nos. 23 and 24, are petitions from Sinking Spring and Miller's churches, Tenn., praying for the examination and ordination of Mr. Adam Fleenor to the office of Deacon. The petitioners also express their gratitude for ministerial services they have had, and pray for a continuance of the same.

Class 2nd contains petitions for ministerial services, &c.

Nos. 1—13, are petitions and memorials from Emanuel's, Melanchton's, St. Martin's, Iredell Co., Lingle's and Lutheran Union, Union, Va., South Fork, Tenn., Sharon and St. Martin's, Stanly Co., expressing the satisfaction of petitioners with services rendered them during the past year and desire their continuance. Nos. 4 and 7 request that something edifying be appended to our minutes. Petitioners from Lingles desire to be received into connexion with our Synod.

Nos. 14—19, are petitions from St. John's, Mount Moriah, Phanuel's, Pilgrim's, and Beck's, N. C., and St. Jacob's and McGaheysville, Va., expressing the satisfaction of the petitioners with their ministers and their desire for their continuance among them; they also present to Synod the impropriety of changing our present Constitution. Nos. 17 and 18, also express their desire to have our minutes printed in the German language.

No. 20 and 21, are memorials from Coiner's church, Va., and Jacksonville, Ala., in which the attention of Synod is directed to the subjects of Benevolence, Beneficiary Education and Missionary operations.

No. 22, is a petition from Miller's church, N. C., praying that the Constitution of our Synod be appended to our minutes.*

The petitioners from Emanuel's, Sinking Spring, Miller's, Salem and South Fork, Tenn., pray for the next session of our Synod to be held in their churches. Respectfully submitted.

C. G. REITZEL,
THOS. J. SHINN,
T. MOSER.

Adopted.

In reply to Nos. 1—8 and 9—11, it was

II. *Resolved*, That bro. D. Ffird be examined, and if found qualified, he be ordained to the office of Pastor.

In reply to petitioners praying for the examination and ordination of Messrs. James Seneker, John Seneker, Moretz and A. Fleenor, to the office of Deacon, it was

III. *Resolved*, That these young brethren be examined, and if found qualified, ordained Deacons.

The President appointed Rev. Messrs. P. C. Henkel, Fox, Goodman, and T. Moser, a Committee of Examination.

The Committee on Treasurer's account was now called upon, and reported.

Report of Committee on Treasurer's account.—No. III.

We, the committee appointed to examine and report on the Treasurer's account, have discharged the duty assigned us, and report as follows:

Amount of contributions,	$73 78½
Expenditures for printing Minutes, &c.,	59 09
Balance in hands of Treasurer,	$14 69½

A. J. FOX,
J. HELDERMAN.

Adopted.

The Committee on Letters from absent brethren reported, and after some alterations in their report, the report was adopted, as follows:

Report of Committee on Letters from absent brethren.—No. II.

We, the committee, appointed to report on Letters addressed to this body from absent brethren, beg leave to submit the following:

No. 1, is a letter from father A. Henkel, in which he admonishes Synod to use great precaution and deliberation in reference to the altering of our present Constitution, believing, as he does, that it breathes the spirit of the Apostolic age, and the correct principles of republicanism. But if something must be done in this matter, he advises that strict adherance to the ratifying clause be observed.

*Synod was informed that the Messrs. Henkel, of New Market, Va., are prepared to supply demands for the Constitution; hence no action was taken on this petition.

No. 2, is a letter from br. H. Wetzel, in which he expresses a deep aversion to any alteration in our Constitution, otherwise than as provided for in the ratifying clause of the same. He also suggests a place for the establishment of a Literary Institution. He moreover expresses his disapprobation of a union with the General Synod, thinking that it would be premature on our part, unless it should be brought before Synod in a formal manner by some of the Synods in question.

No. 3, is a long and interesting letter from bro. J. R. Moser, Illinois, in which he gives an account of the destitute condition of our scattered brethren in the West, and solicits Synod to make some arrangements to aid him in that field.

No. 4, is a letter from br. J. M. Wagner, in which he suggests to Synod the propriety of adopting some measures for the establishment of an efficient plan of Home Missions, and directs Synod to the importance of establishing a Literary Institution.

No. 5, is a letter from bro. J. B. Emmert, in which he expresses his feelings of submission in reference to Beneficiary Education, Missions, &c., to the better wisdom of Synod.

In reference to the above, we, your committee, would recommend to Synod, the following preamble and resolutions:

WHEREAS, we believe that any attempt to alter our Constitution, would be productive of much dissatisfaction and contention, if not result in a schism of this body; and as we believe that our Constitution does not prohibit the formation of such societies, disconnected with the Synod, as may be necessary to meet the wants of the church, be it therefore

1. *Resolved*, That the Synod devise some plan for the establishment of a Literary Institution, which will not conflict with our present Constitution.

2. *Resolved*, That, in reference to Beneficiary Education and Missionary operations, societies for these purposes be formed disconnected with this Synod.

3. *Resolved*, That the attention of our Synod be directed to the destitute condition of our brethren in the West.

Respectfully submitted,

P. C. HENKEL,
T. CROUSE,
M. L. FOX.

The Committee on Minutes of sister Synods now handed in their report, which was read and adopted as follows:

Report of Committee on Minutes of sister Synods.—No. IV.

We, the committee appointed to report on minutes of sister Synods, submit the following:

No. 1, are the Minutes of the tenth session of the Evangelical Lutheran Synod of Western Va., and adjacent States, convened in "Luther

Chapel," Washington Co., Va., from the 18th to the 30th of September, 1851. The Officers are: Rev. E. Hawkins, President; Rev. J. A. Brown, Secretary; and Rev. S. Rhyay, Treasurer. This Synod numbers 9 ordained ministers, 3 licentiates, 27 congregations, 1,526 communicants, 119 baptisms and 49 confirmations. This Synod is engaged in the work of Education and Missions. We find nothing in their minutes of special interest to us.

No. 2, are the Minutes of the twenty-second annual convention of Evangelical Lutheran Synod of Virginia, held at Harrisonburg, Rockingham Co., Va., May 13—19, 1852. Officers: Rev. J. F. Campbell, President; Rev. X. J. Richardson, Secretary; Rev. T. Miller, Treasurer. They report 21 ministers, 2 licentiates, 49 congregations, 294 baptisms, 278 confirmations, 13 admitted by certificate, 2,427 communicants. This Synod is actively engaged in the work of Education, and have a Home Missionary Society. We learn from the minutes that two of our brethren, Revs. J. Killian and D. M. Henkel, were present and admitted to seats as advisory members.

No. 3, are the Minutes of the Evangelical Lutheran Synod and Ministerium of South Carolina and adjacent States, convened in Ebenezer church, Effingham Co., Georgia, November 7—11, 1851. Officers: Rev. J. F. W. Lippard, President; Rev. J. B. Anthony, Secretary; and Mr. John Rauch, Treasurer. They report 34 ministers, 10 licentiates, 44 congregations, 465 baptisms, 489 members received, 3,467 communicants. These brethren are actively engaged in the work of Education and Missions. Their Seminary at Lexington is represented to be in a flourishing condition.

No. 4, are the minutes of the seventh convention of the Joint Ev. Lu. Synod of this and adjacent States, held in Canton, Ohio, May 22—28, 1851. Officers: Rev. J. Wagenhals, President; Rev. D. Rothacker, Secretary; Rev. C. Spielmann, Treasurer. They report, ministers 88, no. of communicants &c., not fully reported. This Synod is strong, and very actively engaged in the various benevolent enterprises of the church. They have a Theological Seminary and Capital University at Columbus, Ohio. This Synod manifests a desire to maintain a regular correspondence with our Synod by means of an interchange of Delegates. Pastor Manning was appointed a delegate to our Synod, and Pastor A. Henkel his alternate. This body will hold its next meeting at Columbus, Ohio, commencing on Thursday morning before the festival of Trinity, A. D. 1854.

Respectfully submitted,

J. R. PETERSON,
A. EFIRD,
A. COSNER.

Synod took a recess, during which Rev. P. C. Henkel preached.—Text, 2 Cor. 3: 18.

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Synod resumed business. The ministers being called upon, handed in the following

PAROCHIAL REPORTS.*

MINISTERS.	Congregat'ns	Communic'ts	BAPTISMS. Infants.	Adults.	Slaves.	Confirmed.	Buried.
Rev. Socrates Henkel,	5	200	30	1	2		9
" James K. Hancher,	5	350	103	3	1	53	10
" Adam Efird,	6	350	54	2		1	
" Jacob Killian,	2	134	23				13
" Jesse R. Peterson,	6	310	72	2		41	2
" William Hancher,	8	450	75	6		25	
" Henry Wetzel,	3	130	19				
" Henry Goodman,	8	321	62	4	6	32	
" Daniel Efird,	8	692	43		7		9
" J. W. Hull,							
" P. C. Henkel,	9	664	75		12	1	22
" T. Crouse,	3	120	10		2	14	3
" T. Moser,	3	130	36	1		2	
" A. Henkel,	4	250	23	6			8
" J. M. Wagner,	1	30	12	1		10	
" J. Stirewalt.	8						
	79	4131	637	26	30	179	76

IV. *Resolved*, That Rev. A. Efird be advised to visit the petitioners from St. Martin's church, Stanley Co., as often as practicable.

V. *Resolved*, That Lingel's church, Caldwell Co., N. C. be received into connexion with our Synod, and that Rev's. P. C. Henkel and T. Moser visit them as often as practicable during the year.

VI. *Resolved*, That Revs. H. Goodman and C. Moretz be advised to preach, as often as practicable, for the petitioners from Jackson's church and Little Falls, Watauga Co., N. C.

Rev. J. Killian introduced the following preamble and resolutions, which were unanimously adopted.

Whereas it not unfrequently occurs that the amount of salary promised and paid to the pastor by his congregations, or charge, is so limit-

* It is proper here to remark that this report is very *defective*. Several ministers have failed to make any report. Besides there are vacant congregations in connexion with Synod, not reported.—*Secretary*.

ed, either by reason of the negligence or inability of his [illegible]-bers, that he is driven by the force of circumstances to devote a considerable portion of his time to other pursuits than those of the ministry, to procure for himself and family the necessaries and comforts of life,—thereby greatly diminishing his usefulness as the spiritual shepherd of Christ's flock;—and whereas we believe that each congregation or charge that possesses the ability to do so, is *morally* bound to make reasonable provisions for the temporal wants of their ministers; for the Holy Scriptures declare that, "If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things?" "The laborer is worthy of his hire." "Even so hath Christ the Lord ordained, that they which preach the Gospel, should live of the Gospel." Therefore, with a view to the expression of the convictions of this Synod, on this subject, we do hereby adopt the following resolutions:

1. *Resolved*, That we view with feelings of deep regret and mortification, the extremely low views entertained by too many of our church members in reference to the adequate support of the ministry, and the importance of meeting punctually their engagements to its maintainance.

2. *Resolved*, That as a Synod, we entertain the belief that those congregations which withold from their minister his just dues, have no scriptural grounds to hope for, much less to expect the blessings of a righteous and just God to descend upon them, whilst keeping back "the wages of him that is hired," as their spiritual shepherd.

3. *Resolved*, That the congregations which entertain enlightened views upon this subject, and manifest by their practice a disposition to conform to justice, the demands of christian liberality and correct moral principle, are entitled to our praise and gratitude as a Synod; and we do most devoutly pray that God may bless them abundantly in all their efforts to elevate the standard of piety and christian obligation.

Synod adjourned to meet again to-morrow morning at 9 o'clock.—Prayer by the Secretary.

FIFTH SESSION.

WEDNESDAY, Oct. 6th, 9 o'clock, A. M.

Synod met pursuant to adjournment, and was opened in the usual way by Rev. T. Crouse.

Minutes of yesterday were read and received.

A. Cosner, Esq., introduced the following preamble and resolutions, which were passed.

Whereas the wants of the church are numerous and pressing, and the calls of destitute brethren for ministerial labors are of an urgent character; be it therefore

VII. *Resolved*, That we request and beseech our ministerial brethren to be more active and vigilant in their labors, and to endeavor to

visit our destitute churches, as a sacred part of their most holy mission, as we believe this duty has been too much neglected.

On motion of Rev. D. M. Henkel, duly seconded, it was

VIII. *Resolved*, That the members of our Synod be requested to furnish articles and subscribers for the Lutheran Standard; and that the thanks of this Synod be tendered to the Editing Committee of the Lutheran Standard for the kind reception and publication of our past communications.

After a long and interesting discussion in reference to the establishment of a Literary Institution within the bounds of our Synod, it was

IX. *Resolved*, That the ministers of this Synod be requested to take the sense of the members of their respective congregations, as to the propriety and practicability or impracticability of establishing a Literary Institution within the bounds of our Synod, disconnected with the Synod, and that they report to the next session of our Synod.

X. *Resolved, further*, That this Synod appoint an Educational Convention to meet at the time and place of the next meeting of the Synod, and that the congregations in connexion with this Synod be advised to appoint their delegates to Synod, delegates also to the Convention, and that a committee be appointed to devise a plan for the establishment of a Literary Institution, and also to prepare a Constitution for its government.

The President appointed Revs. P. C. Henkel, A. J. Fox, J. R. Peterson and D. M. Henkel, as the committee.

Synod took a recess, during which Rev. T. Crouse preached from John's Gospel, 5 : 1.

SIXTH SESSION.

WEDNESDAY, 2 o'clock, P. M.

Synod now went into the selection of a place and time for its next annual meeting. After the different places from which invitations had been received were considered, it was

XI. *Resolved*, That the next session of our Synod be held, Des volente, at Emanuel's Church, Sullivan Co., Tenn., five miles northwest of Blountsville; and that it commence on Friday before the third Sunday in October, 1853.

CONTRIBUTIONS FOR PRINTING MINUTES.

St. John's church N. C.,	$ 90	Emanuel's,	$1 50
St. Martin's, Stanly Co.,	1 10	St. Peter's, Rowan Co.,	70
St. Martin's, Iredell, do	90	Mount Pleasant,	90
Trinity,	4 30	Grace church,	60
Jackson,	70	Morning Star,	1 00
Emanuel's,	40	Salem, Tennessee,	1 00
Lingle's,	50	New Hope,	80
Phanuel's,	1 00	South Fork,	60
Lutheran Union,	1 00	Emanuel's,	1 00

Contributions to Synod—Continued.

St. Paul's,	$1 00	Solomon's,	$1 30
St. Daniel's,	1 40	Union,	40
Sharon,	40	St. Paul's,	60
Rocky River,	50	Pilgrim's, Tenn.,	80
Beaverdam,	1 50	St. Paul's, Va.,	1 40
Mount Moriah,	1 30	McGaheysville,	1 20
Pilgrim's,	1 40	St. Jacob's,	1 40
St. Peter's, Catawba, Co.,	1 10	Rader's,	50
Winkler's,	50	Pine,	1 00
Lutheran Chapel,	1 80	Emanuel's,	1 00
Liberty,	70	Koiner's,	3 00
Salem,	2 00	Rich Valley,	50
Philadelphia,	1 50	Salem, S. C.,	2 30
Zion,	1 40	St. John's,	2 00
Melanchton,	1 40	Zion's,	2 00
Miller's,	2 40	St. Peter's,	1 00
Beck's,	2 50	Bethlehem,	1 00
Friendship,	80	Jacksonville, Ala.,	1 00
Christ's,	1 40	From Individuals,	2 80
White Haven,	90	Balance in Treasury,	14 69½

Amount, $86 69½

Synod adjourned till 9 o'clock to-morrow morning.
Closed with the Apostolic benediction.

SEVENTH SESSION.

THURSDAY, Oct. 7th, 9 o'clock, A. M.

Synod was opened in the usual way.

The minutes of yesterday were read and received.

XII. *Resolved*, That the minutes of this session of Synod be printed in the English and German languages, and that bro. T. Moser be appointed to furnish a translation of them in the German language.

XIII. *Resolved*, That two copies of our minutes be sent, by our Agent for printing, to each Lutheran Synod in the United States.

XIV. *Resolved*, That for the want of sufficient funds, we cannot this year append anything to our minutes.

Bro. P. C. Henkel submitted the following proposition to Synod:

Whereas the calls for ministerial services are numerous and pressing in different sections of the country, and as some of our ministers have no charge, I propose that if Synod can, at this or any other session, make satisfactory arrangements to supply my charge with ministerial services, my time shall be faithfully spent in home missionary services, upon my own resources. P. C. HENKEL.

XV. *Resolved*, That we regret exceedingly that the delegate appointed by the Ohio Synod to our Synod, has been prevented from meeting with us; and that we desire to cultivate feelings of fraternal love for that body, and do therefore appoint bro. D. M. Henkel as our delegate to the next session of the Joint Synod of Ohio.

XVI. *Resolved*, That the thanks of this Synod be returned to the people of this vicinity for the respect and hospitality with which they have treated us during our session, and that bro. James K. Hancher be appointed to perform this duty publicly before we adjourn.

Messrs. D. Efird, candidate for the office of Pastor, and James E. Seneker, John Seneker, Christian Moretz and Adam Fleenor, candidates for the office of Deacon, were now invited to present themselves for examination, which they accordingly did: whereupon the Examining Committee proceeded to discharge their duty. The candidates having sustained the examination to the satisfaction of Synod, it was

XVII. *Resolved*, That bro. Daniel Efird be ordained a Pastor, and that Messrs. James Seneker, Jno. Seneker, C. Moretz and A. Fleenor, be ordained Deacons; and that Rev. A. J. Brown preach the ordination sermon. Synod took a short recess.

EIGHTH SESSION.

THURSDAY, 1 o'clock, P. M.

The Synod and a large congregation, which had turned out to witness the ceremonies of ordination, assembled in the church.

Rev. A. J. Brown, according to appointment, delivered an ordination sermon. Text: 1 Tim., 4: 16.—"Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."

The candidates were then solemnly consecrated to the offices to which they had been respectively elected, according to the Liturgy of our Synod, by the imposition of hands and prayer. D. EFIRD was ordained a PASTOR, and JAMES E. SENEKER, JOHN SENEKER, C. MORETZ, and A. FLEENOR, were ordained DEACONS. The ordination services were performed by Revs. Fox and P. C. Henkel.

Rev. J. K. Hancher then, according to resolution of Synod, in a brief and appropriate address, returned the thanks of the Synod to the people of the vicinity for their kindness and hospitality; after which the Synod and congregation united with the President in addressing the Throne of Grace.

Synod adjourned to the time and place designated for its next annual convention.

Dismissed with the benediction.

Thus closed the thirty-second annual convention of the Evangelical Lutheran Tennessee Synod.

"The Lord our God be with us, as he was with our fathers: let him not leave us nor forsake us; that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers." Amen.

A. J. BROWN, *Secretary.*

Verhandlungen

der

Drei und Dreißigsten Jährlichen Sitzung

der

Evang. Luthr. Tennessee Synode,

gehalten in der

Immanuel's Kirche, Sulivan Caunty, Tennessee,

vom 14—19ten October, A. D. 1853.

Neumarket:

Gedruckt in der Druckerei der Gebrüder Henkel.

1854.

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Neumarket:

Gedruckt in der Druckerei der Gebrüder Henkel.

1854.

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Verhandlungen

der

Drei und Dreißigsten Jährlichen Sitzung

der

Evangelisch-Lutherischen Tennessee Synode.

Freitags vor dem dritten Sonntage im October, A. D. 1853, versammelten sich eine Anzahl Glieder der 33sten jährlichen Sitzung der Evangelisch-Lutherischen Tennessee Synode, bestehend aus Prediger und Abgeordneten, in der Immanuel's Kirche, Sulivan County, Tennessee. Diese Sitzung wurde durch Pfr. Johannes A. Seneker mit Gesang und Gebet eröffnet; nachher predigte Pfr. H. Guthmann über 2 Cor. 3, 5, 6.

Pfr. A. J. Braun wurde dann zum Vorsitzer, und Pfr. J. R. Peterson zum Schreiber, pro tem. bestimmt.

Dann wurden die Namen der Prediger abgerufen und die Abwesenden notirt. Folgendes ist ein völliges Verzeichniß der Prediger die anjetzo diesem Körper zugehören:

Pastoren.

1.	A. Henkel,	Neumarket, Virg.
2.	H. Guthmann,	Stätesville, N. C.
3.	Wm. Hänscher,	Blountsville, Tenn.
4.	J. Killian,*	Waynesboro, Virg.
5.	A. J. Braun,	Blountsville, Tenn.
6.	A. J. Fuchs,*	Mount Polk, Ala.
7.	J. R. Moser,*	Friederichtaun, Mo.
8.	J. Steuerwalt,	Neumarket, Virg.
9.	H. Wetzel,	Mount Solon, Virg.
10.	C. G. Reitzel,*	Flint Rock, N. C.
11.	J. W. Hull,*	Concord, N. C.
12.	P. C. Henkel,	Jacob's Fork, N. C.
13.	J. R. Peterson,	Lincolnton, N. C.
14.	J. M. Schäffer,	Morganton, Tenn.
15.	T. Moser,*	Flint Rock, N. C.
16.	J. M. Wagener,	Jäcksonville, Ala.
17.	J. K. Hänscher,	Little Chucky, Tenn.
18.	T. Kraus,*	Sändy Krick, N. C.
19.	A. Ifert,	Lexington, N. C.
20.	D. M. Henkel,*	Neumarket, Virg.
21.	S. Henkel,*	" "
22.	D. Ifert,*	Pleasant Spring, S. C.
23.	J. Fliener,†	Rocky Point, Virg.
24.	J. Emmert,†	Elisabethton, Tenn.

Diener.

1. Pfr. J. Costner,*	. . . . .	Dallas, N. C.
2. " J. E. Senecker,	. . . . .	Blountsville, Tenn.
3. " J. A. Senecker,	. . . . .	Rheataun, "
4. " C. Moretz,*	. . . . .	Moretz Mühlen, N. C.
5. " A. Fliener,	. . . . .	Parrotsville, Tenn.

* Abwesend. † Bei dieser Sitzung ordinirt.

Folgende Abgeordneten händigten Zeugniße von ihrer Erwählung zu dieser Synode ein:

Namen.	Gemeinden.	
S. H. Rodes, . .	Trinitatis,	Nord Carolina.
J. F. Guthmann, .	St. Martin's,	"
C. F. Dietz, . . .	St. Paulus, St. Johannes, Miller's, und Freundschaft,	"
Ruben Yoder, . .	Zion's, und Winkler's,	"
J. F. Helderman, . .	Salem, Liberty, u. White Haven,	"
Daniel Leonard, . .	Gnaden's, und Daniel's,	"
Heinrich Lang, Esq., .	Immanuel's, Lutherische Union, Rocky Revier, und Bethlehem,	Süd Carolina.
Daniel Dräfts, . .	Salem, St. Peter's, Zion's, St. Jacob's, St. Peter's, (oder Piney Woods,) St. Johannes, u. St. Paulus,	"
Daniel Hahn, . . .	Pilgrim's,	Tennessee.
W. H. Dickson, . .	Roller's,	"
D. S. Crumley, . .	Süd Fork,	"
J. W. Schmidt, . .	Blau Spring,	"
Wm. Clemmer, . .	St. Paul's,	"
Johannes Droke, . .	Immanuel's,	"
A. Bärb, . . .	St. Märy's,	"
Conrad Gerdner, . .	Union,	"
Abraham Bibel, . .	Sinking Spring, und Salem,	"
Johannes Seneker, .	Zion's,	"
Johannes Akerd, . .	Bühler's,	"
Heinrich Fliener, .	Ritsch Vällen,	Virginien.
Wesley Fliener . .	Poor Vällen,	"
Isaac Mumpauer, .	Liberty,	"
L. A. Ohrbach, . .	St. Paulus,	"
H. P. Hahn, . .	M'Gähesville, St. Jacob's, und Ermentraut's,	"
L. S. Printz, . . .	Mt. Calvary, und Solomon's,	"
Johannes Baumann, .	Röder's, Immanuel's, und Pein,	"

Da nun eine Anzahl Glieder der Synode noch abwesend waren, ihre Ankunft aber erwartet, und ihre Gegenwart in der Organisation dieser Synode begehret, so wurde die Wahl der Beamten aufgeschoben bis auf Morgen.

Hierauf vertagte sich die Synode bis Morgen 10 Uhr, und beschloß mit Gesang und Gebet durch Pfr. A. Ifert.

Samstag, 10 Uhr Morgens.

Der Vormittag wurde zum Gottesdienst angewendet, und Pfr. A. Ifert machte den Anfang, und predigte über 1 Cor. 4, 15, und sogleich nach ihm predigte Pfr. J. K. Hänscher über Ps. 8, 4.

Zweite Sitzung.

Samstag, 2 Uhr Nachmittags.

Die Synode kam wieder in ihre Ordnung, und die Wahl für Beamten wurde nun gehalten mit folgendem Ausgang:

Pastor Ambrosius Henkel, Präsident.
" J. R. Peterson, Secretär.
" J. Steuerwalt, Agent.

Auf Vorschlag wurde es

1. Beschlossen, Daß das Lesen der Verhandlungen unserer letztjährigen Synode unterlassen, und eine Committee bestimmt werde die unvollendete Geschäften zu berichten.

Committee No. 1—Pfr. J. E. Senecker, und J. M. Schäffer.

Die an diese Synode addreßirte Briefschaften wurden dann eingehändigt, und der Vorsitzer bestimmte folgende Committeen:

Committee No. 2—Pfr. H. Guthmann, H. Wetzel, und M. D. Dräfts, die Verhandlungen anderer Synoden zu übersehen.

Committee No. 3—Pfr. Wm. Hänscher, J. K. Hänscher, und P. C. Henkel, die an die Synode addressirte Papieren zu klassificiren und zu numeriren.

Committee No. 4—Pfr. J. Steuerwalt, und J. M. Wagener, die Vereinigung mit der General Synode in Erwägung zu nehmen.

Auf Vorschlag von Pfr. J. Steuerwalt wurden Pfr. A. Henkel, und A. J. Braun dieser Committee hinzugefüget.

Auf Vorschlag vertagte sich die Synode bis auf Montag, 9 Uhr. Beschlossen mit Gesang und Gebet durch Pfr. J. R. Peterson.

Gottesdienst am Sonntage.

Morgens frühe versammelten sich eine große Anzahl Menschen in einem schönen Walde nahe bei der Kirche. Pfr. P. C. Henkel öffnete den Gottesdienst, welcher vom "Gnadenbund" predigte, und Gal. 3, 29, zum Grunde legte. Nach einer kurzen Ruhezeit hielte Pfr. J. Steuerwalt eine Abendmahls-Predigt über Lucas 22, 19, 20. Dann wurden eine Anzahl Personen, welche vorher in der Lehre unserer Kirche unterrichtet waren, durch die feierliche Confirmations-Handlung in die völlige Gemeinschaft unserer Kirche aufgenommen. Worauf die Beichte und Absolution, nach dem Gebrauch unserer Kirche, gehalten wurde, und das Heilige Abendmahl zu 234 Communicanten ausgetheilet. Der feierliche und lang währende Gottesdienst wurde dann mit dem Apostolischen Segen beschlossen.

Dritte Sitzunge.

Montag, 9 Uhr Morgens.

Die Synode versammelte sich, und wurde durch den Vorsitzer mit Gesang und Gebet eröffnet.

Die Verhandlungen der vorhergehenden Sitzungen wurden gelesen und gebilligt.

Committee No. 1 Händigte folgenden Bericht ein:

Wir, die Committee bestimmt die Verhandlungen der letztjährigen Sitzung unserer Synode zu untersuchen, und die unvollendeten Geschäften zu berichten, übergeben folgendes:

1. Beliebet die Synode ihre Aufmerksamkeit zu richten auf den Schluß No. 1, Seite 10, und auf die Schlüsse IX und X, Seite 14, und nachzusehen ob diesen gewillfahrt wurde.

2. Auf die Schlüsse IV, V, und VI, Seite 12, und nachzusehen ob diese erfüllet worden sind. Achtungsvoll übergeben.

J. E. Senecker, J. M. Schäffer.

Angenommen.

Nach Erkundigung erfuhr man daß die Beschlüsse des 2ten Satzes in obigem Bericht erfüllet worden sind.

Committee No. 3 Händigte die Papieren der Synode, klassificiret und numeriret, wieder ein, und wurde entlassen.

Die Papieren wurden dann nach ihren verschiedenen Klassen folgenden Committeen übergeben, darüber Nachricht zu ertheilen.

Committee No. 5—Pfrn. J. K. Häuscher, J. B. Emmert, und H. Lang, Esq., über Bittschriften.

Committee No. 6—Pfrn. P. C. Henkel, und H. Wetzel, über Briefe.

Committee No. 7—Pfr. A. Ifert, u. Hr. J. Akerd, über Memorialien.

Committee No. 2 berichtet folgendes:

Wir, die Committee bestimmt Nachricht von den Verhandlungen anderer Synoden zu ertheilen, übergeben folgendes:

No. 1—Sind die Verhandlungen der außerordentlichen Sitzung der "Allgemeinen Evangelisch-Lutherischen Synode von Ohio und angränzenden Staaten," gehalten zu Columbus, Freitags, den 22sten April, A. D. 1853. Unser Delegat zu dieser Synode war gegenwärtig, und wurde zu Sitz und Stimme berechtigt.

No. 2—Sind die Verhandlungen der 23sten Sitzung der "Evangelisch-Lutherischen Synode von Virginien," gehalten zu Mount Tabor, in Augusta County, Virginien, October 8–14, 1852.

No. 3—Sind die Verhandlungen der 18ten Sitzung der "Westlichen Distrikt Synode der Evangelisch-Lutherischen Kirche von Ohio," gehalten zu Lancaster, Ohio, May 20–26, 1853.

No. 4—Sind die Verhandlungen der "Evangelischen Synode und Ministerium von Nord Carolina," gehalten zu Newton, Cataba County, N. C., April 29sten, 1853.

No. 5—Sind die Verhandlungen der 16ten Versammlung der "General Synode der Evangelisch-Lutherischen Kirche in den Vereinigten Staaten," gehalten zu Winchester, Virginien, May 21–26, 1853.

No. 6—Sind die Verhandlungen der 10ten jährlichen Zusammenkunft der "Evangelisch-Lutherischen Synode von Pittsburg," gehalten zu Freeport, Armstrong County, Pa., vom 9ten bis 11ten Juny, 1853.

Eure Committee findet nichts in diesen Verhandlungen das sich auf diesen Körper beziehet. Achtungsvoll übergeben.

H. Guthmann, H. Wetzel, D. Dräfts.

Angenommen.

Während der Ruhestunde predigte Pfr. A. Henkel über 1 Tim. 2, 5.

Vierte Sitzung.

Montag, 2 Uhr, Nachmittags,

Die Synode wurde zur Ordnung berufen, und

Committee No. 4 Berichtet folgendes:

Wir, die Committee welcher es übergeben war die Schlüsse der Pennsylvanier Synode, in Hinsicht der Vereinigung mit der General Synode, sammt dem begleitenden Briefe von der Committee, die bestimmt war diese Schlüsse an die Ev. Luth. Tennessee Synode zu senden, worin die Schicklichkeit dargestellet wird, für unsere Synode sich mit ihnen in der "General Synode der Ev. Luth. Kirche von den Vereinigten Staaten" zu vereinigen, in Erwägung zu nehmen, haben diese Papieren sorgfältig untersuchet, und achtungsvoll übergeben wir Folgendes:

Da nun, wir die unveränderte Augsburgische Confession als das bestätigte und allgemein anerkannte Symbol der Evan. Luth. Kirche ansehen, und folglich den Glauben an dasselbe, und das Bekenntniß des ganzen Symbols als wesentlich für das Daseyn und Aechtheit des Lutherthums anerkennen;—und da wir in unserer Synodal Grundverfassung bekennen, daß wir die Lehren des christlichen Systems, so wie dieselben in diesem Symbol dargestellet sind, glauben, und uns verpflichtet haben darnach zu lehren;—und da die Lehrposition der General Synode, wie wir es verstehen, nur eine beschränkte Anerkennung der Augsburgischen Confession ist, welches, wie wir glauben, genugsam erhellet,

a) Aus der Grundverfassung der General Synode, in welcher wir keinen Ausspruch finden der die Glieder derselben verbindet nach der unveränderten Augsburgischen Confession zu lehren, auch wird dieselbe nicht einmal in dieser Grundverfassung deutlich gemeidet.

b) Aus der Grundverfassung welche die General Synode den Distrikt Synoden, die zu ihrer Verbindung angehören, anempfehlet.

c) Aus der Form des Eides welcher von den Professoren ihres theologischen Seminariums erfordert wird, wenn sie in ihr Amt eintreten.

d) Aus der Auslegung welche der Verfertiger der Grundverfassung und andere vornehme Glieder der General Synode, diesem Instrument beigelegt haben.

e) Aus den verschiedenen Schriften, die von ausgezeichneten Gliedern der General Synode ausgingen, in welchen die Unterscheidungs-Lehren unseres Kirchen-Bekenntnisses angefochten sind, und für solches Thun sie niemals zur Rechenschaft gebracht wurden.—Daher, sei es

1. Beschlossen, Daß wir unter gegenwärtigen Umständen keine Schritte nehmen können, uns mit der General Synode zu vereinigen.

2. Beschlossen, Daß wir die Bewegs-Gründe welche die Pennsylvanier Synode antrieb uns einzuladen, mit ihnen in Verbindung mit der General Synode zu stehen, hochachten, und daß wir diesem Körper immer danken wollen für irgend einen Rath den sie für gut ansiehet uns zu ertheilen, oder für irgend einen Vorschlag den sie begehret uns vorzulegen, und wollen dieselben immer in Sanftmuth und mit herzlichem Gebet in Betrachtung nehmen, wir werden aber allezeit nach unserm Gutachten handeln.

3. Beschlossen, Daß wir mit einem herzlichen Dankgefühl gegen das große Oberhaupt der Kirche, die wiederbelebende und zunehmende Hochachtung für unsere vortreffliche Glaubens-Regeln haben sehen können, und besonders für die unveränderte Augsburgische Confession, und daß mehrere vornehme Söhne unserer Kirche, und auch ausgezeichnete Glieder der General Synode, eine öf-

fentliche und entschiedene Stelle genommen haben für die Vertheidigung und Erhaltung derselben.

4. Beschlossen, Daß wir in der Hoffnung aufgemuntert sind, daß die Zeit noch kommen wird, wenn alle in diesem Lande, die sich Lutheraner nennen, und von der Lehre der Kirche abgewichen sind, wieder zu ihrem Glaubens-Bekenntniß zurück kehren werden, und daß wir wollen anhalten zu arbeiten, und beten, mit erneuerter Kraft und Glaube und Eifer, dieß große und wünschenswerthe Ziel zu erreichen.

5. Beschlossen, Daß unser Sekretär eine Abschrift von diesen Schlüssen an die Synode von Pennsylvanien sende. Achtungsvoll übergeben.

J. Steuerwalt,
J. M. Wagener,
A. J. Braun,
Ambrosius Henkel.

Angenommen.

Die Synode vertagte sich bis auf Morgen, 9 Uhr. Gebet von Pfr. A. J. Braun.

Fünfte Sitzung.

Dienstag, 9 Uhr, Morgens.

Die Synode versammelte sich und wurde eröffnet mit Gesang und Gebet durch Pfr. J. K. Hänscher.

Die Gesterige Verhandlungen wurden gelesen und bestätiget.

Der Agent der letzten Synode händigte folgenden Bericht ein:

Gelder empfangen, ...		$81 09½
Ausgaben.		
Für das Drucken der Verhandlungen, ...	$50 00	
Postgeld für die Uebersendung der Verhandlungen, . .	4 08	
Reisekosten und andere Ausgaben, ...	5 40	
Postgeld bezahlt vom Sekretär, ...	40	
Postgeld bezahlt von Pfr. H. Wetzel, ...	75	
	$60 63	
Bilanz in Hand, ...		$20 46½

Ehrerbietigst übergeben.

A. Ifert.

Angenommen.

Committee No. 5. Berichtet wie folget:

Wir, die Committee bestimmt über Bittschriften Nachricht zu geben, übergeben Folgendes:

Klasse I, No. 1–4—Sind Bittschriften von der Scharon's, Immanuel's, und Jackson's Kirche, N. C., und von der Bethlehem's Kirche, S. C. welche die Synode bitten den Diener C. Moretz zu untersuchen, und wenn er tüchtig erfunden wird ihn zum Pastor zu ordiniren, und bitten auch um seine Amtsdienste.

No. 5 und 6—Sind Bittschriften von der Immanuel's, und Südfork Kirche, worin gebeten wird daß der Diener J. E. Senecker möchte geprüfet, und zum Pastor ordiniret werden.

No. 7—Ist eine Bittschrift von der Zion's Kirche, Tenn., worin die Synode gebeten wird die Diener J. E. Senecker und Jakobus Fliener zu prüfen und zu Pastoren zu ordiniren.

No. 8—Ist eine Bittschrift von der Nord Fork Kirche, Virg., worin sie die Synode bitten den Diener Jakobus Fliener zum Pastoramt zu ordiniren.

No. 9 und 10—Sind Bittschriften von der Süd Fork und Pilgrim's Kirche, Tenn., worin gebeten wird daß Diener J. B. Emmert geprüfet und zum Pastor ordinirt werde.

Klasse II, No. 1–15—Sind Bittschriften von der Trinitatis, Daniel's, Müller's, Winkler's, Zion's, St. Peter's, St. Paulus', Freundschaft's, Christus', Gnaden's, St. Peter's, Mt. Moriah's, St. Peter's, Phanuel's, und St. Martin's Kirchen, N. C., in welchen die Bittenden zu erkennen geben daß sie die Errichtung einer Literarischen Stiftung, welche die Grundverfassung der Tennessee Synode übertreten würde, mißbilligen; und rathen der Synode den letzten Satz des X Schlusses der letzten Synode zu widerrufen.

No. 16–18—Sind Bittschriften von der Beck's, Immanuel's, und Pilgrim's Kirche, beinahe nemlichen Inhalts, bitten auch um eine Theilung dieses Körpers.

Klasse III, No. 1—Ist eine Bittschrift von der Salem Kirche, S. C., in welcher die Bittenden sich günstig für die Errichtung einer Literarischen Stiftung ausdrücken, und hoffen daß gehörige Schritte mögen genommen werden dieselbe in Gang zu bringen, und daß die nächste Sitzung dieser Synode möchte in der St. Peter's Kirche, S. C., gehalten werden.

Klasse IV, No. 1 und 2—Sind dringende Bittschriften von der Zion's Kirche, Bollinger Caunty, Mo., und von Caldwell Caunty, Mo., bittend um Amtsdienste von diesem Körper.

No. 3—Ist eine Bittschrift von der St. Johannes Kirche, Union Caunty, Ill., ähnlichen Inhalts.

No. 4—Ist eine Bittschrift von der Grünfield Kirche, Pope Caunty, Ark., in welcher die Bittenden ihren verlassenen Zustand anzeigen, und bitten um einen Prediger von dieser Synode, der sich sogleich unter ihnen wohnhaft machen möchte.

No. 5—Ist eine mündliche Bitte, durch Hr. Conrad Gerdner, von Personen wohnhaft in Floyd und Harrison Caunties, Ia., bittend um Amtsdienste von dieser Synode.

Klasse V, No. 1—Ist eine Bittschrift von der Melanchton's Kirche, N. C., worin die Bittenden ihre Dankbarkeit erzeigen für die Amtsdienste welche Pfr. T. Kraus ihnen geleistet hat, und äussern einen Wunsch daß diese Synode möchte getheilet werden.

No. 2—Ist eine Bittschrift von der St. Märtin's Kirche, worin die Bittenden ihre Dankbarkeit ausdrücken, und bitten um fernere Amtsdienste von C. Moretz, oder von irgend einem andern Prediger dieser Synode.

No. 3—Ist eine Bittschrift von der Luth. Union Kirche, N. C., worin ein Dank abgestattet wird für die Amtsdienste des Pfr. J. W. Hull's, und bitten um ferner von ihm bedient zu werden.

No. 4—Ist eine Bittschrift von der Neu Hope Kirche, Tenn., in welcher die Bittenden ihre Zufriedenheit mit den geleisteten Diensten des Pfr. W. Häuscher's zu erkennen geben, und bitten um mehrere Dienste von irgend einem andern Prediger dieses Körper's.

No. 5–8—Sind Bittschriften von der St. Peter's Kirche, Soluda Revier, und der Zion's, und der Bethlehem's Kirchen, S. C., in welchen die bittenden ihre Dankbarkeit für die geleistete Amtsdienste des Pfr. D. Ifert's zu erkennen geben, und bitten daß die nächste Sitzung der Synode in ihrer Mitte gehalten werden möchte.

No. 9–10—Sind Bittschriften von der M'Gähesville, und St. Jakob's Kirche, Virg., worin die Synode gebeten wird ihre nächste Sitzung in einer ihrer Kirchen zu halten, und ermahnen die Synode sich vor Neuerungen zu hüten.

No. 11–13—Sind Bittschriften von der Keiner's Kirche, Augusta Caunty, und der Mt. Cälvery Kirche in Päge Caunty, und der Immanuel's Kirche, Schenandoah Caunty, Virg., bittend um die nächste Sitzung der Synode.

No. 14—Ist ein Brief von der St. Martin's Kirche, Iredell Caunty, N. C., welcher die Synode berichtet, daß die ehemalige Beschuldigungen gegen Pfr. H. Guthmann, daß er von den Gebräuchen der Kirche, in der Austheilung des Heiligen Abendmals abgewichen sei, ungegründet sind, und daß alle Anklagen, die von dieser Quelle herrühren gleichfalls ungegründet sind.

Achtungsvoll übergeben,

J. B. Emmert,
Heinrich Lang,
J. K. Hänscher.

Auf Vorschlag wurde es

I. Beschlossen, Daß der Bericht von der Committee No. 5, angenommen, und ferner darüber gehandelt werde.

Weil nun Pfr. C. Moretz abwesend war, so konnten die Bitten um seiner Ordination nicht erfüllet werden.

Und da Pfr. J. C. Senecker es ablehnte sich einer Prüfung zu unterwerfen, so konnten die Bitten seiner Ordination nicht gewillfahret werden.

Da aber Pfr. Jakobus Fliener und J. B. Emmert sich entschlossen haben examiniret zu werden, so wurde es

II. Beschlossen, Daß sie in ihren Fähigkeiten für das Pastor Amt geprüfet werden, und daß eine Committee bestimmt werde, die Prüfung zu verwalten, und daß Pfr. H. Wetzel eine Ordinations Predigt halten soll.

Committee No. 8—Pfr. A. Henkel, J. Steuerwalt, und J. R. Peterson.

Während der Ruhezeit predigte J. M. Wagener über 1 Cor. 12, 20, 21.

Sechste Sitzung.

Dienstag, 2 Uhr, Nachmittags.

Die Synode kam wieder in Ordnung, und die Handlung über den Bericht der Committee No. 5, wurde wieder vorgenommen.

Die Verhandlungen über Bittschriften 1–15, Klasse 2, wurden aufgeschoben bis andere Papieren die auch etwas von ähnlicher Art enthalten in Ueberlegung genommen werden.

In Hinsicht aller derer Bittschriften die um Amtsdienste bitten wurde es

III. Beschlossen, 1stens, Daß wir wegen Mangel an Prediger, zu der Zeit keine bestimmte Veranstaltung machen können sie mit regelmäßigen Amtsdiensten zu versehen.

IV. Beschlossen, 2tens, Daß wir uns mit zunehmender Anstrengung bestreben wollen ihrem Mangel zu begegnen, und bitten daß sie Gedult mit uns haben wollen, und daß sie in ihrer Anhänglichkeit zu der Lehre unserer Kirche getreu bleiben.

V. Beschlossen, 3tens, Weil nun Pfr. J. B. Emmert vorhabens ist eine Reise nach Westen zu machen, und Pfr. J. K. Hänscher zum Theil ver-

sprochen hat einige der Bittenden zu besuchen, daß diese Brüder ersuchet werden die Bittenden in Illinois, Indiana, Missouri, und Arkansas zu besuchen.

Committee No. 6, händigte folgenden Bericht ein, welcher angenommen wurde.

Wir, die Committee bestimmt über Briefe an diese Synode gerichtet, Nachricht zu geben, ertheilen Folgendes:

No. 1—Ist ein Brief von Pfr. J. W. Hull, in welchem er die Ursache seiner Nichterscheinung bei dieser Synode anzeiget.

Er meldet auch, daß er in seinen Gemeinden eine Wahl für und gegen die Errichtung eines Theologischen Seminariums gehalten habe, und daß der Erfolg günstig für die Errichtung eines solchen Institutes war.

No. 2—Ist ein Brief von Pfr. D. Isert, in welchem er die Ursache angiebt warum er nicht bei dieser Sitzung der Synode erschienen sei. Er meldet auch, daß seine Gemeinden geneiget sind für die Errichtung eines Literarischen Institutes.

No. 3—Ist ein langer und sehr interessirender Brief von Pfr. J. R. Moser, worin er seine Entschuldigung seiner Nichterscheinung bei dieser Synodal-Sitzung angiebt. Auch wird darin die klägliche Verlassenheit unserer Kirche in dem Westen dargestellet, und auf die beweglchiste und rührendste Weise bittet er die Synode um amtsdienstliche Hülfe. Eure Committee empfehlet der Synode dieses Document in besondere Ueberlegung zu nehmen.

No. 4—Ist ein Brief von Pfr. J. Killian, in welchem er die Ursache seines Nichterscheinens bei dieser Synode angiebt. Auch vertheidiget er die Einheimische Mission und Pfründner Erziehung, (beneficiary education,) und giebt zu verstehen daß er an der nächsten Sitzung einen Vorschlag für die Theilung unserer Synode einführen will.

No. 5 und 6—Sind Briefe von Pfr. D. M. Henkel, in welchen er die Ursachen seiner Abwesenheit von der Synode angiebt, und machet auch etliche Anmerkungen in Hinsicht unsere Synode in Distrikten zu theilen.

No. 7—Ist ein Brief von Pfr. S. Henkel, in welchem er die Ursache seiner Abwesenheit von dieser Sitzung der Synode angiebt; auch meldet er die Ursache warum er, dem Schlusse unserer letzten Sitzung gemäß, keine Wahl, in Hinsicht der Errichtung eines literarischen Institutes, gehalten hat.

No. 8 und 9—Sind Briefe von Pfrn. A. J. Fuchs und T. Moser, worin sie die Ursache ihrer Abwesenheit angeben.

No. 10—Ist ein Brief von Pfr. Biewend, ein Glied der Missouri Synode, in welchem er uns benachrichtiget daß er zu einem Delegat an unsere Synode bestimmt war, daß er aber durch dazwischen kommende Umständen verhindert wurde beizuwohnen. Auch äussert er die Hoffnung und den Wunsch daß eine nähere Bekanntschaft zwischen ihrer und unserer Synode gebildet werden möchte

Eure Committee empfehlet Folgendes zur Annahme:

1. Beschlossen, Daß wir die Geneigte Hochachtung der Missouri Synode gebührlich schätzen, und daß wir gleichfalls eine innigere Bekanntschaft mit ihnen wünschen, und daß wir Pfr. J. R. Moser zu einem Abgeordneten an die nächste Sitzung jener Synode bestimmen.

2. In Hinsicht aller derer Papieren an die Synode gerichtet, die Bezug haben auf die Errichtung einer literarischen Stiftung in dem Bezirk und unter der Aufsicht dieser Synode, empfehlen wir Folgendes:

Da nun diese Sache bei der letzten Sitzung der Synode, einer Zusammenkunft welche sollte gehalten werden um die Schicklichkeit und Thunlichkeit, und die

Unternehmung derselben in Betrachtung zu nehmen, übergeben wurde, so sei es daher

Beschlossen, Daß dieser Gegenstand keine weitere Verhandlungen dieses Körpers erfordert, und daß die Committee bestimmt einen Plan für die Errichtung einer literarischen Stiftung zu entwerfen, und eine Constitution für die Verwaltung derselben zu verfertigen, entlassen sei.

Achtungsvoll übergeben.

H. Wetzel.

P. C. Henkel.

Committee No. 7—Uebergab folgenden Bericht:

Wir, die Committee bestimmt über Memorialien zu berichten, übergeben Folgendes:

No. 1—Ist ein Memorial von der Blau-Spring Kirche, Green Caunty, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. K. Häuschers anerkannt wird.

No. 2—Ist ein Memorial von der Sinking Spring Kirche, Green Caunty, Tenn., worin die Unterschriebenen ihre Zufriedenheit mit ihrem Prediger J. K. Häuscher anzeigen, und äussern ihren Widerwillen gegen irgend einer Veränderung der Synodal Grundverfassung, wie auch gegen eine literarische Stiftung nach dem Plan der, wie sie es verstehen, in den Schlüssen unserer letzten Synode angenommen wurde.

No. 3—Ist ein Memorial von der Salem Kirche, Coke Caunty, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. K. Häuscher angezeiget wird, wie auch ihren Widerwillen gegen irgend einer Veränderung in der Grundverfassung unserer Synode.

No. 4—Ist ein Memorial von der St. Johannes Kirche, Lexington Distrikt, S. C., worin die Memorialisten ihre Zufriedenheit mit den geleisteten Amtsdiensten des Pfr. D. Isert anzeigen, und äussern einen Wunsch auch von anderen Prediger dieser Synode besucht zu werden.

No. 5—Ist ein Memorial von der Salomon's Kirche, Schenandoah Caunty, Virg., worin die Zufriedenheit mit Pfr. J. Steuerwalt angezeiget wird.

No. 6—Ist ein Memorial von der Trinitatis Kirche, Rockingham Caunty, Virg., von gleichem Inhalt.

No. 7—Ist ein Memorial von der Rocky Revier Kirche, Cabarus Caunty, N. C., worin die Zufriedenheit mit den Amtsdiensten des Pfr. Hull angezeiget wird, und ein Wunsch ferner von ihm bedient zu werden.

No. 8—Ist ein Memorial von der St. Märy's Kirche, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. M. Schäffer, und ein Wunsch dieselben ferner zu haben, angezeiget werden.

No. 9—Ist ein Memorial von der Salomon's Kirche, Tenn., worin die Zufriedenheit mit Pfr. J. K. Häuscher angezeiget wird.

No. 10—Ist ein Memorial von der St. Paulus Kirche, Augusta Caunty, Virg., worin die Synode ermahnet wird sich vest an unsere jetzige Grundverfassung zu halten.

No. 11—Ist ein Memorial von der St. Jacob's Kirche, Rockingham Caunty, Virg., ähnlichen Inhalts.

No. 12—Ist ein Memorial von der Ermentraut's Kirche, Virg., worin die Hoffnung geäussert wird, daß kein Geist der Neuerung in der Synode geduldet werden möge.

No. 13—Ist ein Memorial von der Pilgrim's Kirche, Carter Caunty, Tenn., worin die Memorialisten ihre vollkommene Zufriedenheit mit den von Pfrn. Wm. Hänscher und J. B. Emmert geleisteten Amtsdiensten zu erkennen geben.

No. 14—Ist ein Memorial von der Liberty Kirche, Waschington Caunty. Virg., worin vollkommene Zufriedenheit mit ihrem Pastor, Wm. Hänscher, ausgedrückt, und gebeten wird, wenn es schicklich sey, von anderen Prediger unserer Synode besucht zu werden. Achtungsvoll übergeben.

A. Ifert, Johannes Akert.

Angenommen.

Auf Vorschlag vertagte sich die Synode bis Morgen 9 Uhr. Gebet von Pfr. H. Wetzel.

Siebente Sitzung.

Mittwoch, 9 Uhr Morgens.

Die Synode versammelte sich, und wurde durch Pfr. Jacobus Fliener mit Gesang und Gebet eröffnet.

Die gesterigen Verhandlungen wurden gelesen und gebilligt.

Auf Vorschlag von Pfr. A. Ifert wurde es

VI. Beschlossen, Daß, da die Schicklichkeit unsere Synode zu theilen nicht allgemein überlegt worden ist, so sind wir bisher noch unbereitet irgend etwas bestimmtes in dieser Sache zu thun.

Auf Vorschlag von Pfr. A. J. Braun wurde es

VII. Beschlossen, Daß unsere Verhandlungen beides in Deutsch und Englisch gedruckt, und zwei Exemplare davon jeder Synode zugesandt werden die uns mit den Ihrigen begünstiget haben, und daß zehen Exemplare einem jeden Prediger dieser Synode für unentgeldliche Austheilung übersandt werden; daß Pfr. J. Steuerwalt bestimmt werde unsere Verhandlungen in das Deutsche zu übersetzen, und daß er fünf Thaler für seine Mühe empfange.

Die Zeit und der Ort für die nächste Zusammenkunft dieser Synode wurden alsdann in Erwägung genommen. Bittschriften von Virginien und Süd Carolina warren vor der Synode.

Nach gehöriger Ueberlegung der Ansprüche der Bittenden, wurde es

VIII. Beschlossen, Daß die St. Peter's (oder Piney Woods) Kirche, Lexington Distrikt, Süd Carolina, der Ort, und Samstags vor dem ersten Sonntage im November, A. D. 1854, die Zeit für die nächste Zusammenkunft dieser Synode sey.

Auf Vorschlag wurde es

IX. Beschlossen, Daß Pfr. J. R. Peterson dem Volk in dieser Umgegend im Namen der Synode öffentlichen Dank abstatte für die Freundschaftlichkeit, und die gastfreie Bewirthung die wir während unserem Aufenthalt unter ihnen genossen haben.

Achte Sitzung.

Mittwoch, 1 Uhr Nachmittags.

Auf Vorschlag wurde es

X. Beschlossen, Daß die Grundverfassung dieser Synode unsern Verhandlungen beigefügt werde, wenn sich Geld genug in den Händen des Agentes befindet die Kosten des Druckens zu bestreiten.

Die Candidaten für Einsegnung wurden dann vorgeladen, und die Prüfungs-Committee schritt zur Entledigung der ihnen auferlegten Pflichten.

Da die Prüfung zur Befriedigung der Synode ausfiel, so wurde es

XI. Beschlossen, Daß die Diener Jacobus Fliener und J. B. Emmert zum Pastoramt ordinirt werden, und daß die Ordination durch die Ehrw. Hrn. A. Henkel, W. Hänscher, und H. Guthmann vollzogen werde.

Der Bestellung gemäß hielt der Ehrw. Hr. H. Wetzel eine kurze jedoch eindrucksvolle Ordinations Predigt, worauf die Diener Jacobus Fliener und J. B. Emmert durch Gebet und Händeauflegung auf eine feierliche Weise zu dem Werke des Ministeriums eingeweihet wurden.

Da nun die Geschäften der Synode so weit vollendet waren, so vertagte sich die Synode sich wieder zu versammeln zu der Zeit und an dem Ort wie oben bestimmt, und wurde mit dem Apostolischen Segen entlassen.

J. R. Peterson, Sekretär der Ev. Luth. Tennessee Synode.

Pfarre Berichte.

Pastoren.	Gemeinden.	Communicanten.	Getauft.			Confirmirt.	Begraben.
			Kinder.	Erwachsene.	Sclaven.		
Pfr. A. Isert, . . .	6	380	74	7		53	8
" T. Kraus, . . .	3	125	17			1	11
" T. Moser, . . .	3	160	30			46	6
" A. Henkel, . . .	3	270	24	14		49	6
" H. Guthmann, . .	4	375	37		3	5	
" S. Henkel, . .	6	310	25	1		6	10
" P. C. Henkel, . .	9	820	90	7	5	112	25
" J. M. Wagener, .	1	35	14			2	
" D. Isert, . . .	8	795	41	9	5	95	17
" Wm. Hänscher, . .	7	450		75	6	27	
" J. Steuerwalt,* . .	8	360	119	11		113	27
" J. M. Schäffer, .	2	120	100	10		40	4
" A. J. Braun, . .		2	4		1	1	2
" H. Wetzel, . . .	4	173	31	2		20	12
" J. K. Hänscher, . .	5	350	51	6			12
" J. R. Peterson, . .	6	324	50	5	2	18	6
	75	5049	782	78	16	588	146

* Für zwey Jahre.

Beiträge zum Druck der Verhandlungen.

Beck's Kirche, Nord Carolina,	$1 80	Beeler's Kirche, Tenn., .	$1 15
Immanuel's, ...	1 80	Neuhope, ...	60
Pilgrim's, ...	1 20	Blaue Spring, ...	80
Phanuel's	50	Süd Fork, ...	60
St. Peter's, Rowan Co., .	60	Immanuel's, ...	2 00
Mount Moriah, ...	1 20	Salem, ...	1 00
St. Martin's, Stänley Co., .	1 50	Salomon's, ...	2 00
St. Peter's, Catawba Co., .	1 00	Union, ...	60
Liberty, ...	50	Pilgrim's, ...	40

St. Paulus,	$1 20	St. Johannes,	$0 70
St. Johannes,	60	Keiner's Kirche, Augusta Co., V.	2 50
Miller's,	1 40	St. Paulus,	1 50
Zion's,	1 80	Ermentraut's,	70
Winkler's,	30	M'Gähesville,	1 00
Trinitatis,	1 00	St. Jacob's, Rockingham Co.,	1 50
St. Daniel's,	1 50	Räder's,	1 25
Gnadens Kirche,	1 10	Zion's,	50
St. Martin's, Iredell Co.,	90	Pein,	1 00
Scharon,	1 10	Mill Krick,	60
Salem,	1 50	Brock's Gäp,	60
Bieverdam,	1 50	Mount Calvary,	1 10
Philadelphia,	2 00	Steinberger's,	70
White Haven,	40	St. Paulus, Schenandoah Co.,	85
Lutherische Capelle,	1 70	St. Jacob's,	85
Christus,	1 32	St. David's,	30
Zion's Kirche, S. C.,	1 00	Salomon's,	1 25
St. Peter's,	1 00	Trinitatis,	50
St. Johannes,	1 00	Von Indeviduen,	14 80
St. Jacob's,	50	Bilanz in der Kasse,	20 46
Salem,	1 00		
St. Paulus,	50	Betrag,	$96 23

Anhang

Zu den Verhandlungen der Tennessee Synode.

Als Sekretär der Evangelisch-Lutherischen Tennessee Synode, für das letztjährige Synodal Jahre, habe ich folgende an die Synode gerichtete Mittheilungen, seit Vertagung ihrer letzten Sitzung, empfangen.

1. Ein Brief von dem Ehrw. Hrn. R. A. Fink, Sekretär der "Evangelisch-Lutherischen Synode von Virginien," worin er die Widerrufung gewisser von jenem Körper passirte Schlüsse, in Bezug auf die Tennessee Synode, mittheilet, welche ich hier vollständig, sammt der Einleitung, übergebe.

"Sintemal es für das Wohl unseres Lutherischen Zions, und der Sache unseres Herrn Jesu Christo, wünschenswerth ist, daß Eintracht und brüderliche Liebe alle unsere Verhältnisse als Lutheraner bezeichnen sollte—Daher,

"Beschlossen, Daß die Schlüsse welche von dieser Synode, bei ihrer Versammlung in 1838 und 1839, passirt wurden, in Hinsicht der Tennessee Synode, und unter den Verhandlungen unserer Synode enthaltend, hiermit widerrufen sind.

"Beschlossen, ferner, Daß in so fern es möglig ist, wir suchen wollen brüderliche Verhältnisse mit unsern Brüdern der Tennessee Synode zu bilden, und daß ein Abgeordneter an besagten Körper bestimmt werde, unsere Synode bei ihrer nächsten jährlichen Zusammenkunft zu repräsentiren.

"Beschlossen, Daß es unserem Sekretär aufgetragen wird eine Abschrift von diesen Schlüssen an die besagte Tennessee Synode zu übersenden."

2. Ein Brief von den Ehrw. Hrn. Theo. Brohm und A. Hoyer, welche als Abgeordnete von "Der Deutsch Evangelisch-Lutherischen Synode von Missouri, Ohio, und andern Staaten," zu unserer neulich gehaltenen Sitzung unserer Synode bestimmt waren. Da der Brief beides interessant und aufheiternt ist, so übergebe ich denselben in voll.

Neu York und Philadelphia, Oct. 6, 1853.

Ehrwürdige und theure Brüder:—

Mit einem inbrünstigen Verlangen beseelet die Einigkeit im Geist, mit allen wahren Lutheranern, allenthalben zu erhalten, hat die Deutsche Evang. Lutherische Synode von Missouri, Ohio, und andern Staaten, bei ihrer letzt Jährlichen Versammlung zu Cleaveland, Ohio, die Unterschriebenen als Delegaten bestimmt Eurer Synodal Versammlung beizuwohnen, und ihren brüderlichen Gruß zu vermelden. Allein, nachdem wir den Ort wo Eure Synode sich dieses Jahr versammeln wird erlernet haben, bedauern wir, durch die grosse Entfernung und andere örtliche Schwierigkeiten, ausgeschlossen zu sein, von dem grossen Vergnügen unsern Auftrag auszurichten, der beides ehrenvoll und uns angenehm ist, weil es ein grösserer Verlust von Zeit erfordern würde, als wir füglich unsern verschiedenen Gemeinden verantworten könnten.

Diesen Mangel der persönlichen Gegenwart zu ersetzen, nehmen wir die Freiheit, mit der Verwilligung unseres Presidenten, Euren Ehrw. Körper durch diese paar Zeilen zu addressiren, & uch unsere brüderliche Liebe und Gleichstimmung zu versichern, auf die Ueberzeugung gegründet, daß es ein und der nemliche Glaube ist, der in Euch und uns wohnet. Wir sind höchstens erfreuet in dieser grossen Wüste und Wildniß, eine ganze Lutherische Synode anzutreffen die an den trefflichen Glaubensbekenntnissen unserer lieben Kirche fest hält, und eiferig beschäftiget ist die unveränderten Lehren und Grundsätzen der Reformation unter dem Englischen Theil der Lutheraner zu verbreiten, durch die Uebersetzung der bestätigten Schriften unserer Väter, und die zur nemlichen Zeit den Verführungen derer die da sagen sie sind Lutheraner und sind es nicht, standhaft widerstehen.

Unsere Synode, durch unsere Vermittelung, reichet Euch die brüderliche Hand, ohne Furcht versagt zu werden, und sie begehret inbrünstig, obwohl von Euch geschieden durch verschiedene Sprache und örtliche Interessen, Mitarbeiter mit Euch zu seyn, Hand in Hand, die Mauern unsers verfallenen Zions wieder aufzubauen.

Wir sind bevollmächtiget Euere Ehrw. Synode zu ersuchen, so viele Euerer Glieder als Ihr es für schicklich achtet, als Delegaten an unsere Synodal Versammlung zu versenden, welche nächstes Jahr zu St. Louis soll gehalten werden, und versprechen hierdurch eine freundliche und gastfreie Aufnahme. Sollte Euere Synode sich nächstes Jahr versammeln an einem Ort, der leichter zu erreichen, und bequemlicher zu uns ist, werden wir, oder diejenigen welche unsere Synode bestimmen wird, ohne Fehl zugegen seyn.

Wir bitten den Herrn zu verleihen daß Euer Ehrw. Körper mit dem Geist der Wahrheit, mit Weisheit, Eifer, Liebe, und Friede erfüllet, und daß Eure Verhandlungen gesegnet werden mögen, zur Verherrlichung seines heiligen Namens, und verbleiben, theure Brüder, mit redlicher Hochuchtung und Liebe, Euere Mitarbeiter in dem Weinberge des Herrn.

Theo. Brohm,
R. Hoyer, von Philadelphia.

3. Ein Exemplar der Deutsch Evangelisch-Lutherischen Synode von Missouri, Ohio, und andern Staaten, für 1853.

A. J. Braun.

November 3, 1853.

Grundverfassung

der

Evangelisch-Lutherischen Tennessee Synode.

Welche angenommen und bestätigt wurde, bei der Sitzung, gehalten in der St. Paulus Kirche, Lincoln Caunty, N. C., im Monat September, 1828.

Eingang.

Die Regeln und Grundsätze des Kirchenregiments sind in der heiligen Schrift enthalten. Daher hat kein christlicher Körper die Freiheit etwas so im Widerspruch mit derselbigen stünde, zu zulassen, oder zu verrichten. Menschensatzungen, oder Ordnungen, die keinen Grund in der heiligen Schrift haben, und die als nothwendig zur christlichen Gemeinschaft, der Kirche aufgebürdet werden, werden von unserm Heiland verworfen. Matt. 15, v. 9, 13, 14.

Obgleich, in Ausführung der Kirchenregeln, unterschiedliche Zeiten, Personen, und örtliche Umstände dazwischen kommen; wie, zum Beispiel, in einem Zeitalter und Lande ist eine Sprache gangbar, aber nicht in einem andern Zeitalter, und vielleicht auch nicht im nemlichen Lande; oder die Kirche mag in einem Zeitalter und besonderem Lande, und unter einer gewissen bürgerlichen Regierung im Flor seyn, aber nicht in einem andern Zeitalter, in einem andern Lande, und unter einer unterschiedlichen Regierung; demungeachtet, da Christus allwissend ist, und sein allweiser Geist seine Apostel begeisterte, versorgten sie die Kirche mit heilsamen Regeln, welche allen Personen, in allen Orten, Zeiten, und Umständen, angemessen sind.

In Betreff der Lehre und Kirchenzucht, sollte nichts blos nach dem Willen der Mehrheit, noch der Minderheit, sondern in genauer Gleichförmigkeit mit der heiligen Schrift verrichtet werden.

Oertliche und Zeitlang dauernde Einrichtungen: zum Beispiel, die Zeit und der Ort der Zusammenkunft von der Synode, das Verhältniß von Stellvertretern (representatives) von Gemeinden, ꝛc., mögen um der Bequemlichkeit willen, von einer Mehrheit verändert, verbessert, oder gar abgeschafft werden. Dennoch, in solchen Fällen, sollte die Mehrheit niemals suchen ihre Entscheidung der ganzen Brüderschaft unbedingt aufzudringen; weil solche Einrichtungen blos dazu dienen sollen, diejenige Regeln, welche sich gründen auf die heilige Schrift, auszuführen.

Damit der wahre Endzweck dieser Grundverfassung keiner Mißdeutung unterworfen werden möge, so wurde es für dazu dienlich erachtet, erläuternde Anmerkungen über einen jeden Artikel derselben beizufügen.

Artikel I.

Die heilige Schrift, oder die von dem Heiligen Geiste eingegebene Schriften des Alten und Neuen Testaments sollen die einzige Richtschnur von der Lehre und Kirchenzucht seyn.

Die Richtigkeit, oder Unrichtigkeit von irgend einer Uebersetzung, soll nach den Grundsprachen, in welchen diese Schriften zuerst verfaßt worden sind, beurtheilt werden.

Anmerkungen.

Die heilige Schrift ward durch göttliche Eingebung geschrieben, und ist daher eine untrügliche Richtschnur der Lehre und Kirchenzucht. Sie ist eine vollkommene Offenbarung Gottes an die Menschen; denn "Das Gesetz des Herrn ist ohne Wandel, und erquicket die Seele. Das Zeugniß des Herrn ist gewiß, und machet die Albernen weise." Ps. 19, 8. "Alle Schrift von Gott eingegeben ist nütze zur Lehre, zur Strafe, zur Besserung, zur Züchtigung in der Gerechtigkeit; daß ein Mensch Gottes sey vollkommen zu allem guten Werk geschickt." 2 Tim. 3, 16, 17. Da die heilige Schrift vollkommen ist, und überall in derselbigen die göttliche Weisheit in aufgehendem Glanze hervorstrahlet, so ist es offenbar, daß die Lehren und Satzungen von Menschen ersonnen, unnütze sind. Auch beruhet die Erklärung der heiligen Schrift nicht auf menschlichem Ansehen, noch Menschensatzungen und Meinungen. Der Leitfaden der Erklärung der Schrift wird in ihr selbst gefunden, denn sie ist ein himmlisches Licht; und ein jedes Licht wird vermittelst seines eigenen Glanzes gesehen; wie der fromme Psalmist sagt: "In deinem Licht sehen wir das Licht." Ps. 36, 10. Und der Apostel sagt: "Das sollt ihr für das erste wissen, daß keine Weissagung in der Schrift geschiehet aus eigener Auslegung. Denn es ist noch nie keine Weissagung aus menschlichem Willen hervorgebracht; sondern die heiligen Menschen Gottes haben geredet, getrieben von dem heiligen Geist." 2 Pet. 1, 20, 21. Da nun die Schrift nicht durch eigene Auslegung zu erklären ist, so muß folgen, daß eine jede Erklärung in ihr selbst zu suchen sey: Sprüche müssen mit Sprüchen verglichen, und geistliche Sachen müssen geistlich gerichtet werden. 1 Cor. 2, 13.

Das Alte Testament ward zuerst in der Hebräischen* Sprache, das Neue aber in der Griechischen geschrieben.† Jede entstehende Zweifel wegen der Richtigkeit oder Unrichtigkeit einer Uebersetzung müssen daher, falls sie das Alte Testament betreffen, durch den Hebräischen Text, und falls sie das Neue betreffen, durch den Griechischen berichtigt werden.

Artikel II.

Das Augsburgische Glaubensbekenntniß in 28 Artikeln enthalten, so wie dasselbe sich im Christlichen Concordien-Buch befindet, wird von diesem

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* Aus glaubwürdigen Nachrichten erhellet, daß dasjenige vom 4ten Vers des 2ten Capitels bis zum 8ten Capitel des Buchs Daniels, zuerst in der Chaldäischen Sprache geschrieben worden sey. Dieses geschahe vermuthlich darum, weil die Weissagungen in diesem Theil des Buchs enthalten, die Chaldäer hauptsächlich betreffen. Die übrige Weissagungen sind aber in der Hebräischen Sprache geschrieben worden, weil sie von Dingen, welche in die Zeiten nach den Chaldäern gehören, handeln, und nicht sie, sondern die Kirche und das Volk Gottes betreffen.

Es scheint auch, daß ein kleiner Theil des 10ten Capitels des Buchs Jeremiä in der Chaldäischen Sprache geschrieben worden sey, wie auch ein Theil des Buchs Hiobs in der Arabischen.

† Es wird von einigen vorgegeben, daß das Evangelium St. Matthäi zuerst Hebräisch geschrieben sey, welche Meinung aber, von andern mit guten Gründen widerlegt wird.

Körper anerkannt und angenommen, weil es eine wahre Darstellung von den Hauptlehren des Glaubens und der Kirchenzucht enthält. Es enthält auch nichts, welches mit der Heiligen Schrift streitet. Es wird daher keinem Prediger erlaubt etwas zu lehren, noch diesem Körper etwas zu verrichten, welches mit irgend einem Artikel dieses Glaubens-Bekenntnisses im Widerspruch stünde.

Luther's kleiner Katechismus wird auch, weil derselbe ein kurzer Begriff von biblischen Lehren enthält, und von großem Nutzen ist die Jugend zu unterrichten, anerkannt und angenommen.

Anmerkungen.

Zu der Zeit der Reformation wurde das Augsburgische Glaubens-Bekenntniß verfaßt, und öffentlich vor der Reichs-Versammlung, welche von Karl dem Vten in der Stadt Augsburg im Jahr 1530, zusammen berufen war, gelesen. Es enthält ein kurzer Begriff von den Lehren welche die Protestanten behaupteten, und wurde öffentlich übergeben, um zu zeigen daß sie nichts der heiligen Schrift zuwider lehreten.

Glaubens-Bekenntnisse mit Menschen-Satzungen und menschlichen Meinungen beladen, werden von diesem Körper verworfen. Auch wird das Ansehen eines allgemeinen Conciliums nicht als hinlänglich erachtet irgend einen Lehrsatz zu bestätigen. Nun könnte aber die Frage gestellt werden: Ist nicht das Augsburgische Glaubens-Bekenntniß ein Aufsatz von Menschen? Warum wird es von diesem Körper angenommen? Antwort. Der Apostel ermahnet die Christen "allezeit bereit zu seyn zur Verantwortung jedermann, der Grund fordert der Hoffnung, die in ihnen ist." 1 Pet. 3, 15. Aus der Reformations-Geschichte erhellet, daß die Protestanten aufgefordert waren ihr Glaubens-Bekenntniß vor der Reichsversammlung zu Augsburg zu übergeben. Es ist nicht nur die Freiheit eines jeden Christen, sondern es ist ihm auch befohlen seinen Glauben zu bekennen. Obgleich die heilige Schrift, ohne irgend etwas sonst, eine hinlängliche Richtschnur ist; und obgleich nur einerlei Erklärung über dieselbe richtig seyn kann; so ist es dennoch offenbar, daß nicht alle, welche sich Christen nennen, einerley Erklärung haben; denn ihre Ansichten sind sehr verschieden. Da nun nicht alle einerlei Erklärung haben, so könnte es nicht erkannt werden was eine jede christliche Gemeinschaft glaubet; folglich könnten andere nicht wissen ob sie als Glaubensbrüder zu erkennen, falls sie kein förmliches Bekenntniß hätten. Wenn aber eine christliche Verfassung eine förmliche Erklärung von ihren Ansichten über gewisse Lehrpunkte in der heiligen Schrift enthalten, hat; so können andere urtheilen, ob solche Ansichten richtig sind, und ob sie Gemeinschaft mit einer solchen Verfassung haben mögen. Eines ist also, wenn eine Verfassung einen Aufsatz von Menschen gemacht als eine untrügliche Richtschnur neben der heiligen Schrift einführet; ein anders aber, ist einen solchen Aufsatz in der Absicht anzunehmen um zu zeigen was ihre Ansichten über gewisse Lehrpunkte sind. Die Lutheraner erkennen die heilige Schrift für die einzige Richtschnur der Glaubens-Lehre und Kirchen-Zucht; nichts desto weniger, nehmen sie auch das Augsburgische Glaubens-Bekenntniß an, und zwar darum, weil es die nemliche Ansichten darstellt welche sie hegen, und eine förmliche Erklärung von dem was sie glauben, ist. Wäre es aber möglich zu beweisen, daß dieses Glaubens-Bekenntniß Irrthümer enthielte, so würde es die Pflicht dieses Körpers werden demselbigen zu entsagen; allein in diesem Falle würden sie aber aufhören

Lutheraner zu seyn; dieweil sie die Ansichten der Lutheraner verwerfen würden. Da es unterschiedliche Ausgaben von dem Augsburgischen Bekenntniß gegeben hat, so erwählte man diejenige, welche sich in dem Christlichen Concordien-Buche befindet; dieweil man von derselben Aechtheit versichert ist.

Artikel III.

Prediger und Gemeinde-Abgeordnete sollen gleich berechtiget seyn, Sitz und Stimme in diesem Körper zu haben.

Es soll nicht erlaubt seyn, daß die Prediger ohne die Abgeordneten, noch die Abgeordneten ohne die Prediger Geschäfte verrichten, falls beides Prediger und Abgeordnete zugegen sind.

Es sollen auch durchaus keine Geschäfte im Geheimen, oder unter verschlossenen Thüren verrichtet werden; ausgenommen es sollte eine Zeit kommen in welcher die Kirche durch die weltliche Obrigkeit verfolgt würde.

Anmerkungen.

Es ist nicht die Freiheit und Pflicht der Prediger allein, sondern auch aller andern Christen, ihren Rath in kirchlichen Angelegenheiten zu ertheilen, und die Mittel zur Ausbreitung des Evangeliums anzuwenden. Das erste christliche Concilium hatte sich zu Jerusalem versammelt, und bestand aus den Aposteln, Aeltesten, und den andern Brüdern. Sie entschieden die Frage: ob es nothwendig sey sich beschneiden zu lassen? Siehe Ap. Gesch. 15, 1–31. Die Aposteln waren ausserordentlich von dem heiligen Geiste erleuchtet, und hätten daher, ohne die andern Brüder, diese Entscheidung machen können; allein es scheint daß sie diesen Vorzug nicht begehrten. Dieses Beispiel rechtfertigt gemeine Christen mit den Predigern im Rath zu sitzen, um über die wichtigsten Angelegenheiten der Kirche zu rathschlagen.

Die Christen überhaupt heißen "ein auserwähltes Geschlecht, ein königliches Priesterthum, ein heiliges Volk, ein Volk des Eigenthums" und sollen "die Tugenden deß, der sie berufen hat von der Finsterniß zu seinem wunderbaren Licht, verkündigen." 1 Pet. 2, 9. Da nun die Christen überhaupt solche ehrbare Titel, und hohe Würde tragen, und die Tugenden Gottes verkündigen sollen, so wird richtig geschlossen daß sie die nemliche Rechte mit den Predigern in Betreff des Kirchenregiments haben.

Da St. Paulus an die Corinther schrieb, sprach er: "Wisset ihr nicht, daß die Heiligen die Welt richten werden? So denn nun die Welt von euch soll gerichtet werden, seyd ihr denn nicht gut genug geringere Sachen zu richten? Wisset ihr nicht, daß wir über die Engel richten werden? Wie vielmehr über die zeitlichen Güter?" 1 Cor. 6, 2, 3. Glaubige Lehrer sind nicht allein die Heiligen, sondern auch die gemeine Christen. Der Apostel bestrafte die Corinther darum, dieweil so einer unter ihnen einen Handel mit dem andern hatte, er vor den Ungerechten haderte, und seine Sache nicht durch die Heiligen entscheiden ließ. V. 1. Da nun die Heiligen die Welt, sogar die Engel richten sollen, warum sollten sie nicht auch fähig seyn, und die Freiheit haben die wichtigsten Geschäfte welche die Kirche betreffen zu verrichten?

Daß die gemeine Christen gleiche Rechte mit den Lehrern ausüben sollen, ist nicht nur der heiligen Schrift gemäß, sondern auch dazu dienlich um die geistliche, sowohl als die bürgerliche Freiheit zu erhalten. Obgleich in jedem Zeitalter der

Kirche fromme Lehrer, welche getreu waren, lebten, so sind sie dennoch im Vergleich mit andern wenige gewesen; denn die meisten waren Wölfe in Schaafskleidern. Aus der Kirchen-Geschichte erhellet, daß allemal wenn die Geistlichen ohne die gemeine Christen regierten, sie die Leute zu Sklaven machten, nahmen die bürgerliche Gewalt in ihre Händen, und verfolgten diejenigen, welche ihre hochtrabende Absichten entdeckten, oder denselben widersprachen. Dieses war nicht nur der Fall unter der Päbstischen Herrschaft, sondern es waren auch blutige Verfolger unter denen die sich Protestanten nannten.

Stehet es wohl zu glauben daß die Mehrheit von den Herren Geistlichen in unsern Tagen treue Hirten sind? und daß sie nicht herrschsüchtige Absichten haben? Warum werden so viele Versuche gemacht um die Kirche mit dem Staat zu verbinden? Warum werden so viele Bittschriften für Einverleibungen (incorporations) vor unsere gesetzgebende Körper gebracht? Warum herrschet eine solche unersättliche Begierde um grosse Capitalien für geistliche Verfassungen unter einem Einverleibungs-Gesetze (incorporation act) zu sammeln, wenn die Herren Geistlichen nicht herrschsüchtige Absichten pflegten, und eine geistliche Gewalt mit der weltlichen verbunden, wünschten zu erhalten?

Artikel IV.

Die Geschäfte dieses Körpers sollen seyn: nützlichen Rath zu ertheilen, die rechtmässige Mittel um das Evangelium Jesu Christi auszubreiten, anzuwenden falsche Lehren und Lehrer zu entdecken und blos zu stellen, und auf Ersuchen Candidaten für das Lehramt zu prüfen. Wenn ein Candidat auf sein Examen für tüchtig erfunden wird das Lehramt zu bekleiden, so soll dieser Körper ein oder mehrere Pastoren ernennen um denselben mit Auflegen ihrer Hände und Gebet zu diesem Amte zu weihen.

Dieser Körper soll aber keine Gewalt haben, sich mit irgend einer Entscheidung von irgend einer Gemeinde abzugeben; auch keine Regeln oder Einrichtungen für Gemeinden zu machen.

Anmerkungen.

Wenn Prediger und Abgeordnete von Gemeinden mit einander versammelt sind, können sie die Bedürfnisse von der ganzen Verfassung, welche sie repräsentiren, kennen lernen; und sind daher besser im Stande ihren Rath zu ertheilen. Durch ihre gegenseitige Bestrebungen können predigerlose Gemeinden mit Amtsdiensten versorget und neue gebildet werden. Freilich könnte dieser Entzweck auch durch die Bemühungen einzelner Prediger und Gemeinden erreicht werden; allein, da es oftmals nöthig wird für solche, Beihülfe von ihren Brüdern zu erlangen, so kann dieser Endzweck durch die Zusammenkunft einer Synode mit größerer Erleichterung erreicht werden.

Daß es die Pflicht dieses Körpers sey, falsche Lehren und Lehrer zu entdecken und blos zu stellen, setzet mit nichten zum Voraus, daß diese Pflichten nicht auch auf einzelne Lehrer und Gemeinden heimfallen; denn dieser Körper maßt sich solche nicht als ein Vorrecht an. Sondern es wird vermuthet daß diese Pflichten mit mehrerem Nutzen durch eine Synode können verrichtet werden.

Auch maßt sich dieser Körper nicht das ausschließliche Recht an Candidaten für das Lehramt zu prüfen, und zu ordiniren. Denn eine jede Gemeinde hat die Freiheit tüchtige Personen zu ihren Lehrern zu wählen, und einzelne Prediger ha-

ben das Recht sie zu diesem Amte zu weihen. Dieses erhellet aus dem Gebrauch der ersten Christen, sowohl als auch aus der heiligen Schrift. Wenn aber irgend eine Gemeinde diesen Körper ersuchet die Person ihrer Wahl zu prüfen, und zu ordiniren, alsdann fällt diese Pflicht diesem Körper anheim, zu verrichten.

Da obbenannte Pflichten, zu verrichten allen Gemeinden und Predigern anheim fallen, so haben sie unstreitig das Recht solche gemeinschaftlich zu verwalten; das ist, sie sind berechtigt eine Synode zu bilden. Eine christliche Synode aber hat keine gesetzgebende Gewalt, folglich hat sie kein Recht Regeln für Gemeinden zu machen. Alle nöthige, und heilsame Ordnungen werden in der heiligen Schrift vorgeschrieben; daher folget, daß ein jeder Körper der da Regeln für die Kirche macht, wider Christum streitet. Eines ist Regeln für die Kirche zu machen; aber ein anderes, die schon vorhandenen, und sich in heiliger Schrift befindende Regeln auszuführen, und die rechten Mittel um das Evangelium auszubreiten, anzuwenden. Das letzte, und mit nichten das erste, ist das Geschäft dieses Körpers.

Daß keine Appellation von der Entscheidung einer Gemeinde seyn soll, erhellet aus Matt. 18, 15–20.

Artikel V.

Diese Synode soll niemals durch die weltliche Obrigkeit einverleibt (incorporated) werden; auch soll sie niemals ein einverleibtes Theologisches Seminarium unter ihrer Aufsicht haben. Auch soll sie keine besondere Kasse haben um Reise-Prediger und theologische Schulen zu unterstützen.

Anmerkungen.

Obgleich diese Synode kein einverleibtes theologisches Seminarium unter ihrer Aufsicht, noch eine besondere Kasse für dessen Unterstützung haben soll, so erachtet sie es dennoch für die Kirche höchst dienlich zu seyn, daß ein jeder Lehrer die Grundsprachen der heiligen Schrift verstehen, und in der Theologie wohl geübt seyn sollte. Solche Fähigkeiten können aber ohne ein einverleibtes theologisches Seminarium erlanget werden. Es befinden sich bereits schon fast überall in unserem Lande Hoheschulen, die nicht unter der Aufsicht einer gewissen Verfassung stehen, in welchen der Student einen klassischen Unterricht erlangen mag. Er hat auch die Gelegenheit bei irgend einem geübten Geistlichen in der Theologie unterrichtet zu werden. Es sind nur wenige, oder vielleicht keine junge Männer in unserm Lande, die nicht im Stande wären die Unkosten ihres Unterrichts, entweder vermittelst ihrer Güter oder ihres Fleißes, zu bestreiten. Sollten aber solche seyn, deren Trägheit die Ursache ist daß sie nicht im Stande sind die Unkosten von ihrem Unterricht zu bestreiten, so sollten sie mit nichten das Lehramt bekleiden, indem dasselbige den größten Fleiß erfordert.

Es ist auch zu bemerken, daß dieser Artikel die Wohlthaten der freigebigen Christen, die da wünschen das Evangelium auszubreiten, nicht im geringsten beschränkt; denn so sie es für schicklich erachten, können sie irgend einem Studenten in Erlangung seines Unterrichts behülflich seyn; oder irgend einer armen Gemeinde beisteuern, damit sie Amtsdienste erhalten mögen. Auch wird einzelnen Gemeinden nicht untersagt eigene Kassen unter ihrer Aufsicht zu haben um ihre Unkosten zu bestreiten, und ihren bedürftigen Brüdern Hülfe zu leisten. Es wäre zu einem guten Endzweck dienlich, wenn eine jede Gemeinde eine eigene Kasse hätte; aber dieselbige mit nichten unter einem Einverleibungs-Gesetze zu besitzen.

Ferner, obgleich dieser Artikel diesem Körper untersagt eine besondere Kasse zu haben, um Reise-Prediger zu unterstützen, so sind dennoch einige Prediger von diesem Körper welche jährlich als Reise-Prediger dienen. Wenn aber gefragt wird, wie bekommen sie ihren Lebensunterhalt? so kann man auch fragen, wie bekamen die Aposteln ihren Unterhalt als sie hingingen in alle Welt das Evangelium zu verkündigen? Hat wohl Christus die Errichtung einer allgemeinen Kasse anempfohlen? und sollte dieselbige vermittelst Geld zu betteln, und durch testamentliche Vermächtnisse von sterbenden Personen zu erhalten, bereichert werden, damit seine Aposteln für ihre Dienste könnten belohnt werden? Nein. Er sprach zu ihnen: "Trachtet am ersten nach dem Reich Gottes, und nach seiner Gerechtigkeit; so wird euch solches alles zufallen." Matt. 6, 33. Also hatten sie die Verheißung daß sie sollten ernähret werden während dem daß sie in des Herrn Weinberge arbeiteten. Jeder getreue Lehrer mag sich auf diese Verheißung verlassen. Wenn er Fleiß anwendet das Evangelium zu verkündigen, und die Unwissende zu unterrichten; so wird er viele zur Gerechtigkeit weisen, welche es für ihre Pflicht achten, damit sie eine Gelegeheit haben ihre Dankbarkeit zu äussern, ihm allerlei Gutes, welches das Leibliche betrift mitzutheilen. Solche aber die sich von treuen Lehrern dienen lassen, aber einen solchen Geiz zeigen, daß sie ihnen nichts zu ihrem Unterhalt geben wollen, beweisen, daß sie das Evangelium nicht würdig sind: Lehrer sind daher berechtiget sich von solchen zu wenden, und andern, welche sie mit Freuden aufnehmen zu dienen.

Dieser Artikel erlaubet dieser Synode nicht von der weltlichen Obrigkeit einverleibt zu werden. Daß die Kirche nicht mit dem Staat sollte vereinbart werden, ist ein Grundsatz der Augsburgischen Confession, welcher auch mit der heiligen Schrift sich hinlänglich beweisen läßt. Siehe den 28sten Artikel. Unser Heiland sprach: "Mein Reich ist nicht von dieser Welt." Joh. 18, 36.

Dieser Grundsatz ist auch der Grundverfassung von den Vereinigten Staaten gemäß, derselben Geist und Absicht dahin gehen jedermanns geistliche Freiheit zu beschützen.

Das Reich Christi erlaubet keinen Zwang: denn es ist "Gerechtigkeit, und Friede und Freude in dem Heiligen Geist." Röm. 14, 17.—Und "wo der Geist des Herrn ist, da ist Freiheit." 2 Cor. 3, 17. Wenn aber die Kirche mit dem Staat vereinbaret wird, so wird sie von Menschen-Satzungen gefesselt, und herrschsüchtige Geistliche bekommen Gewalt über die Gewissen der Menschen zu herrschen.

Zwar mag eine Kirche von der weltlichen Obrigkeit einverleibt werden, und dennoch nicht eine von der Obrigkeit bestätigte National-Kirche seyn; und in so fern mir unsere bürgerliche Grund-Verfassungen bekannt sind, ist nichts in denselben enthalten, welches irgend einem gesetzgebenden Körper untersaget irgend eine Gesellschaft einzuverleiben. Wenn aber eine Kirche einverleibet wird, so nähert sie sich einer Vereinbarung mit dem Staat. Die Kirche, vermöge eines Einverleibungs-Gesetzes, wenn ich nicht falsch berichtet bin, hat es in ihrer Gewalt Gesetze und Einrichtungen, welche für alle Glieder verbindlich sind, zu machen; und kann durch gerichtliche Belangung alle Güter, oder deren Werth die ihr vermacht sind, erobern Dergestalt bevollmächtiget, würde sie es nicht in ihrer Gewalt haben Geld auf den Credit von allen Gliedern zu borgen, um irgend eine Stiftung einzurichten? Eine einverleibte Kirche kann nicht nur allein ihre Capitalien erhalten, sondern auch ihre Gelder auf Wucher ausleihen, und dergestalt große Einkünfte bekommen. Da die herrschsüchtige Geistlichen von einer solchen

Verfassung wohl wissen, daß der Reichthum der Kirche ein Vortheil für sie ist, so erdenken sie viele Pläne den sogenannten Gottes-Kasten zu bereichern, damit derselbige niemals erschöpft werden möge. Sie fesseln die Gewissen von manchen Personen, indem sie ihnen sagen, daß es ihre Pflicht sey durch milde Gaben die Sache Gottes zu befördern; worauf sie ihrem Begehren ein Genüge leisten; indessen aber, erklären sie diejenige welche ihnen auf ihre Bitten nichts geben wollen, für Feinde Christi und seines heiligen Evangeliums. Sie veranstalten testamentliche Vermächtnisse zum großen Nachtheil mancher Witwen und Waisen, zu erlangen: sie lassen sich herab dem weiblichen Geschlecht zu schmeicheln, bis sie alles was sie entbehren können, erbettelt haben. Vermittelst dieser geistlichen Bettler, und indem die Sache Gottes zum Deckmantel gemacht wird, wird die Kirche reich; Reichthum aber bringt Gewalt zu wege, und Gewalt, Tyrannei und Unterdrückung.

Daß manche von den Herrn Geistlichen zu dieser Zeit, herrschsüchtige Gesinnungen hegen, erhellet daher: weil manche verschiedene Versuche gemacht haben ihre Stiftungen durch die weltliche Obrigkeit einverleiben zu lassen. Wenn etliche von den zahlreichsten Verfassungen in den Vereinigten Staaten sich vereinigen, und ihre Capitalien zusammen fügen würden, und könnten ein Einverleibungs-Gesetz für sich erhalten, so wären sie nicht nur bereits sehr reich, sondern wären auch im Stande ihren Reichthum zu einem so hohen Grade zu vermehren, daß unsere geistliche sowohl als bürgerliche Freiheit der größten Gefahr ausgesetzt seyn würde. Würde aber gefragt, wie solches möglich seyn könnte? So antworte ich, auf verschiedene Weise. Zum Beispiel, eine solche zahlreiche Verfassung könnte vermittelst ihrer Capitalien so viele Druckereien anschaffen, daß sie in den Stand setzen würde Bibeln an so niedrigem Preise zu verkaufen, daß sie den Alleinhandel von allen Bibeln die in Amerika gebraucht werden an sich ziehen würden, welcher ihnen jährliche Einkünfte von Millionen gewähren würde. Sie könnte Tausende, welche sonst keine Neigung hätten, für das Lehramt erziehen, und diese in aristokratischen Grundsätzen unterrichtet, und die Kirchen mit ihnen besetzt, würde den Weg öffnen diese Grundsätze unter Millionen auszustreuen. Sie könnte auch die gemeine Schulen mit Lehrern besetzen, und diese verderbliche Grundsätze dem heranwachsenden Geschlechte einprägen, bis daß endlich Personen von diesem Schlage alle bürgerliche Aemter in unserm Lande bekleiden würden, welches zuletzt den Untergang von der bürgerlichen Freiheit bewirken würde.

Auf eine ähnliche Weise erhob sich die Römische Kirche über den Staat. Durch testamentliche Vermächtnisse von den Leuten, sowohl als von Fürsten und Königen; durch den Verkauf von Ablaßbriefen, und durch andere Einrichtungen, ist die Kirche sehr reich geworden; Klöster wurden aufgerichtet, und von Mönchen und Nonnen bewohnt, welche auf Unkosten des Volks ernähret wurden. Denen war es ein großer Vortheil die Gewalt und Würde der Römischen Päbsten zu unterstützen. Die nemliche Ursachen erzeugen die nemliche Wirkungen. Erlangt die Kirche großen Reichthum, so bekommen die Geistlichen große Gewalt.

Da nun diese Synode alles dieses weiß, und beides geistliche und bürgerliche Freiheit wünschet zu erhalten, und zu verhüten daß ihre Nachfolger keinen Versuch machen die Kirche mit dem Staat zu vereinbaren, so hat sie in diesem Artikel eine Einverleibung durch die weltliche Obrigkeit, und eine einverleibte theologische Schule, wie auch die Errichtung einer besondern Kasse um solche, und Reise-Prediger zu unterstützen, untersaget.

Artikel VI.

Die Graden des Lehramts sind zwei, Pastor und Diener; oder wie St. Paulus sie nennet, Bischof und Diener. Sie müssen die Eigenschaften wie sie 1 Tim. 3, 2–14; Tit 1, 4–9, beschrieben werden, haben.

Die Pflichten eines Pastors sind, daß er alle Amtsgeschäfte verrichte. Aber die Pflichten eines Dieners sind, daß er Acht habe auf die Almosen der Gemeinde, welche zum Unterhalt der Armen, und zu andern wohlthätigen Endzwecken gegeben werden; Katechismus-Unterricht zu halten, zu predigen und zu taufen.

Ein Pastor sowohl als ein Diener muß von einer oder mehreren Gemeinden zu seinem Amte berufen werden.

Anmerkungen.

Daß nur zwei Grade in dem Lehramte sind, wird aus 1 Tim. 3. 1–14, geschlossen, wo die Eigenschaften der Bischöfe und Diener beschrieben werden. Wären noch andere Graden des Lehramts, warum hat der Apostel sie nicht auch beschrieben? Warum hat er seine Beschreibung nur auf die Eigenschaften von Bischöfen und Diener eingeschränkt? Es ist offenbar daß nur diese die Grade des Lehramts sind.

Pastoren heißen Bischöfe oder Aufseher, 1 Tim. 3, 2–7; Apost. Gesch. 20, 28; Aelteste, Tit. 1, 5–9; Christi Diener, und Haushälter über Gottes Geheimnisse, 1 Cor. 4, 1. Nun ist es offenbar, daß derjenige welch r ein Aufseher über die Gemeinde Gottes, und ein Haushalter über seine Geheimnisse ist, alle Amts-Geschäfte zu verrichten habe.

Es scheint daß des Diener's Amt zuerst gestiftet wurde um dem Bischof's Amte Hülfe zu leisten. Auf den Rath der zwölf Aposteln erwählete die Gemeinde zu Jerusalem sieben Diener, um die Allmosen, welche zur Unterstützung der Armen gegeben wurden, zu verwalten; damit die Aposteln am Gebet und am Amt des Worts anhalten möchten. Dasjenige was die Diener verrichteten lag vorher auf den Aposteln zu verrichten; daher ist offenbar, daß die Diener als Gehülfe der Aposteln angesehen sind. Die sieben Diener wurden von den Aposteln mit Auflegen ihrer Hände und Gebet zu diesem Amte geweihet. Ap. Gsch. 6, 1–6.

Es scheint aber, daß einige von den Dienern auch predigten, und tauften; als z. B. Stephanus einer von den Sieben predigte, V. 10; und starb als ein Blutzeuge für seine Lehre, Cap 7; und Philippus ein anderer von den Sieben, predigte in Samarien, und taufte Männer und Weiber, welche durch Auflegen der Hände von Johanne und Petro den heiligen Geist empfiengen. Da wir aber kein Beispiel in der ersten Kirche finden, daß die Diener alle Amts-Geschäfte verrichtet haben; so glaubet man daß dasjenige, was in diesem Artikel wegen ihrem Amte gesaget wird, alle ihre Pflichten in sich fasse.

Da niemand zu dieser Zeit unmittelbar, wie Moses, Elias, und die andern Propheten, und die Aposteln von Gott berufen werden; so muß daher, ein jeder Lehrer mittelbar berufen werden. Die Kirche hat das Recht ihre Lehrer zu berufen: denn ihre Glieder sind ein königliches Priesterthum. 1 Pet. 2, 9. Die Gemeinde zu Jerusalem erwählete Matthias durch das Loos, an Judas Ischariöths Statt. Apost. Gesch. 1. 15 26.

Oertliche und Zeitlangdauernde Einrichtungen.

Erste Einrichtung.

Eine jede Gemeinde ist berechtigt einen Abgeordneten an diese Synode zu senden, welcher Sitz und Stimme in allen Verrichtungen haben soll.

Anmerkungen.

Ein Abgeordneter von einer jeden Gemeinde wird für hinlänglich erachtet. Es ist aber dennoch nicht gesagt, daß eine jede Gemeinde einen Abgeordneten haben müsse, denn einer, wenn es für gut befunden wird, kann mehrere Gemeinden repräsentiren.

Zweite Einrichtung.

Diese Synode soll sich von Zeit zu Zeit, ihrer eigenen Bestellung gemäß, versammeln.

Anmerkungen.

Zu gewißen Zeiten erfordern die Umstände eine frühere Zusammenkunft der Synode, wie zu andern Zeiten; und wiederum erlauben die Umstände, daß die Sitzung späterhin vertagt werden könne. Daher ist die Synode nicht verbunden jährlich, oder auf eine andere regelmäßige Zeit; oder an einem besondern Ort zusammen zu kommen; sondern wann und wo sie es am schicklichsten erachten mag.

Dritte Einrichtung.

Bei einer jeden Sitzung soll ein Vorsitzer auf eine so lange Zeit als für schicklich erachtet werden mag, erwählt werden. Seine Pflichten sind, daß er darauf sehe, daß alle Vorschläge zur Unterredung ordentlich vor die Synode gebracht werden; daß er gute Ordnung halte, und Wohlstand unter allen Gliedern erhalte. Es soll aber nicht als nöthig angesehen werden, es in dem Bericht von den Verrichtungen anzuzeigen, wer als Vorsitzer erwählt war.

Diese Synode soll auch einen Schreiber erwählen welcher bis zur nächsten Sitzung dienen soll. Seine Pflichten sind, ein Verzeichniß von den Verrichtungen zu halten, und die an diesen Körper gerichtete Briefe zu beantworten.

Anmerkungen.

Da alles ehrlich und ordentlich zugehen soll, 1 Cor. 14, 40, so muß keine Verwirrung in öffentlichen Unterredungen vorgehen. Es ist daher nothwendig, daß jemand als Vorsitzer handele. Da aber an jedem Tage, während der Sitzung, wenn es für schicklich erachtet wird, ein anderer Vorsitzer erwählt werden mag; und weil sein Amt nicht bis zur nächsten Sitzung dauert, so ist es nicht nöthig es in dem Bericht von den Verrichtungen zu melden wer zu diesem Amte erwählt war.

Da es auch nöthig ist, daß die Verrichtungen dieser Synode aufgezeichnet werden, so muß auch ein Schreiber seyn; und weil aber seine Pflichten nach der Sitzung fortdauern, so bleibet er in diesem Amte, bis zur nächsten Sitzung.

Vierte Einrichtung.

Ueber einen jeden vorkommenden Punkt, oder Vorschlag soll zuerst in der Deutschen Sprache geredet werden, worauf der nämliche in der Englischen Sprache soll vorgenommen werden: falls beides Deutsche und Englische Glieder zugegen sind. Nachdem alles nöthige über einen Gegenstand ist vorgetragen worden, alsdann soll die Entscheidung gemacht werden.

Anmerkungen.

Da einige Glieder dieser Synode, die Deutsche, aber nicht die Englische Sprache verstehen; und da einige die Englische, aber nicht die Deutsche Sprache verstehen; so wird in dieser Einrichtung dafür gesorget, daß ein jeder ohne Verwirrung in derjenigen Sprache, welche er verstehet, oder am besten verstehet, reden mag.

Annahme und Bestätigung.

Es wurde einmüthig von der Evangelisch-Lutherischen Tennessee Synode beschlossen, daß obige Artikel sammt dem Eingange, nebst den örtlichen und zeitlangdauernden Einrichtungen, als ihre Grundverfassung angenommen und bestätigt werden. Ingleichem werden auch die Anmerkungen über einen jeden Artikel und Einrichtung als richtige Erläuterungen der wahren Absicht derselbigen, anerkannt und angenommen.

Sollte aber etwas in diesen Artikeln enthalten, nach dieser Zeit als wider die Heilige Schrift streitend, entdeckt werden; so soll es berichtigt werden: oder wenn etwas in den örtlichen und zeitlangdauernden Einrichtungen gefunden würde, daß unschicklich, oder bedrückend wäre; so soll es auch einer Verbesserung unterworfen seyn.

Diejenige, welche glauben etwas in den obigen Artikeln entdeckt zu haben, welches gegen die Bibel streitet; oder etwas unschickliches in den Einrichtungen wahrgenommen zu haben, werden ersucht, solches mit ihren Beweisen und Gründen bekleidet, vor eine Sitzung der Synode zu legen; worauf die Synode das nämliche den Gemeinden zur Ueberlegung vorlegen soll, welche alsdann belieben wollen, ihre Gründe für oder gegen die vorgeschlagene Veränderung oder Verbesserung, der künftigen Sitzung einzuhändigen, wann und wo die letzte Entscheidung gemacht werden soll.

Bezeigt von

David Henkel,

Schreiber der Evang. Luth. Tennessee Synode.

Fredrick Beck

Verhandlungen

der

Drei und Dreißigsten Jährlichen Sitzung

der

Evang. Luthr. Tennessee Synode,

gehalten in der

Immanuel's Kirche, Sulivan Caunty, Tennessee,

vom 14—19ten October, A. D. 1853.

Neumarket:

Gedruckt in der Druckerei der Gebrüder Henkel.

1854.

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1854.

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Verhandlungen

der

Drei und Dreißigsten Jährlichen Sitzung

der

Evangelisch-Lutherischen Tennessee Synode.

Freitags vor dem dritten Sonntage im October, A. D. 1853, versammelten sich eine Anzahl Glieder der 33sten jährlichen Sitzung der Evangelisch-Lutherischen Tennessee Synode, bestehend aus Prediger und Abgeordneten, in der Immanuel's Kirche, Sulivan Caunty, Tennessee. Diese Sitzung wurde durch Pfr. Johannes A. Seneker mit Gesang und Gebet eröffnet; nachher predigte Pfr. H. Guthmann über 2 Cor. 3, 5, 6.

Pfr. A. J. Braun wurde dann zum Vorsitzer, und Pfr. J. R. Peterson zum Schreiber, pro tem. bestimmt.

Dann wurden die Namen der Prediger abgerufen und die Abwesenden notirt. Folgendes ist ein völliges Verzeichniß der Prediger die anjetzo diesem Körper zugehören:

Pastoren.

1.	A. Henkel,	Neumarket, Virg.
2.	H. Guthmann,	Státesville, N. C.
3.	Wm. Hänscher,	Blountsville, Tenn.
4.	J. Killian,*	Waynesboro, Virg.
5.	A. J. Braun,	Blountsville, Tenn.
6.	A. J. Fuchs,*	Mount Polk, Ala.
7.	J. R. Moser,*	Friederichtaun, Mo.
8.	J. Steuerwalt,	Neumarket, Virg.
9.	H. Wetzel,	Mount Solon, Virg.
10.	C. G. Reitzel,*	Flint Rock, N. C.
11.	J. W. Hull,*	Concord, N. C.
12.	P. C. Henkel,	Jacob's Fork, N. C.
13.	J. R. Peterson,	Lincolnton, N. C.
14.	J. M. Schäffer,	Morganton, Tenn.
15.	T. Moser,*	Flint Rock, N. C.
16.	J. M. Wagener,	Jácksonville, Ala.
17.	J. K. Hänscher,	Little Chucky, Tenn.
18.	T. Kraus,*	Sándy Krick, N. C.
19.	A. Ifert,	Lexington, N. C.
20.	D. M. Henkel,*	Neumarket, Virg.
21.	S. Henkel,*	" "
22.	D. Ifert,*	Pleasant Spring, S. C.
23.	J. Fliener,†	Rocky Point, Virg.
24.	J. Emmert,†	Elisabethton, Tenn.

Diener.

1. Pfr. J. Costner,*	. . . . .	Dallas, N. C.
2. " J. E. Senecker,	. . . . .	Blountsville, Tenn.
3. " J. A. Senecker,	. . . . .	Rheataun, "
4. " C. Moretz,*	. . . . .	Moretz Mühlen, N. C.
5. " A. Fliener,	. . . . .	Parrotsville, Tenn.

* Abwesend. † Bei dieser Sitzung ordinirt.

Folgende Abgeordneten händigten Zeugniße von ihrer Erwählung zu dieser Synode ein:

Namen.	Gemeinden.	
S. H. Rodes, . .	Trinitatis,	Nord Carolina.
J. F. Guthmann, .	St. Martin's,	"
C. F. Dietz, . . .	St. Paulus, St. Johannes, Miller's, und Freundschaft,	"
Ruben Yoder, . .	Zion's, und Winkler's,	"
J. F. Helderman, . .	Salem, Liberty, u. White Haven,	"
Daniel Leonard, . .	Gnaden's, und Daniel's,	"
Heinrich Lang, Esq., .	Immanuel's, Lutherische Union, Rocky Revier, und Bethlehem,	Süd Carolina.
Daniel Dräfts, . .	Salem, St. Peter's, Zion's, St. Jacob's, St. Peter's, (oder Piney Woods,) St. Johannes, u. St. Paulus,	"
Daniel Hahn, . . .	Pilgrim's,	Tennessee.
W. H. Dickson, . .	Roller's,	"
D. S. Crumley, . .	Süd Fork,	"
J. W. Schmidt, . .	Blau Spring,	"
Wm. Clemmer, . .	St. Paul's,	"
Johannes Droke, . .	Immanuel's,	"
A. Bärb, . . .	St. Mary's,	"
Conrad Gerdner, . .	Union,	"
Abraham Bibel, . .	Sinking Spring, und Salem,	"
Johannes Seneker, .	Zion's,	"
Johannes Akerd, . .	Bähler's,	"
Heinrich Fliener, .	Ritsch Valley,	Virginien.
Wesley Fliener . .	Poor Valley,	"
Isaac Mumpauer, .	Liberty,	"
L. A. Ohrbach, . .	St. Paulus,	"
H. P. Hahn, . .	M'Gähesville, St. Jacob's, und Ermentraut's,	"
L. S. Printz, . . .	Mt. Calvary, und Solomon's,	"
Johannes Baumann, .	Röder's, Immanuel's, und Pein,	"

Da nun eine Anzahl Glieder der Synode noch abwesend waren, ihre Ankunft aber erwartet, und ihre Gegenwart in der Organisation dieser Synode begehret, so wurde die Wahl der Beamten aufgeschoben bis auf Morgen.

Hierauf vertagte sich die Synode bis Morgen 10 Uhr, und beschloß mit Gesang und Gebet durch Pfr. A. Isert.

Samstag, 10 Uhr Morgens.

Der Vormittag wurde zum Gottesdienst angewendet, und Pfr. A. Isert machte den Anfang, und predigte über 1 Cor. 4, 15, und sogleich nach ihm predigte Pfr. J. K. Hänscher über Ps. 8, 4.

Zweite Sitzung.

Samstag, 2 Uhr Nachmittags.

Die Synode kam wieder in ihre Ordnung, und die Wahl für Beamten wurde nun gehalten mit folgendem Ausgang:

Pastor Ambrosius Henkel, Präsident.
" J. R. Peterson, Secretär.
" J. Steuerwalt, Agent.

Auf Vorschlag wurde es

1. Beschlossen, Daß das Lesen der Verhandlungen unserer letztjährigen Synode unterlassen, und eine Committee bestimmt werde die unvollendete Geschäften zu berichten.

Committee No. 1—Pfr. J. E. Senecker, und J. M. Schäffer.

Die an diese Synode addreßirte Briefschaften wurden dann eingehändigt, und der Vorsitzer bestimmte folgende Committeen:

Committee No. 2—Pfr. H. Guthmann, H. Wetzel, und M. D. Dräfts, die Verhandlungen anderer Synoden zu übersehen.

Committee No. 3—Pfr. Wm. Hänscher, J. K. Hänscher, und P. C. Henkel, die an die Synode addressirte Papieren zu klassificiren und zu numeriren.

Committee No. 4—Pfr. J. Steuerwalt, und J. M. Wagener, die Vereinigung mit der General Synode in Erwägung zu nehmen.

Auf Vorschlag von Pfr. J. Steuerwalt wurden Pfr. A. Henkel, und A. J. Braun dieser Committee hinzugefüget.

Auf Vorschlag vertagte sich die Synode bis auf Montag, 9 Uhr. Beschlossen mit Gesang und Gebet durch Pfr. J. R. Petersen.

Gottesdienst am Sonntage.

Morgens frühe versammelten sich eine große Anzahl Menschen in einem schönen Walde nahe bei der Kirche. Pfr. P. C. Henkel öffnete den Gottesdienst, welcher vom "Gnadenbund" predigte, und Gal. 3, 29, zum Grunde legte. Nach einer kurzen Ruhezeit hielte Pfr. J. Steuerwalt eine Abendmahls-Predigt über Lucas 22, 19, 20. Dann wurden eine Anzahl Personen, welche vorher in der Lehre unserer Kirche unterrichtet waren, durch die feierliche Confirmations-Handlung in die völlige Gemeinschaft unserer Kirche aufgenommen. Worauf die Beichte und Absolution, nach dem Gebrauch unserer Kirche, gehalten wurde, und das Heilige Abendmahl zu 284 Communicanten ausgetheilet. Der feierliche und lang währende Gottesdienst wurde dann mit dem Apostolischen Segen beschlossen.

Dritte Sitzunge.

Montag, 9 Uhr Morgens.

Die Synode versammelte sich, und wurde durch den Vorsitzer mit Gesang und Gebet eröffnet.

Die Verhandlungen der vorhergehenden Sitzungen wurden gelesen und gebilligt.

Committee No. 1 Händigte folgenden Bericht ein:

Wir, die Committee bestimmt die Verhandlungen der letztjährigen Sitzung unserer Synode zu untersuchen, und die unvollendeten Geschäften zu berichten, übergeben folgendes:

1. Beliebet die Synode ihre Aufmerksamkeit zu richten auf den Schluß No. 1, Seite 10, und auf die Schlüsse IX und X, Seite 14, und nachzusehen ob diesen gewillfahrt wurde.

2. Auf die Schlüsse IV, V, und VI, Seite 12, und nachzusehen ob diese erfüllet worden sind. Achtungsvoll übergeben.

J. E. Senecker, J. M. Schäffer.

Angenommen.

Nach Erkundigung erfuhr man daß die Beschlüsse des 2ten Satzes in obigem Bericht erfüllet worden sind.

Committee No. 3 Händigte die Papieren der Synode, klassificiret und numeriret, wieder ein, und wurde entlassen.

Die Papieren wurden dann nach ihren verschiedenen Klassen folgenden Committeen übergeben, darüber Nachricht zu ertheilen.

Committee No. 5—Pfrn. J. K. Häuscher, J. B. Emmert, und H. Lang, Esq., über Bittschriften.

Committee No. 6—Pfrn. P. C. Henkel, und H. Wetzel, über Briefe.

Committee No. 7—Pfr. A. Ifert, u. Hr. J. Akerd, über Memorialien.

Committee No. 2 berichtet folgendes:

Wir, die Committee bestimmt Nachricht von den Verhandlungen anderer Synoden zu ertheilen, übergeben folgendes:

No. 1—Sind die Verhandlungen der außerordentlichen Sitzung der "Allgemeinen Evangelisch-Lutherischen Synode von Ohio und angränzenden Staaten," gehalten zu Columbus, Freitags, den 22sten April, A. D. 1853. Unser Delegat zu dieser Synode war gegenwärtig, und wurde zu Sitz und Stimme berechtigt.

No. 2—Sind die Verhandlungen der 28sten Sitzung der "Evangelisch-Lutherischen Synode von Virginien," gehalten zu Mount Tabor, in Augusta County, Virginien, October 8–14, 1852.

No. 3—Sind die Verhandlungen der 18ten Sitzung der "Westlichen Distrikt Synode der Evangelisch-Lutherischen Kirche von Ohio," gehalten zu Lancaster, Ohio, May 20–26, 1853.

No. 4—Sind die Verhandlungen der "Evangelischen Synode und Ministerium von Nord Carolina," gehalten zu Newton, Cataba County, N. C., April 29sten, 1853.

No. 5—Sind die Verhandlungen der 16ten Versammlung der "General Synode der Evangelisch-Lutherischen Kirche in den Vereinigten Staaten," gehalten zu Winchester, Virginien, May 21–26, 1853.

No. 6—Sind die Verhandlungen der 10ten jährlichen Zusammenkunft der "Evangelisch-Lutherischen Synode von Pittsburg," gehalten zu Freeport, Armstrong County, Pa., vom 9ten bis 11ten June, 1853.

Eure Committee findet nichts in diesen Verhandlungen das sich auf diesen Körper beziehet. Achtungsvoll übergeben.

H. Guthmann, H. Wetzel, D. Dräfts.

Angenommen.

Während der Ruhestunde predigte Pfr. A. Henkel über 1 Tim. 2. 5.

Vierte Sitzung.

Montag, 2 Uhr, Nachmittags,

Die Synode wurde zur Ordnung berufen, und

Committee No. 4 Berichtet folgendes:

Wir, die Committee welcher es übergeben war die Schlüsse der Pennsylvanier Synode, in Hinsicht der Vereinigung mit der General Synode, sammt dem begleitenden Briefe von der Committee, die bestimmt war diese Schlüsse an die Ev. Luth. Tennessee Synode zu senden, worin die Schicklichkeit dargestellet wird, für unsere Synode sich mit ihnen in der "General Synode der Ev. Luth. Kirche von den Vereinigten Staaten" zu vereinigen, in Erwägung zu nehmen, haben diese Papieren sorgfältig untersuchet, und achtungsvoll übergeben wir Folgendes:

Da nun, wir die unveränderte Augsburgische Confession als das bestätigte und allgemein anerkannte Symbol der Evan. Luth. Kirche ansehen, und folglich den Glauben an dasselbe, und das Bekenntniß des ganzen Symbols als wesentlich für das Daseyn und Aechtheit des Lutherthums anerkennen;—und da wir in unserer Synodal Grundverfassung bekennen, daß wir die Lehren des christlichen Systems, so wie dieselben in diesem Symbol dargestellet sind, glauben, und uns verpflichtet haben darnach zu lehren;—und da die Lehrposition der General Synode, wie wir es verstehen, nur eine beschränkte Anerkennung der Augsburgischen Confession ist, welches, wie wir glauben, genugsam erhellet,

a) Aus der Grundverfassung der General Synode, in welcher wir keinen Ausspruch finden der die Glieder derselben verbindet nach der unveränderten Augsburgischen Confession zu lehren, auch wird dieselbe nicht einmal in dieser Grundverfassung deutlich gemeldet.

b) Aus der Grundverfassung welche die General Synode den Distrikt Synoden, die zu ihrer Verbindung angehören, anempfehlet.

c) Aus der Form des Eides welcher von den Professoren ihres theologischen Seminariums erfordert wird, wenn sie in ihr Amt eintreten.

d) Aus der Auslegung welche der Verfertiger der Grundverfassung und andere vornehme Glieder der General Synode, diesem Instrument beigelegt haben.

e) Aus den verschiedenen Schriften, die von ausgezeichneten Gliedern der General Synode ausgingen, in welchen die Unterscheidungs-Lehren unseres Kirchen-Bekenntnisses angefochten sind, und für solches Thun sie niemals zur Rechenschaft gebracht wurden.—Daher, sei es

1. Beschlossen, Daß wir unter gegenwärtigen Umständen keine Schritte nehmen können, uns mit der General Synode zu vereinigen.

2. Beschlossen, Daß wir die Bewegs-Gründe welche die Pennsylvanier Synode antrieb uns einzuladen, mit ihnen in Verbindung mit der General Synode zu stehen, hochachten, und daß wir diesem Körper immer danken wollen für irgend einen Rath den sie für gut ansiehet uns zu ertheilen, oder für irgend einen Vorschlag den sie begehret uns vorzulegen, und wollen dieselben immer in Sanftmuth und mit herzlichem Gebet in Betrachtung nehmen, wir werden aber allezeit nach unserm Gutachten handeln.

3. Beschlossen, Daß wir mit einem herzlichen Dankgefühl gegen das große Oberhaupt der Kirche, die wiederbelebende und zunehmende Hochachtung für unsere vortreffliche Glaubens-Regeln haben sehen können, und besonders für die unveränderte Augsburgische Confession, und daß mehrere vornehme Söhne unserer Kirche, und auch ausgezeichnete Glieder der General Synode, eine öf-

sentliche und entschiedene Stelle genommen haben für die Vertheidigung und Erhaltung derselben.

4. Beschlossen, Daß wir in der Hoffnung aufgemuntert sind, daß die Zeit noch kommen wird, wenn alle in diesem Lande, die sich Lutheraner nennen, und von der Lehre der Kirche abgewichen sind, wieder zu ihrem Glaubens-Bekenntniß zurück kehren werden, und daß wir wollen anhalten zu arbeiten, und beten, mit erneuerter Kraft und Glaube und Eifer, dieß große und wünschenswerthe Ziel zu erreichen.

5. Beschlossen, Daß unser Sekretär eine Abschrift von diesen Schlüssen an die Synode von Pennsylvanien sende. Achtungsvoll übergeben.

J. Steuerwalt,
J. M. Wagener,
A. J. Braun,
Ambrosius Henkel.

Angenommen.

Die Synode vertagte sich bis auf Morgen, 9 Uhr. Gebet von Pfr. A. J. Braun.

Fünfte Sitzung.

Dienstag, 9 Uhr, Morgens.

Die Synode versammelte sich und wurde eröffnet mit Gesang und Gebet durch Pfr. J. K. Hänscher.

Die Gesterige Verhandlungen wurden gelesen und bestätiget.

Der Agent der letzten Synode händigte folgenden Bericht ein:

Gelder empfangen, ...		$81 09½
Ausgaben.		
Für das Drucken der Verhandlungen, . . .	$50 00	
Postgeld für die Uebersendung der Verhandlungen, . .	4 08	
Reisekosten und andere Ausgaben, ...	5 40	
Postgeld bezahlt vom Sekretär, ...	40	
Postgeld bezahlt von Pfr. H. Wetzel, ...	75	
	$60 63	
Bilanz in Hand, ...		$20 46½

Ehrerbietigst übergeben.

A. Ifert.

Angenommen.

Committee No. 5. Berichtet wie folget:

Wir, die Committee bestimmt über Bittschriften Nachricht zu geben, übergeben Folgendes:

Klasse I, No. 1–4—Sind Bittschriften von der Scharon's, Immanuel's, und Jackson's Kirche, N. C., und von der Bethlehem's Kirche, S. C. welche die Synode bitten den Diener C. Moretz zu untersuchen, und wenn er tüchtig erfunden wird ihn zum Pastor zu ordiniren, und bitten auch um seine Amtsdienste.

No. 5 und 6—Sind Bittschriften von der Immanuel's, und Südfork Kirche, worin gebeten wird daß der Diener J. E. Senecker möchte geprüfet, und zum Pastor ordiniret werden.

No. 7—Ist eine Bittschrift von der Zion's Kirche, Tenn., worin die Synode gebeten wird die Diener J. E. Senecker und Jakobus Fliener zu prüfen und zu Pastoren zu ordiniren.

No. 8—Ist eine Bittschrift von der Nord Fork Kirche, Virg., worin sie die Synode bitten den Diener Jakobus Fliener zum Pastoramt zu ordiniren.

No. 9 und 10—Sind Bittschriften von der Süd Fork und Pilgrim's Kirche, Tenn., worin gebeten wird daß Diener J. B. Emmert geprüfet und zum Pastor ordinirt werde.

Klasse II, No. 1–15—Sind Bittschriften von der Trinitatis, Daniel's, Müller's, Winkler's, Zion's, St. Peter's, St. Paulus', Freundschaft's, Christus', Gnaden's, St. Peter's, Mt. Moriah's, St. Peter's, Phanuel's, und St. Martin's Kirchen, N. C., in welchen die Bittenden zu erkennen geben daß sie die Errichtung einer Literarischen Stiftung, welche die Grundverfassung der Tennessee Synode übertreten würde, mißbilligen; und rathen der Synode den letzten Satz des X Schlusses der letzten Synode zu widerrufen.

No. 16–18—Sind Bittschriften von der Beck's, Immanuel's, und Pilgrim's Kirche, beinahe nemlichen Inhalts, bitten auch um eine Theilung dieses Körpers.

Klasse III, No. 1—Ist eine Bittschrift von der Salem Kirche, S. C., in welcher die Bittenden sich günstig für die Errichtung einer Literarischen Stiftung ausdrücken, und hoffen daß gehörige Schritte mögen genommen werden dieselbe in Gang zu bringen, und daß die nächste Sitzung dieser Synode möchte in der St. Peter's Kirche, S. C., gehalten werden.

Klasse IV, No. 1 und 2—Sind dringende Bittschriften von der Zion's Kirche, Bollinger Caunty, Mo., und von Caldwell Caunty, Mo., bittend um Amtsdienste von diesem Körper.

No. 3—Ist eine Bittschrift von der St. Johannes Kirche, Union Caunty, Ill., ähnlichen Inhalts.

No. 4—Ist eine Bittschrift von der Grünfield Kirche, Pope Caunty, Ark., in welcher die Bittenden ihren verlassenen Zustand anzeigen, und bitten um einen Prediger von dieser Synode, der sich sogleich unter ihnen wohnhaft machen möchte.

No. 5—Ist eine mündliche Bitte, durch Hr. Conrad Gerdner, von Personen wohnhaft in Floyd und Harrison Caunties, Ja., bittend um Amtsdienste von dieser Synode.

Klasse V, No. 1—Ist eine Bittschrift von der Melanchton's Kirche, N. C., worin die Bittenden ihre Dankbarkeit erzeigen für die Amtsdienste welche Pfr. T. Kraus ihnen geleistet hat, und äussern einen Wunsch daß diese Synode möchte getheilet werden.

No. 2—Ist eine Bittschrift von der St. Märtin's Kirche, worin die Bittenden ihre Dankbarkeit ausdrücken, und bitten um fernere Amtsdienste von C. Moretz, oder von irgend einem andern Prediger dieser Synode.

No. 3—Ist eine Bittschrift von der Luth. Union Kirche, N. C., worin ein Dank abgestattet wird für die Amtsdienste des Pfr. J. W. Hull's, und bitten um ferner von ihm bedient zu werden.

No. 4—Ist eine Bittschrift von der Neu Hope Kirche, Tenn., in welcher die Bittenden ihre Zufriedenheit mit den geleisteten Diensten des Pfr. W. Hänscher's zu erkennen geben, und bitten um mehrere Dienste von irgend einem andern Prediger dieses Körper's.

No. 5–8—Sind Bittschriften von der St. Peter's Kirche, Soluda Revier, und der Zion's, und der Bethlehem's Kirchen, S. C., in welchen die bittenden ihre Dankbarkeit für die geleistete Amtsdienste des Pfr. D. Ifert's zu erkennen geben, und bitten daß die nächste Sitzung der Synode in ihrer Mitte gehalten werden möchte.

No. 9–10—Sind Bittschriften von der M'Gähesville, und St. Jakob's Kirche, Virg., worin die Synode gebeten wird ihre nächste Sitzung in einer ihrer Kirchen zu halten, und ermahnen die Synode sich vor Neuerungen zu hüten.

No. 11–13—Sind Bittschriften von der Keiner's Kirche, Augusta Caunty, und der Mt. Cälvery Kirche in Page Caunty, und der Immanuel's Kirche, Schenandoah Caunty, Virg., bittend um die nächste Sitzung der Synode.

No. 14—Ist ein Brief von der St. Martin's Kirche, Iredell Caunty, N. C., welcher die Synode berichtet, daß die ehemalige Beschuldigungen gegen Pfr. H. Guthmann, daß er von den Gebräuchen der Kirche, in der Austheilung des Heiligen Abendmals abgewichen sei, ungegründet sind, und daß alle Anklagen, die von dieser Quelle herrühren gleichfalls ungegründet sind.

Achtungsvoll übergeben,

J. B. Emmert,
Heinrich Lang,
J. K. Hänscher.

Auf Vorschlag wurde es

I. Beschlossen, Daß der Bericht von der Committee No. 5, angenommen, und ferner darüber gehandelt werde.

Weil nun Pfr. C. Moretz abwesend war, so konnten die Bitten um seiner Ordination nicht erfüllet werden.

Und da Pfr. J. C. Senecker es ablehnte sich einer Prüfung zu unterwerfen, so konnten die Bitten seiner Ordination nicht gewillfahret werden.

Da aber Pfr. Jakobus Fliener und J. B. Emmert sich entschlossen haben examiniret zu werden, so wurde es

II. Beschlossen, Daß sie in ihren Fähigkeiten für das Pastor Amt geprüfet werden, und daß eine Committee bestimmt werde, die Prüfung zu verwalten, und daß Pfr. H. Wetzel eine Ordinations Predigt halten soll.

Committee No. 8—Pfr. A. Henkel, J. Steuerwalt, und J. R. Peterson.

Während der Ruhezeit predigte J. M. Wagener über 1 Cor. 12, 20, 21.

Sechste Sitzung.

Dienstag, 2 Uhr, Nachmittags.

Die Synode kam wieder in Ordnung, und die Handlung über den Bericht der Committee No. 5, wurde wieder vorgenommen.

Die Verhandlungen über Bittschriften 1–15, Klasse 2, wurden aufgeschoben bis andere Papieren die auch etwas von ähnlicher Art enthalten in Ueberlegung genommen werden.

In Hinsicht aller derer Bittschriften die um Amtsdienste bitten wurde es

III. Beschlossen, 1stens, Daß wir wegen Mangel an Prediger, zu der Zeit keine bestimmte Veranstaltung machen können sie mit regelmässigen Amtsdiensten zu versehen.

IV. Beschlossen, 2tens, Daß wir uns mit zunehmender Anstrengung bestreben wollen ihrem Mangel zu begegnen, und bitten daß sie Gedult mit uns haben wollen, und daß sie in ihrer Anhänglichkeit zu der Lehre unserer Kirche getreu bleiben.

V. Beschlossen, 3tens, Weil nun Pfr. J. B. Emmert vorhabens ist eine Reise nach Westen zu machen, und Pfr. J. K. Hänscher zum Theil ver-

sprochen hat einige der Bittenden zu besuchen, daß diese Brüder ersuchet werden die Bittenden in Illinois, Indiana, Missouri, und Arkansas zu besuchen.

Committee No. 6, händigte folgenden Bericht ein, welcher angenommen wurde.

Wir, die Committee bestimmt über Briefe an diese Synode gerichtet, Nachricht zu geben, ertheilen Folgendes:

No. 1—Ist ein Brief von Pfr. J. W. Hull, in welchem er die Ursache seiner Nichterscheinung bei dieser Synode anzeiget.

Er meldet auch, daß er in seinen Gemeinden eine Wahl für und gegen die Errichtung eines Theologischen Seminariums gehalten habe, und daß der Erfolg günstig für die Errichtung eines solchen Institutes war.

No. 2—Ist ein Brief von Pfr. D. Ifert, in welchem er die Ursache angiebt warum er nicht bei dieser Sitzung der Synode erschienen sei. Er meldet auch, daß seine Gemeinden geneiget sind für die Errichtung eines Literarischen Institutes.

No. 3—Ist ein langer und sehr interessirender Brief von Pfr. J. R. Moser, worin er seine Entschuldigung seiner Nichterscheinung bei dieser Synodal-Sitzung angiebt. Auch wird darin die klägliche Verlassenheit unserer Kirche in dem Westen dargestellet, und auf die beweglchiste und rührendste Weise bittet er die Synode um amtsdienstliche Hülfe. Eure Committee empfehlet der Synode dieses Document in besondere Ueberlegung zu nehmen.

No. 4—Ist ein Brief von Pfr. J. Killian, in welchem er die Ursache seines Nichterscheinens bei dieser Synode angiebt. Auch vertheidiget er die Einheimische Mission und Pfründner Erziehung, (beneficiary education,) und giebt zu verstehen daß er an der nächsten Sitzung einen Vorschlag für die Theilung unserer Synode einführen will.

No. 5 und 6—Sind Briefe von Pfr. D. M. Henkel, in welchen er die Ursachen seiner Abwesenheit von der Synode angiebt, und machet auch etliche Anmerkungen in Hinsicht unsere Synode in Distrikten zu theilen.

No. 7—Ist ein Brief von Pfr. S. Henkel, in welchem er die Ursache seiner Abwesenheit von dieser Sitzung der Synode angiebt; auch meldet er die Ursache warum er, dem Schlusse unserer letzten Sitzung gemäß, keine Wahl, in Hinsicht der Errichtung eines literarischen Institutes, gehalten hat.

No. 8 und 9—Sind Briefe von Pfrn. A. J. Fuchs und T. Moser, worin sie die Ursache ihrer Abwesenheit angeben.

No. 10—Ist ein Brief von Pfr. Biewend, ein Glied der Missouri Synode, in welchem er uns benachrichtiget daß er zu einem Delegat an unsere Synode bestimmt war, daß er aber durch dazwischen kommende Umständen verhindert wurde beizuwohnen. Auch äussert er die Hoffnung und den Wunsch daß eine nähere Bekanntschaft zwischen ihrer und unserer Synode gebildet werden möchte

Eure Committee empfehlet Folgendes zur Annahme:

1. Beschlossen, Daß wir die Geneigte Hochachtung der Missouri Synode gebührlich schätzen, und daß wir gleichfalls eine innigere Bekanntschaft mit ihnen wünschen, und daß wir Pfr. J. R. Moser zu einem Abgeordneten an die nächste Sitzung jener Synode bestimmen.

2. In Hinsicht aller derer Papieren an die Synode gerichtet, die Bezug haben auf die Errichtung einer literarischen Stiftung in dem Bezirk und unter der Aufsicht dieser Synode, empfehlen wir Folgendes:

Da nun diese Sache bei der letzten Sitzung der Synode, einer Zusammenkunft welche sollte gehalten werden um die Schicklichkeit und Thunlichkeit, und die

Unternehmung derselben in Betrachtung zu nehmen, übergeben wurde, so sei es daher

Beschlossen, Daß dieser Gegenstand keine weitere Verhandlungen dieses Körpers erfordert, und daß die Committee bestimmt einen Plan für die Errichtung einer literarischen Stiftung zu entwerfen, und eine Constitution für die Verwaltung derselben zu verfertigen, entlassen sei.

Achtungsvoll übergeben.

H. Wetzel.
P. C. Henkel.

Committee No. 7—Uebergab folgenden Bericht:

Wir, die Committee bestimmt über Memorialien zu berichten, übergeben Folgendes:

No. 1—Ist ein Memorial von der Blau-Spring Kirche, Green Caunty, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. K. Hänschers anerkannt wird.

No. 2—Ist ein Memorial von der Sinking Spring Kirche, Green Caunty, Tenn., worin die Unterschriebenen ihre Zufriedenheit mit ihrem Prediger J. K. Hänscher anzeigen, und äussern ihren Widerwillen gegen irgend einer Veränderung der Synodal Grundverfassung, wie auch gegen eine literarische Stiftung nach dem Plan der, wie sie es verstehen, in den Schlüssen unserer letzten Synode angenommen wurde.

No. 3—Ist ein Memorial von der Salem Kirche, Coke Caunty, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. K. Hänscher angezeiget wird, wie auch ihren Widerwillen gegen irgend einer Veränderung in der Grundverfassung unserer Synode.

No. 4—Ist ein Memorial von der St. Johannes Kirche, Lexington Distrikt, S. C., worin die Memorialisten ihre Zufriedenheit mit den geleisteten Amtsdiensten des Pfr. D. Isert anzeigen, und äussern einen Wunsch auch von anderen Prediger dieser Synode besucht zu werden.

No. 5—Ist ein Memorial von der Salomon's Kirche, Schenandoah Caunty, Virg., worin die Zufriedenheit mit Pfr. J. Steuerwalt angezeiget wird.

No. 6—Ist ein Memorial von der Trinitatis Kirche, Rockingham Caunty, Virg., von gleichem Inhalt.

No. 7—Ist ein Memorial von der Rocky Revier Kirche, Cabarus Caunty, N. C.. worin die Zufriedenheit mit den Amtsdiensten des Pfr. Hull angezeiget wird, und ein Wunsch ferner von ihm bedient zu werden.

No. 8—Ist ein Memorial von der St. Märn's Kirche, Tenn., worin die Zufriedenheit mit den Amtsdiensten des Pfr. J. M. Schäffer, und ein Wunsch dieselben ferner zu haben, angezeiget werden.

No. 9—Ist ein Memorial von der Salomon's Kirche, Tenn., worin die Zufriedenheit mit Pfr. J. K. Hänscher angezeiget wird.

No. 10—Ist ein Memorial von der St. Paulus Kirche, Augusta Caunty, Virg., worin die Synode ermahnet wird sich vest an unsere jetzige Grundverfassung zu halten.

No. 11—Ist ein Memorial von der St. Jacob's Kirche, Rockingham Caunty, Virg., ähnlichen Inhalts.

No. 12—Ist ein Memorial von der Ermentraut's Kirche, Virg., worin die Hoffnung geäussert wird, daß kein Geist der Neuerung in der Synode geduldet werden möge.

No. 13—Ist ein Memorial von der Pilgrim's Kirche, Carter Caunty, Tenn., worin die Memorialisten ihre vollkommene Zufriedenheit mit den von Pfrn. Wm. Hänscher und J. B. Emmert geleisteten Amtsdiensten zu erkennen geben.

No. 14—Ist ein Memorial von der Liberty Kirche, Waschington Caunty, Virg., worin vollkommene Zufriedenheit mit ihrem Pastor, Wm. Hänscher, ausgedrückt, und gebeten wird, wenn es schicklich sey, von anderen Prediger unserer Synode besucht zu werden. Achtungsvoll übergeben.

A. Ifert, Johannes Akert.

Angenommen.

Auf Vorschlag vertagte sich die Synode bis Morgen 9 Uhr. Gebet von Pfr. H. Wetzel.

Siebente Sitzung.

Mittwoch, 9 Uhr Morgens.

Die Synode versammelte sich, und wurde durch Pfr. Jacobus Fliener mit Gesang und Gebet eröffnet.

Die gesterigen Verhandlungen wurden gelesen und gebilligt.

Auf Vorschlag von Pfr. A. Ifert wurde es

VI. Beschlossen, Daß, da die Schicklichkeit unsere Synode zu theilen nicht allgemein überlegt worden ist, so sind wir bisher noch unbereitet irgend etwas bestimmtes in dieser Sache zu thun.

Auf Vorschlag von Pfr. A. J. Braun wurde es

VII. Beschlossen, Daß unsere Verhandlungen beides in Deutsch und Englisch gedruckt, und zwei Exemplare davon jeder Synode zugesandt werden die uns mit den Ihrigen begünstiget haben, und daß zehen Exemplare einem jeden Prediger dieser Synode für unentgeldliche Austheilung übersandt werden; daß Pfr. J. Steuerwalt bestimmt werde unsere Verhandlungen in das Deutsche zu übersetzen, und daß er fünf Thaler für seine Mühe empfange.

Die Zeit und der Ort für die nächste Zusammenkunft dieser Synode wurden alsdann in Erwägung genommen. Bittschriften von Virginien und Süd Carolina warren vor der Synode.

Nach gehöriger Ueberlegung der Ansprüche der Bittenden, wurde es

VIII. Beschlossen, Daß die St. Peter's (oder Piney Woods) Kirche, Lexington Distrikt, Süd Carolina, der Ort, und Samstags vor dem ersten Sonntage im November, A. D. 1854, die Zeit für die nächste Zusammenkunft dieser Synode sey.

Auf Vorschlag wurde es

IX. Beschlossen, Daß Pfr. J. R. Peterson dem Volk in dieser Umgegend im Namen der Synode öffentlichen Dank abstatte für die Freundschaftlichkeit, und die gastfreie Bewirthung die wir während unserem Aufenthalt unter ihnen genossen haben.

Achte Sitzung.

Mittwoch, 1 Uhr Nachmittags.

Auf Vorschlag wurde es

X. Beschlossen, Daß die Grundverfassung dieser Synode unsern Verhandlungen beigefügt werde, wenn sich Geld genug in den Händen des Agentes befindet die Kosten des Druckens zu bestreiten.

Die Candidaten für Einsegnung wurden dann vorgeladen, und die Prüfungs-Committee schritt zur Entledigung der ihnen auferlegten Pflichten.

Da die Prüfung zur Befriedigung der Synode ausfiel, so wurde es

XI. Beschlossen, Daß die Diener Jacobus Fliener und J. B. Emmert zum Pastoramt ordinirt werden, und daß die Ordination durch die Ehrw. Hrn. A. Henkel, W. Häuscher, und H. Guthmann vollzogen werde.

Der Bestellung gemäß hielt der Ehrw. Hr. H. Wetzel eine kurze jedoch eindrucksvolle Ordinations Predigt, worauf die Diener Jacobus Fliener und J. B. Emmert durch Gebet und Händeauflegung auf eine feierliche Weise zu dem Werke des Ministeriums eingeweihet wurden.

Da nun die Geschäften der Synode so weit vollendet waren, so vertagte sich die Synode sich wieder zu versammeln zu der Zeit und an dem Ort wie oben bestimmt, und wurde mit dem Apostolischen Segen entlassen.

J. R. Peterson, Sekretär der Ev. Luth. Tennessee Synode.

Pfarre Berichte.

Pastoren.	Gemeinden.	Communicanten.	Getauft.			Confirmirt.	Begraben.
			Kinder.	Erwachsene.	Sclaven.		
Pfr. A. Ifert,	6	380	74	7		53	8
" T. Kraus,	3	125	17			1	11
" T. Moser,	3	160	30			46	6
" A. Henkel,	3	270	24	14		49	6
" H. Guthmann,	4	375	37		3	5	
" S. Henkel,	6	310	25	1		6	10
" P. C. Henkel,	9	820	90	7	5	112	25
" J. M. Wagener,	1	35	14			2	
" D. Ifert,	8	795	41	9	5	95	17
" Wm. Häuscher,	7	450		75	6	27	
" J. Steuerwalt,*	8	360	119	11		113	27
" J. M. Schäffer,	2	120	100	10		40	4
" A. J. Braun,		2	4		1	1	2
" H. Wetzel,	4	173	31	2		20	12
" J. K. Häuscher,	5	350	51	6			12
" J. R. Peterson,	6	324	50	5	2	18	6
	75	5049	782	78	16	588	146

* Für zwey Jahre.

Beiträge zum Druck der Verhandlungen.

Beck's Kirche, Nord Carolina,	$1 80	Beeler's Kirche, Tenn.,	$1 15
Immanuel's,	1 80	Neuhope,	60
Pilgrim's,	1 20	Blaue Spring,	80
Phanuel's	50	Süd Fork,	60
St. Peter's, Rowan Co.,	60	Immanuel's,	2 00
Mount Moriah,	1 20	Salem,	1 00
St. Martin's, Stänley Co.,	1 50	Salomon's,	2 00
St. Peter's, Catawba Co.,	1 00	Union,	60
Liberty,	50	Pilgrim's,	40

St. Paulus,	$1 20	St. Johannes,	$0 70
St. Johannes,	60	Keiner's Kirche, Augusta Co., V.	2 50
Miller's,	1 40	St. Paulus,	1 50
Zion's,	1 80	Ermentraut's,	70
Winkler's,	30	M'Gähesville,	1 00
Trinitatis,	1 00	St. Jacob's, Rockingham Co.,	1 50
St. Daniel's,	1 50	Räder's,	1 25
Gnadens Kirche,	1 10	Zion's,	50
St. Martin's, Iredell Co.,	90	Pein,	1 00
Scharon,	1 10	Mill Krick,	60
Salem,	1 50	Brock's Gäp,	60
Bieverdam,	1 50	Mount Calvary,	1 10
Philadelphia,	2 00	Steinberger's,	70
White Haven,	40	St. Paulus, Schenandoah Co.,	85
Lutherische Capelle,	1 70	St. Jacob's,	85
Christus,	1 32	St. David's,	30
Zion's Kirche, S. C.,	1 00	Salomon's,	1 25
St. Peter's,	1 00	Trinitatis,	50
St. Johannes,	1 00	Von Indeviduen,	14 80
St. Jacob's,	50	Bilanz in der Kasse,	20 46
Salem,	1 00		
St. Paulus,	50	Betrag,	$96 23

Anhang

Zu den Verhandlungen der Tennessee Synode.

Als Sekretär der Evangelisch-Lutherischen Tennessee Synode, für das letztjährige Synodal Jahre, habe ich folgende an die Synode gerichtete Mittheilungen, seit Vertagung ihrer letzten Sitzung, empfangen.

1. Ein Brief von dem Ehrw. Hrn. R. A. Fink, Sekretär der "Evangelisch-Lutherischen Synode von Virginien," worin er die Widerrufung gewisser von jenem Körper passirte Schlüsse, in Bezug auf die Tennessee Synode, mittheilet, welche ich hier vollständig, sammt der Einleitung, übergebe.

"Sintemal es für das Wohl unseres Lutherischen Zions, und der Sache unseres Herrn Jesu Christo, wünschenswerth ist, daß Eintracht und brüderliche Liebe alle unsere Verhältnisse als Lutheraner bezeichnen sollte—Daher,

"Beschlossen, Daß die Schlüsse welche von dieser Synode, bei ihrer Versammlung in 1838 und 1839, passirt wurden, in Hinsicht der Tennessee Synode, und unter den Verhandlungen unserer Synode enthaltend, hiermit widerrufen sind.

"Beschlossen, ferner, Daß in so fern es möglig ist, wir suchen wollen brüderliche Verhältnisse mit unsern Brüdern der Tennessee Synode zu bilden, und daß ein Abgeordneter an besagten Körper bestimmt werde, unsere Synode bei ihrer nächsten jährlichen Zusammenkunft zu repräsentiren.

"Beschlossen, Daß es unserem Sekretär aufgetragen wird eine Abschrift von diesen Schlüssen an die besagte Tennessee Synode zu übersenden."

2. Ein Brief von den Ehrw. Hrn. Theo. Brohm und A. Hoyer, welche als Abgeordnete von "Der Deutsch Evangelisch-Lutherischen Synode von Missouri, Ohio, und andern Staaten," zu unserer neulich gehaltenen Sitzung unserer Synode bestimmt waren. Da der Brief beides interessant und aufheiternt ist, so übergebe ich denselben in voll.

Neu York und Philadelphia, Oct. 6, 1853.

Ehrwürdige und theure Brüder:—

Mit einem inbrünstigen Verlangen beseelet die Einigkeit im Geist, mit allen wahren Lutheranern, allenthalben zu erhalten, hat die Deutsche Evang. Lutherische Synode von Missouri, Ohio, und andern Staaten, bei ihrer letzt Jährlichen Versammlung zu Cleaveland, Ohio, die Unterschriebenen als Delegaten bestimmt Eurer Synodal Versammlung beizuwohnen, und ihren brüderlichen Gruß zu vermelden. Allein, nachdem wir den Ort wo Eure Synode sich dieses Jahr versammeln wird erlernet haben, bedauern wir, durch die grosse Entfernung und andere örtliche Schwierigkeiten, ausgeschlossen zu sein, von dem grossen Vergnügen unsern Auftrag auszurichten, der beides ehrenvoll und uns angenehm ist, weil es ein grösserer Verlust von Zeit erfordern würde, als wir füglich unsern verschiedenen Gemeinden verantworten könnten.

Diesen Mangel der persönlichen Gegenwart zu ersetzen, nehmen wir die Freiheit, mit der Verwilligung unseres Presidenten, Euren Ehrw. Körper durch diese paar Zeilen zu addressiren, Euch unsere brüderliche Liebe und Gleichstimmung zu versichern, auf die Ueberzeugung gegründet, daß es ein und der nemliche Glaube ist, der in Euch und uns wohnet. Wir sind höchstens erfreuet in dieser grossen Wüste und Wildniß, eine ganze Lutherische Synode anzutreffen die an den trefflichen Glaubensbekenntnissen unserer lieben Kirche fest hält, und eiferig beschäftiget ist die unveränderten Lehren und Grundsätzen der Reformation unter dem Englischen Theil der Lutheraner zu verbreiten, durch die Uebersetzung der bestätigten Schriften unserer Väter, und die zur nemlichen Zeit den Verführungen derer die da sagen sie sind Lutheraner und sind es nicht, standhaft widerstehen.

Unsere Synode, durch unsere Vermittelung, reichet Euch die brüderliche Hand, ohne Furcht versagt zu werden, und sie begehret inbrünstig, obwohl von Euch geschieden durch verschiedene Sprache und örtliche Interessen, Mitarbeiter mit Euch zu seyn, Hand in Hand, die Mauern unsers verfallenen Zions wieder aufzubauen.

Wir sind bevollmächtiget Euere Ehrw. Synode zu ersuchen, so viele Euerer Glieder als Ihr es für schicklich achtet, als Delegaten an unsere Synodal Versammlung zu versenden, welche nächstes Jahr zu St. Louis soll gehalten werden, und versprechen hierdurch eine freundliche und gastfreie Aufnahme. Sollte Euere Synode sich nächstes Jahr versammeln an einem Ort, der leichter zu erreichen, und bequemlicher zu uns ist, werden wir, oder diejenigen welche unsere Synode bestimmen wird, ohne Fehl zugegen seyn.

Wir bitten den Herrn zu verleihen daß Euer Ehrw. Körper mit dem Geist der Wahrheit, mit Weisheit, Eifer, Liebe, und Friede erfüllet, und daß Eure Verhandlungen gesegnet werden mögen, zur Verherrlichung seines heiligen Namens, und verbleiben, theure Brüder, mit redlicher Hochuchtung und Liebe, Euere Mitarbeiter in dem Weinberge des Herrn.

Theo. Brohm,
R. Hoyer, von Philadelphia.

3. Ein Exemplar der Deutsch Evangelisch-Lutherischen Synode von Missouri, Ohio, und andern Staaten, für 1853.

A. J. Braun.

November 3, 1853.

Grundverfassung

der

Evangelisch-Lutherischen Tennessee Synode.

Welche angenommen und bestätigt wurde, bei der Sitzung, gehalten in der St. Paulus Kirche, Lincoln Caunty, N. C., im Monat September, 1828.

Eingang.

Die Regeln und Grundsätze des Kirchenregiments sind in der heiligen Schrift enthalten. Daher hat kein christlicher Körper die Freiheit etwas so im Widerspruch mit derselbigen stünde, zu zulassen, oder zu verrichten. Menschensatzungen, oder Ordnungen, die keinen Grund in der heiligen Schrift haben, und die als nothwendig zur christlichen Gemeinschaft, der Kirche aufgebürdet werden, werden von unserm Heiland verworfen. Matt. 15, v. 9, 13, 14.

Obgleich, in Ausführung der Kirchenregeln, unterschiedliche Zeiten, Personen, und örtliche Umstände dazwischen kommen; wie, zum Beispiel, in einem Zeitalter und Lande ist eine Sprache gangbar, aber nicht in einem andern Zeitalter, und vielleicht auch nicht im nemlichen Lande; oder die Kirche mag in einem Zeitalter und besonderem Lande, und unter einer gewissen bürgerlichen Regierung im Flor seyn, aber nicht in einem andern Zeitalter, in einem andern Lande, und unter einer unterschiedlichen Regierung; demungeachtet, da Christus allwissend ist, und sein allweiser Geist seine Apostel begeisterte, versorgten sie die Kirche mit heilsamen Regeln, welche allen Personen, in allen Orten, Zeiten, und Umständen, angemessen sind.

In Betreff der Lehre und Kirchenzucht, sollte nichts blos nach dem Willen der Mehrheit, noch der Minderheit, sondern in genauer Gleichförmigkeit mit der heiligen Schrift verrichtet werden.

Oertliche und Zeitlang dauernde Einrichtungen: zum Beispiel, die Zeit und der Ort der Zusammenkunft von der Synode, das Verhältniß von Stellvertretern (representatives) von Gemeinden, ꝛc., mögen um der Bequemlichkeit willen, von einer Mehrheit verändert, verbessert, oder gar abgeschafft werden. Dennoch, in solchen Fällen, sollte die Mehrheit niemals suchen ihre Entscheidung der ganzen Brüderschaft unbedingt aufzudringen; weil solche Einrichtungen blos dazu dienen sollen, diejenige Regeln, welche sich gründen auf die heilige Schrift, auszuführen.

Damit der wahre Endzweck dieser Grundverfassung keiner Mißdeutung unterworfen werden möge, so wurde es für dazu dienlich erachtet, erläuternde Anmerkungen über einen jeden Artikel derselben beizufügen.

Artikel I.

Die heilige Schrift, oder die von dem Heiligen Geiste eingegebene Schriften des Alten und Neuen Testaments sollen die einzige Richtschnur von der Lehre und Kirchenzucht seyn.

Die Richtigkeit, oder Unrichtigkeit von irgend einer Uebersetzung, soll nach den Grundsprachen, in welchen diese Schriften zuerst verfaßt worden sind, beurtheilt werden.

Anmerkungen.

Die heilige Schrift ward durch göttliche Eingebung geschrieben, und ist daher eine untrügliche Richtschnur der Lehre und Kirchenzucht. Sie ist eine vollkommene Offenbarung Gottes an die Menschen; denn "Das Gesetz des Herrn ist ohne Wandel, und erquicket die Seele. Das Zeugniß des Herrn ist gewiß, und machet die Albernen weise." Ps. 19, 8. "Alle Schrift von Gott eingegeben ist nütze zur Lehre, zur Strafe, zur Besserung, zur Züchtigung in der Gerechtigkeit; daß ein Mensch Gottes sey vollkommen zu allem guten Werk geschickt." 2 Tim. 3, 16, 17. Da die heilige Schrift vollkommen ist, und überall in derselbigen die göttliche Weisheit in aufgehendem Glanze hervorstrahlet, so ist es offenbar, daß die Lehren und Satzungen von Menschen ersonnen, unnütze sind. Auch beruhet die Erklärung der heiligen Schrift nicht auf menschlichem Ansehen, noch Menschensatzungen und Meinungen. Der Leitfaden der Erklärung der Schrift wird in ihr selbst gefunden, denn sie ist ein himmlisches Licht; und ein jedes Licht wird vermittelst seines eigenen Glanzes gesehen; wie der fromme Psalmist sagt: "In deinem Licht sehen wir das Licht." Ps. 36, 10. Und der Apostel sagt: "Das sollt ihr für das erste wissen, daß keine Weissagung in der Schrift geschiehet aus eigener Auslegung. Denn es ist noch nie keine Weissagung aus menschlichem Willen hervorgebracht; sondern die heiligen Menschen Gottes haben geredet, getrieben von dem heiligen Geist." 2 Pet. 1, 20, 21. Da nun die Schrift nicht durch eigene Auslegung zu erklären ist, so muß folgen, daß eine jede Erklärung in ihr selbst zu suchen sey: Sprüche müssen mit Sprüchen verglichen, und geistliche Sachen müssen geistlich gerichtet werden. 1 Cor. 2, 13.

Das Alte Testament ward zuerst in der Hebräischen* Sprache, das Neue aber in der Griechischen geschrieben.† Jede entstehende Zweifel wegen der Richtigkeit oder Unrichtigkeit einer Uebersetzung müssen daher, falls sie das Alte Testament betreffen, durch den Hebräischen Text, und falls sie das Neue betreffen, durch den Griechischen berichtigt werden.

Artikel II.

Das Augsburgische Glaubensbekenntniß in 28 Artikeln enthalten, so wie dasselbe sich im Christlichen Concordien-Buch befindet, wird von diesem

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* Aus glaubwürdigen Nachrichten erhellet, daß dasjenige vom 4ten Vers des 2ten Capitels bis zum 8ten Capitel des Buchs Daniels, zuerst in der Chaldäischen Sprache geschrieben worden sey. Dieses geschahe vermuthlich darum, weil die Weissagungen in diesem Theil des Buchs enthalten, die Chaldäer hauptsächlich betreffen. Die übrige Weissagungen sind aber in der Hebräischen Sprache geschrieben worden, weil sie von Dingen, welche in die Zeiten nach den Chaldäern gehören, handeln, und nicht sie, sondern die Kirche und das Volk Gottes betreffen.

Es scheint auch, daß ein kleiner Theil des 10ten Capitels des Buchs Jeremiä in der Chaldäischen Sprache geschrieben worden sey, wie auch ein Theil des Buchs Hiobs in der Arabischen.

† Es wird von einigen vorgegeben, daß das Evangelium St. Matthäi zuerst Hebräisch geschrieben sey, welche Meinung aber, von andern mit guten Gründen widerlegt wird.

Körper anerkannt und angenommen, weil es eine wahre Darstellung von den Hauptlehren des Glaubens und der Kirchenzucht enthält. Es enthält auch nichts, welches mit der Heiligen Schrift streitet. Es wird daher keinem Prediger erlaubt etwas zu lehren, noch diesem Körper etwas zu verrichten, welches mit irgend einem Artikel dieses Glaubens-Bekenntnisses im Widerspruch stünde.

Luther's kleiner Katechismus wird auch, weil derselbe ein kurzer Begriff von biblischen Lehren enthält, und von großem Nutzen ist die Jugend zu unterrichten, anerkannt und angenommen.

Anmerkungen.

Zu der Zeit der Reformation wurde das Augsburgische Glaubens-Bekenntniß verfaßt, und öffentlich vor der Reichs-Versammlung, welche von Karl dem Vten in der Stadt Augsburg im Jahr 1530, zusammen berufen war, gelesen. Es enthält ein kurzer Begriff von den Lehren welche die Protestanten behaupteten, und wurde öffentlich übergeben, um zu zeigen daß sie nichts der heiligen Schrift zuwider lehreten.

Glaubens-Bekenntnisse mit Menschen-Satzungen und menschlichen Meinungen beladen, werden von diesem Körper verworfen. Auch wird das Ansehen eines allgemeinen Conciliums nicht als hinlänglich erachtet irgend einen Lehrsatz zu bestätigen. Nun könnte aber die Frage gestellt werden: Ist nicht das Augsburgische Glaubens-Bekenntniß ein Aufsatz von Menschen? Warum wird es von diesem Körper angenommen? Antwort. Der Apostel ermahnet die Christen "allezeit bereit zu seyn zur Verantwortung jedermann, der Grund fordert der Hoffnung, die in ihnen ist." 1 Pet. 3, 15. Aus der Reformations-Geschichte erhellet, daß die Protestanten aufgefordert waren ihr Glaubens-Bekenntniß vor der Reichsversammlung zu Augsburg zu übergeben. Es ist nicht nur die Freiheit eines jeden Christen, sondern es ist ihm auch befohlen seinen Glauben zu bekennen. Obgleich die heilige Schrift, ohne irgend etwas sonst, eine hinlängliche Richtschnur ist; und obgleich nur einerlei Erklärung über dieselbe richtig seyn kann; so ist es dennoch offenbar, daß nicht alle, welche sich Christen nennen, einerley Erklärung haben; denn ihre Ansichten sind sehr verschieden. Da nun nicht alle einerlei Erklärung haben, so könnte es nicht erkannt werden was eine jede christliche Gemeinschaft glaubet; folglich könnten andere nicht wissen ob sie als Glaubensbrüder zu erkennen, falls sie kein förmliches Bekenntniß hätten. Wenn aber eine christliche Verfassung eine förmliche Erklärung von ihren Ansichten über gewisse Lehrpunkte in der heiligen Schrift enthalten, hat; so können andere urtheilen, ob solche Ansichten richtig sind, und ob sie Gemeinschaft mit einer solchen Verfassung haben mögen. Eines ist also, wenn eine Verfassung einen Aufsatz von Menschen gemacht als eine untrügliche Richtschnur neben der heiligen Schrift einführet; ein anders aber, ist einen solchen Aufsatz in der Absicht anzunehmen um zu zeigen was ihre Ansichten über gewisse Lehrpunkte sind. Die Lutheraner erkennen die heilige Schrift für die einzige Richtschnur der Glaubens-Lehre und Kirchen-Zucht; nichts desto weniger, nehmen sie auch das Augsburgische Glaubens-Bekenntniß an, und zwar darum, weil es die nemliche Ansichten darstellt welche sie hegen, und eine förmliche Erklärung von dem was sie glauben, ist. Wäre es aber möglich zu beweisen, daß dieses Glaubens-Bekenntniß Irrthümer enthielte, so würde es die Pflicht dieses Körpers werden demselbigen zu entsagen; allein in diesem Falle würden sie aber aufhören

Lutheraner zu seyn; dieweil sie die Ansichten der Lutheraner verwerfen würden. Da es unterschiedliche Ausgaben von dem Augsburgischen Bekenntniß gegeben hat, so erwählte man diejenige, welche sich in dem Christlichen Concordien-Buche befindet; dieweil man von derselben Aechtheit versichert ist.

Artikel III.

Prediger und Gemeinde-Abgeordnete sollen gleich berechtiget seyn, Sitz und Stimme in diesem Körper zu haben.

Es soll nicht erlaubt seyn, daß die Prediger ohne die Abgeordneten, noch die Abgeordneten ohne die Prediger Geschäfte verrichten, falls beides Prediger und Abgeordnete zugegen sind.

Es sollen auch durchaus keine Geschäfte im Geheimen, oder unter verschlossenen Thüren verrichtet werden; ausgenommen es sollte eine Zeit kommen in welcher die Kirche durch die weltliche Obrigkeit verfolgt würde.

Anmerkungen.

Es ist nicht die Freiheit und Pflicht der Prediger allein, sondern auch aller andern Christen, ihren Rath in kirchlichen Angelegenheiten zu ertheilen, und die Mittel zur Ausbreitung des Evangeliums anzuwenden. Das erste christliche Concilium hatte sich zu Jerusalem versammelt, und bestand aus den Aposteln, Aeltesten, und den andern Brüdern. Sie entschieden die Frage: ob es nothwendig sey sich beschneiden zu lassen? Siehe Ap. Gesch. 15, 1–31. Die Aposteln waren ausserordentlich von dem heiligen Geiste erleuchtet, und hätten daher, ohne die andern Brüder, diese Entscheidung machen können; allein es scheint daß sie diesen Vorzug nicht begehrten. Dieses Beispiel rechtfertigt gemeine Christen mit den Predigern im Rath zu sitzen, um über die wichtigsten Angelegenheiten der Kirche zu rathschlagen.

Die Christen überhaupt heißen "ein auserwähltes Geschlecht, ein königliches Priesterthum, ein heiliges Volk, ein Volk des Eigenthums" und sollen "die Tugenden deß, der sie berufen hat von der Finsterniß zu seinem wunderbaren Licht, verkündigen." 1 Pet. 2, 9. Da nun die Christen überhaupt solche ehrbare Titel, und hohe Würde tragen, und die Tugenden Gottes verkündigen sollen, so wird richtig geschlossen daß sie die nemliche Rechte mit den Predigern in Betreff des Kirchenregiments haben.

Da St. Paulus an die Corinther schrieb, sprach er: "Wisset ihr nicht, daß die Heiligen die Welt richten werden? So denn nun die Welt von euch soll gerichtet werden, seyd ihr denn nicht gut genug geringere Sachen zu richten? Wisset ihr nicht, daß wir über die Engel richten werden? Wie vielmehr über die zeitlichen Güter?" 1 Cor. 6, 2, 3. Glaubige Lehrer sind nicht allein die Heiligen, sondern auch die gemeine Christen. Der Apostel bestrafte die Corinther darum, dieweil so einer unter ihnen einen Handel mit dem andern hatte, er vor den Ungerechten haderte, und seine Sache nicht durch die Heiligen entscheiden ließ. V. 1. Da nun die Heiligen die Welt, sogar die Engel richten sollen, warum sollten sie nicht auch fähig seyn, und die Freiheit haben die wichtigsten Geschäfte welche die Kirche betreffen zu verrichten?

Daß die gemeine Christen gleiche Rechte mit den Lehrern ausüben sollen, ist nicht nur der heiligen Schrift gemäß, sondern auch dazu dienlich um die geistliche, sowohl als die bürgerliche Freiheit zu erhalten. Obgleich in jedem Zeitalter der

Kirche fromme Lehrer, welche getreu waren, lebten, so sind sie dennoch im Vergleich mit andern wenige gewesen; denn die meisten waren Wölfe in Schaafskleidern. Aus der Kirchen-Geschichte erhellet, daß allemal wenn die Geistlichen ohne die gemeine Christen regierten, sie die Leute zu Sklaven machten, nahmen die bürgerliche Gewalt in ihre Händen, und verfolgten diejenigen, welche ihre hochtrabende Absichten entdeckten, oder denselben widersprachen. Dieses war nicht nur der Fall unter der Päbstischen Herrschaft, sondern es waren auch blutige Verfolger unter denen die sich Protestanten nannten.

Stehet es wohl zu glauben daß die Mehrheit von den Herren Geistlichen in unsern Tagen treue Hirten sind? und daß sie nicht herrschsüchtige Absichten haben? Warum werden so viele Versuche gemacht um die Kirche mit dem Staat zu verbinden? Warum werden so viele Bittschriften für Einverleibungen (incorporations) vor unsere gesetzgebende Körper gebracht? Warum herrschet eine solche unersättliche Begierde um grosse Capitalien für geistliche Verfassungen unter einem Einverleibungs-Gesetze (incorporation act) zu sammeln, wenn die Herren Geistlichen nicht herrschsüchtige Absichten pflegten, und eine geistliche Gewalt mit der weltlichen verbunden, wünschten zu erhalten?

Artikel IV.

Die Geschäfte dieses Körpers sollen seyn: nützlichen Rath zu ertheilen, die rechtmässige Mittel um das Evangelium Jesu Christi auszubreiten, anzuwenden falsche Lehren und Lehrer zu entdecken und blos zu stellen, und auf Ersuchen Candidaten für das Lehramt zu prüfen. Wenn ein Candidat auf sein Examen für tüchtig erfunden wird das Lehramt zu bekleiden, so soll dieser Körper ein oder mehrere Pastoren ernennen um denselben mit Auflegen ihrer Hände und Gebet zu diesem Amte zu weihen.

Dieser Körper soll aber keine Gewalt haben, sich mit irgend einer Entscheidung von irgend einer Gemeinde abzugeben; auch keine Regeln oder Einrichtungen für Gemeinden zu machen.

Anmerkungen.

Wenn Prediger und Abgeordnete von Gemeinden mit einander versammelt sind, können sie die Bedürfnisse von der ganzen Verfassung, welche sie repräsentiren, kennen lernen; und sind daher besser im Stande ihren Rath zu ertheilen. Durch ihre gegenseitige Bestrebungen können predigerlose Gemeinden mit Amtsdiensten versorget und neue gebildet werden. Freilich könnte dieser Entzweck auch durch die Bemühungen einzelner Prediger und Gemeinden erreicht werden; allein, da es oftmals nöthig wird für solche, Beihülfe von ihren Brüdern zu erlangen, so kann dieser Endzweck durch die Zusammenkunft einer Synode mit größerer Erleichterung erreicht werden.

Daß es die Pflicht dieses Körpers sey, falsche Lehren und Lehrer zu entdecken und blos zu stellen, setzet mit nichten zum Voraus, daß diese Pflichten nicht auch auf einzelne Lehrer und Gemeinden heimfallen; denn dieser Körper maßt sich solche nicht als ein Vorrecht an. Sondern es wird vermuthet daß diese Pflichten mit mehrerem Nutzen durch eine Synode können verrichtet werden.

Auch maßt sich dieser Körper nicht das ausschließliche Recht an Candidaten für das Lehramt zu prüfen, und zu ordiniren. Denn eine jede Gemeinde hat die Freiheit tüchtige Personen zu ihren Lehrern zu wählen, und einzelne Prediger ha-

ben das Recht sie zu diesem Amte zu weihen. Dieses erhellet aus dem Gebrauch der ersten Christen, sowohl als auch aus der heiligen Schrift. Wenn aber irgend eine Gemeinde diesen Körper ersuchet die Person ihrer Wahl zu prüfen, und zu ordiniren, alsdann fällt diese Pflicht diesem Körper anheim, zu verrichten.

Da obbenannte Pflichten zu verrichten allen Gemeinden und Predigern anheim fallen, so haben sie unstreitig das Recht solche gemeinschaftlich zu verwalten; das ist, sie sind berechtigt eine Synode zu bilden. Eine christliche Synode aber hat keine gesetzgebende Gewalt, folglich hat sie kein Recht Regeln für Gemeinden zu machen. Alle nöthige, und heilsame Ordnungen werden in der heiligen Schrift vorgeschrieben; daher folget, daß ein jeder Körper der da Regeln für die Kirche macht, wider Christum streitet. Eines ist Regeln für die Kirche zu machen; aber ein anderes, die schon vorhandenen, und sich in heiliger Schrift befindende Regeln auszuführen, und die rechten Mittel um das Evangelium auszubreiten, anzuwenden. Das letzte, und mit nichten das erste, ist das Geschäft dieses Körpers.

Daß keine Appellation von der Entscheidung einer Gemeinde seyn soll, erhellet aus Matt. 18, 15–20.

Artikel V.

Diese Synode soll niemals durch die weltliche Obrigkeit einverleibt (incorporated) werden; auch soll sie niemals ein einverleibtes Theologisches Seminarium unter ihrer Aufsicht haben. Auch soll sie keine besondere Kasse haben um Reise-Prediger und theologische Schulen zu unterstützen.

Anmerkungen.

Obgleich diese Synode kein einverleibtes theologisches Seminarium unter ihrer Aufsicht, noch eine besondere Kasse für dessen Unterstützung haben soll, so erachtet sie es dennoch für die Kirche höchst dienlich zu seyn, daß ein jeder Lehrer die Grundsprachen der heiligen Schrift verstehen, und in der Theologie wohl geübt seyn sollte. Solche Fähigkeiten können aber ohne ein einverleibtes theologisches Seminarium erlanget werden. Es befinden sich bereits schon fast überall in unserem Lande Hoheschulen, die nicht unter der Aufsicht einer gewissen Verfassung stehen, in welchen der Student einen klassischen Unterricht erlangen mag. Er hat auch die Gelegenheit bei irgend einem geübten Geistlichen in der Theologie unterrichtet zu werden. Es sind nur wenige, oder vielleicht keine junge Männer in unserm Lande, die nicht im Stande wären die Unkosten ihres Unterrichts, entweder vermittelst ihrer Güter oder ihres Fleißes, zu bestreiten. Sollten aber solche seyn, deren Trägheit die Ursache ist daß sie nicht im Stande sind die Unkosten von ihrem Unterricht zu bestreiten, so sollten sie mit nichten das Lehramt bekleiden, indem dasselbige den größten Fleiß erfordert.

Es ist auch zu bemerken, daß dieser Artikel die Wohlthaten der freigebigen Christen, die da wünschen das Evangelium auszubreiten, nicht im geringsten beschränkt; denn so sie es für schicklich erachten, können sie irgend einem Studenten in Erlangung seines Unterrichts behülflich seyn; oder irgend einer armen Gemeinde beisteuern, damit sie Amtsdienste erhalten mögen. Auch wird einzelnen Gemeinden nicht untersagt eigene Kassen unter ihrer Aufsicht zu haben um ihre Unkosten zu bestreiten, und ihren bedürftigen Brüdern Hülfe zu leisten. Es wäre zu einem guten Endzweck dienlich, wenn eine jede Gemeinde eine eigene Kasse hätte; aber dieselbige mit nichten unter einem Einverleibungs-Gesetze zu besitzen.

Ferner, obgleich dieser Artikel diesem Körper untersagt eine besondere Kasse zu haben, um Reise-Prediger zu unterstützen, so sind dennoch einige Prediger von diesem Körper welche jährlich als Reise-Prediger dienen. Wenn aber gefragt wird, wie bekommen sie ihren Lebensunterhalt? so kann man auch fragen, wie bekamen die Aposteln ihren Unterhalt als sie hingingen in alle Welt das Evangelium zu verkündigen? Hat wohl Christus die Errichtung einer allgemeinen Kasse anempfohlen? und sollte dieselbige vermittelst Geld zu betteln, und durch testamentliche Vermächtnisse von sterbenden Personen zu erhalten, bereichert werden, damit seine Aposteln für ihre Dienste könnten belohnt werden? Nein. Er sprach zu ihnen: "Trachtet am ersten nach dem Reich Gottes, und nach seiner Gerechtigkeit; so wird euch solches alles zufallen." Matt. 6, 33. Also hatten sie die Verheißung daß sie sollten ernähret werden während dem daß sie in des Herrn Weinberge arbeiteten. Jeder getreue Lehrer mag sich auf diese Verheißung verlassen. Wenn er Fleiß anwendet das Evangelium zu verkündigen, und die Unwissende zu unterrichten; so wird er viele zur Gerechtigkeit weisen, welche es für ihre Pflicht achten, damit sie eine Gelegeheit haben ihre Dankbarkeit zu äussern, ihm allerlei Gutes, welches das Leibliche betrift mitzutheilen. Solche aber die sich von treuen Lehrern dienen lassen, aber einen solchen Geiz zeigen, daß sie ihnen nichts zu ihrem Unterhalt geben wollen, beweisen, daß sie das Evangelium nicht würdig sind: Lehrer sind dann berechtiget sich von solchen zu wenden, und andern, welche sie mit [illegible]hmen zu dienen.

Dieser Artikel erlaubet dieser Synode nicht von der weltlichen Obrigkeit einverleibt zu werden. Daß die Kirche nicht mit dem Staat sollte vereinbart werden, ist ein Grundsatz der Augsburgischen Confession, welcher auch mit der heiligen Schrift sich hinlänglich beweisen läßt. Siehe den 28sten Artikel. Unser Heiland sprach: "Mein Reich ist nicht von dieser Welt." Joh. 18, 36.

Dieser Grundsatz ist auch der Grundverfassung von den Vereinigten Staaten gemäß, derselben Geist und Absicht dahin gehen jedermanns geistliche Freiheit zu beschützen.

Das Reich Christi erlaubet keinen Zwang: denn es ist "Gerechtigkeit, und Friede und Freude in dem Heiligen Geist." Röm. 14, 17.—Und "wo der Geist des Herrn ist, da ist Freiheit." 2 Cor. 3, 17. Wenn aber die Kirche mit dem Staat vereinbaret wird, so wird sie von Menschen-Satzungen gefesselt, und herrschsüchtige Geistliche bekommen Gewalt über die Gewissen der Menschen zu herrschen.

Zwar mag eine Kirche von der weltlichen Obrigkeit einverleibt werden, und dennoch nicht eine von der Obrigkeit bestätigte National-Kirche seyn; und in so fern mir unsere bürgerliche Grund-Verfassungen bekannt sind, ist nichts in denselben enthalten, welches irgend einem gesetzgebenden Körper untersaget irgend eine Gesellschaft einzuverleiben. Wenn aber eine Kirche einverleibet wird, so nähert sie sich einer Vereinbarung mit dem Staat. Die Kirche, vermöge eines Einverleibungs-Gesetzes, wenn ich nicht falsch berichtet bin, hat es in ihrer Gewalt Gesetze und Einrichtungen, welche für alle Glieder verbindlich sind, zu machen; und kann durch gerichtliche Belangung alle Güter, oder deren Werth die ihr vermacht sind, erobern. Dergestalt bevollmächtiget, würde sie es nicht in ihrer Gewalt haben Geld auf den Credit von allen Gliedern zu borgen, um irgend eine Stiftung einzurichten? Eine einverleibte Kirche kann nicht nur allein ihre Capitalien erhalten, sondern auch ihre Gelder auf Wucher ausleihen, und dergestalt große Einkünfte bekommen. Da die herrschsüchtige Geistlichen von einer solchen

Verfassung wohl wissen, daß der Reichthum der Kirche ein Vortheil für sie ist, so erdenken sie viele Pläne den sogenannten Gottes-Kasten zu bereichern, damit derselbige niemals erschöpft werden möge. Sie fesseln die Gewissen von manchen Personen, indem sie ihnen sagen, daß es ihre Pflicht sey durch milde Gaben die Sache Gottes zu befördern; worauf sie ihrem Begehren ein Genüge leisten; indessen aber, erklären sie diejenige welche ihnen auf ihre Bitten nichts geben wollen, für Feinde Christi und seines heiligen Evangeliums. Sie veranstalten testamentliche Vermächtnisse zum großen Nachtheil mancher Witwen und Waisen, zu erlangen: sie lassen sich herab dem weiblichen Geschlecht zu schmeicheln, bis sie alles was sie entbehren können, erbettelt haben. Vermittelst dieser geistlichen Bettler, und indem die Sache Gottes zum Deckmantel gemacht wird, wird die Kirche reich; Reichthum aber bringt Gewalt zu wege, und Gewalt, Tyrannei und Unterdrückung.

Daß manche von den Herrn Geistlichen zu dieser Zeit, herrschsüchtige Gesinnungen hegen, erhellet daher: weil manche verschiedene Versuche gemacht haben ihre Stiftungen durch die weltliche Obrigkeit einverleiben zu lassen. Wenn etliche von den zahlreichsten Verfassungen in den Vereinigten Staaten sich vereinigen, und ihre Capitalien zusammen fügen würden, und könnten ein Einverleibungs-Gesetz für sich erhalten, so wären sie nicht nur bereits sehr reich, sondern wären auch im Stande ihren Reichthum zu einem so hohen Grade zu vermehren, daß unsere geistliche sowohl als bürgerliche Freiheit der größten Gefahr ausgesetzt seyn würde. Würde aber gefragt, wie solches möglich seyn könnte? So antworte ich, auf verschiedene Weise. Zum Beispiel, eine solche zahlreiche Verfassung könnte vermittelst ihrer Capitalien so viele Druckereien anschaffen, daß sie in den Stand setzen würde Bibeln an so niedrigem Preise zu verkaufen, daß sie den Alleinhandel von allen Bibeln die in Amerika gebraucht werden an sich ziehen würden, welcher ihnen jährliche Einkünfte von Millionen gewähren würde. Sie könnte Tausende, welche sonst keine Neigung hätten, für das Lehramt erziehen, und diese in aristokratischen Grundsätzen unterrichtet, und die Kirchen mit ihnen besetzt, würde den Weg öffnen diese Grundsätze unter Millionen auszustreuen. Sie könnte auch die gemeine Schulen mit Lehrern besetzen, und diese verderbliche Grundsätze dem heranwachsenden Geschlechte einprägen, bis daß endlich Personen von diesem Schlage alle bürgerliche Aemter in unserm Lande bekleiden würden, welches zuletzt den Untergang von der bürgerlichen Freiheit bewirken würde.

Auf eine ähnliche Weise erhob sich die Römische Kirche über den Staat. Durch testamentliche Vermächtnisse von den Leuten, sowohl als von Fürsten und Königen; durch den Verkauf von Ablaßbriefen, und durch andere Einrichtungen, ist die Kirche sehr reich geworden; Klöster wurden aufgerichtet, und von Mönchen und Nonnen bewohnt, welche auf Unkosten des Volkes ernähret wurden. Denen war es ein großer Vortheil die Gewalt und Würde der Römischen Päbsten zu unterstützen. Die nemliche Ursachen erzeugen die nemliche Wirkungen. Erlangt die Kirche großen Reichthum, so bekommen die Geistlichen große Gewalt.

Da nun diese Synode alles dieses weiß, und beides geistliche und bürgerliche Freiheit wünschet zu erhalten, und zu verhüten daß ihre Nachfolger keinen Versuch machen die Kirche mit dem Staat zu vereinbaren, so hat sie in diesem Artikel eine Einverleibung durch die weltliche Obrigkeit, und eine einverleibte theologische Schule, wie auch die Errichtung einer besondern Kasse um solche, und Reise-Prediger zu unterstützen, untersaget.

Artikel VI.

Die Graden des Lehramts sind zwei, Pastor und Diener; oder wie St. Paulus sie nennet, Bischof und Diener. Sie müssen die Eigenschaften wie sie 1 Tim. 3, 2–14; Tit. 1, 4–9, beschrieben werden, haben.

Die Pflichten eines Pastors sind, daß er alle Amtsgeschäfte verrichte. Aber die Pflichten eines Dieners sind, daß er Acht habe auf die Almosen der Gemeinde, welche zum Unterhalt der Armen, und zu andern wohlthätigen Endzwecken gegeben werden; Katechismus-Unterricht zu halten, zu predigen und zu taufen.

Ein Pastor sowohl als ein Diener muß von einer oder mehreren Gemeinden zu seinem Amte berufen werden.

Anmerkungen.

Daß nur zwei Grade in dem Lehramte sind, wird aus 1 Tim. 3. 1–14. geschlossen, wo die Eigenschaften der Bischöfe und Diener beschrieben werden. Wären noch andere Graden des Lehramts, warum hat der Apostel sie nicht auch beschrieben? Warum hat er seine Beschreibung nur auf die Eigenschaften von Bischöfen und Diener eingeschränkt? Es ist offenbar daß nur diese die Grade des Lehramts sind.

Pastoren heißen Bischöfe oder Aufseher, 1 Tim. 3, 2–7; Apost. Gesch. 20, 28; Aelteste, Tit. 1, 5–9; Christi Diener, und Haushälter über Gottes Geheimnisse. 1 Cor. 4, 1. Nun ist es offenbar, daß derjenige welcher ein Aufseher über die Gemeinde Gottes, und ein Haushalter über seine Geheimnisse ist, alle Amts-Geschäfte zu verrichten habe.

Es scheint daß des Diener's Amt zuerst gestiftet wurde um dem Bischof's Amte Hülfe zu leisten. Auf den Rath der zwölf Aposteln erwählete die Gemeinde zu Jerusalem sieben Diener, um die Allmosen, welche zur Unterstützung der Armen gegeben wurden, zu verwalten; damit die Aposteln am Gebet und am Amt des Worts anhalten möchten. Dasjenige was die Diener verrichteten lag vorher auf den Aposteln zu verrichten; daher ist offenbar, daß die Diener als Gehülfe der Aposteln angesehen sind. Die sieben Diener wurden von den Aposteln mit Auflegen ihrer Hände und Gebet zu diesem Amte geweihet. Ap. Gsch. 6, 1–6.

Es scheint aber, daß einige von den Dienern auch predigten, und tauften; als Z. B. Stephanus einer von den Sieben predigte, V. 10; und starb als ein Blutzeuge für seine Lehre, Cap 7; und Philippus ein anderer von den Sieben, predigte in Samarien, und taufte Männer und Weiber, welche durch Auflegen der Hände von Johanne und Petro den heiligen Geist empfiengen. Da wir aber kein Beispiel in der ersten Kirche finden, daß die Diener alle Amts-Geschäfte verrichtet haben; so glaubet man daß dasjenige, was in diesem Artikel wegen ihrem Amte gesaget wird, die ihre Pflichten in sich fasse.

Da niemand zu dieser Zeit unmittelbar, wie Moses, Elias, und die andern Propheten, und die Aposteln von Gott berufen werden; so muß daher, ein jeder Lehrer mittelbar berufen werden. Die Kirche hat das Recht ihre Lehrer zu berufen: denn ihre Glieder sind ein königliches Priesterthum. 1 Pet. 2, 9. Die Gemeinde zu Jerusalem erwählete Matthias durch das Loos, an Judas Ischarioths Statt. Apost. Gesch. 1, 15 26.

Oertliche und Zeitlangdauernde Einrichtungen.

Erste Einrichtung.

Eine jede Gemeinde ist berechtigt einen Abgeordneten an diese Synode zu senden, welcher Sitz und Stimme in allen Verrichtungen haben soll.

Anmerkungen.

Ein Abgeordneter von einer jeden Gemeinde wird für hinlänglich erachtet. Es ist aber dennoch nicht gesagt, daß eine jede Gemeinde einen Abgeordneten haben müsse, denn einer, wenn es für gut befunden wird, kann mehrere Gemeinden repräsentiren.

Zweite Einrichtung.

Diese Synode soll sich von Zeit zu Zeit, ihrer eigenen Bestellung gemäß, versammeln.

Anmerkungen.

Zu gewißen Zeiten erfordern die Umstände eine frühere Zusammenkunft der Synode, wie zu andern Zeiten; und wiederum erlauben die Umstände, daß die Sitzung späterhin verlegt werden könne. Daher ist die Synode nicht verbunden jährlich, oder auf eine andere regelmäßige Zeit; oder an einem besondern Ort zusammen zu kommen; sondern wann und wo sie es am schicklichsten erachten mag.

Dritte Einrichtung.

Bei einer jeden Sitzung soll ein Vorsitzer auf eine so lange Zeit als für schicklich erachtet werden mag, erwählt werden. Seine Pflichten sind, daß er darauf sehe, daß die Vorschläge zur Unterredung ordentlich vor die Synode gebracht werden; daß er gute Ordnung halte, und Wohlstand unter allen Gliedern erhalte. Es soll aber nicht als nöthig angesehen werden, es in dem Bericht von den Verrichtungen anzuzeigen, wer als Vorsitzer erwählt war.

Diese Synode soll auch einen Schreiber erwählen welcher bis zur nächsten Sitzung dienen soll. Seine Pflichten sind, ein Verzeichniß von den Verrichtungen zu halten, und die an diesen Körper gerichtete Briefe zu beantworten.

Anmerkungen.

Da alles ehrlich und ordentlich zugehen soll, 1 Cor. 14, 40. so muß keine Verwirrung in öffentlichen Unterredungen vorgehen. Es ist daher nothwendig, daß jemand als Vorsitzer handele. Da aber an jedem Tage, während der Sitzung, wenn es für schicklich erachtet wird, ein anderer Vorsitzer erwählt werden mag; und weil sein Amt nicht bis zur nächsten Sitzung dauert, so ist es nicht nöthig es in dem Bericht von den Verrichtungen zu melden wer zu diesem Amte erwählt war.

Da es auch nöthig ist, daß die Verrichtungen dieser Synode aufgezeichnet werden, so muß auch ein Schreiber seyn; und weil aber seine Pflichten nach der Sitzung fortdauern, so bleibet er in diesem Amte, bis zur nächsten Sitzung.

Vierte Einrichtung.

Ueber einen jeden vorkommenden Punkt, oder Vorschlag soll zuerst in der Deutschen Sprache geredet werden, worauf der nämliche in der Englischen Sprache soll vorgenommen werden: falls beides Deutsche und Englische Glieder zugegen sind. Nachdem alles nöthige über einen Gegenstand ist vorgetragen worden, alsdann soll die Entscheidung gemacht werden.

Anmerkungen.

Da einige Glieder dieser Synode, die Deutsche, aber nicht die Englische Sprache verstehen; und da einige die Englische, aber nicht die Deutsche Sprache verstehen; so wird in dieser Einrichtung dafür gesorget, daß ein jeder ohne Verwirrung in derjenigen Sprache, welche er verstehet, oder am besten verstehet, reden mag.

Annahme und Bestätigung.

Es würde einmüthig von der Evangelisch-Lutherischen Tennessee Synode beschlossen, daß obige Artikel sammt dem Eingange, nebst den örtlichen und zeitlängdauernden Einrichtungen, als ihre Grundverfassung angenommen und bestätigt werden. Ingleichem werden auch die Anmerkungen über einen jeden Artikel und Einrichtung als richtige Erläuterungen der wahren Absicht derselbigen, anerkannt und angenommen.

Sollte aber etwas in diesen Artikeln enthalten, nach dieser Zeit als wider die Heilige Schrift streitend, entdeckt werden; so soll es berichtigt werden: oder wenn etwas in den örtlichen und zeitlangdauernden Einrichtungen gefunden würde, daß unschicklich, oder bedrückend wäre; so soll es auch einer Verbesserung unterworfen seyn.

Diejenige, welche glauben etwas in den obigen Artikeln entdeckt zu haben, welches gegen die Bibel streitet; oder etwas unschickliches in den Einrichtungen wahrgenommen zu haben, werden ersucht, solches mit ihren Beweisen und Gründen bekleidet, vor eine Sitzung der Synode zu legen; worauf die Synode das nämliche den Gemeinden zur Ueberlegung vorlegen soll, welche alsdann belieben wollen, ihre Gründe für oder gegen die vorgeschlagene Veränderung oder Verbesserung, der künftigen Sitzung einzuhändigen, wann und wo die letzte Entscheidung gemacht werden soll.

Bezeigt von

David Henkel,

Schreiber der Evang. Luth. Tennessee Synode.

MINUTES

OF THE

THIRTY-THIRD ANNUAL CONVENTION

OF THE

Evangelical Lutheran Tennessee Synod.

HELD IN

EMANUEL'S CHURCH, SULIVAN COUNTY, TENNESSEE.

OCTOBER 14—19, A. D. 1853.

MOUNTAIN VALLEY, VA.,

[NEAR HARRISONBURG:]

PRINTED AT THE OFFICE OF JOSEPH FUNK & SONS.

1853.

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MINUTES

OF THE

THIRTY-THIRD ANNUAL CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

A NUMBER of the Ministers and Lay-delegates constituting the THIRTY-THIRD Annual Convention of the *Evangelical Lutheran Tennessee Synod* assembled in Emanuel's Church, Sulivan County, Tennessee, on Friday before the third Sunday of October, A. D. 1853. The present meeting was opened with singing and prayer by Rev. John A. Seneker, after which, Rev. H. Goodman preached a sermon from 2 Cor. 3 : 5, 6.

Rev. A. J. Brown was then called to the chair, and Rev. J. R. Peterson was chosen Secretary *pro tem.*

The clerical roll was then called and the absentees noted. The following is a full list of the Ministers now belonging to this body.

PASTORS.

1. Rev. A. HENKEL,.....*New-Market, Va.*
2. " H. GOODMAN,.....*Statesville, N. C.*
3. " WM. HANCHER,.....*Blountsville, Tenn.*
4. " J. KILLIAN,*.....*Waynesboro', Va.*
5. " A. J. BROWN, ...*Clear Branch, Va.*
6. " A. J. FOX,*.....*Mount Polk, Ala.*
7. " J. R. MOSER,*.....*Fredericktown, Mo.*
8. " J. STIREWALT,.....*New-Market, Va.*
9. " H. WETZEL,.....*Mount Solon, Va.*
10. " C. G. REITZEL,*.....*Flint Rock, N. C.*
11. " J. W. HULL,*.....*Concord, N. C.*
12. " P. C. HENKEL, ...*Jacob's' Fork, N. C.*
13. " J. R. PETERSON, ...*Lincolnton, N. C.*
14. " J. M. SCHAFFER,.....*Morganton, Tenn.*
15. " T. MOSER, ...*Flint Rock, N. C.*
16. " J. M. WAGNER, ...*Jacksonville, Ala.*
17. " J. R. HANCHER, ...*Little Chucky, Tenn.*
18. " T. CROUSE,*.....*Sandy Creek, N. C.*
19. " A. EFIRD,.....*Lexington, N. C.*

20. Rev. D. M. HENKEL,*.....*New-Market, Va.*
21. " S. HENKEL,*..... " " "
22. " D. EFIRD,*.....*Pleasant Spring, S. C.*
23. " J. FLEENOR,† .....*Rocky Point, Va.*
24. " J. B. EMMERT,† .....*Elizabethton, Tenn.*

DEACONS.

1. Rev. J. COSTNER,*.....*Dallas, N. C.*
2. " J. E. SENEKER,.....*Blountsville, Tenn.*
3. " J. A. SENEKER,.....*Rheatown,* "
4. " C. MARETZ,* .....*Maretz Mills, N. C.*
5. " A. FLEENOR,.....*Parrottsville, Tenn.*

* Absent and excused. † Ordained this Session.

The following Lay-delegates presented certificates of election to this convention of Synod:

Names.	Churches Represented.	
S. H. Rodes,.....	Trinity,	N. Carolina.
J. F. Goodman, ...	St. Martins,	"
C. F. Deitz,.....	St. Paul's, St. John's, Miller's, and Friendship,	"
Reuben Yoder,.....	Zion's and Winkler's,	"
J. F. Helderman, ...	Salem, Liberty, White Haven,	"
Daniel Leonard, ...	Grace and Daniel's,	"
Henry Long, Esq.	Emanuel's, Lutheran Union, and Rocky River,	"
	And Bethlehem,	S. Carolina.
Daniel Drafts, ...	Salem, St. Peters, Zion's, St. Jacob's St. Peter's, (or Piney Woods,) St. John's, St. Paul's,	"
Daniel Hahn,.....	Pilgrim's,	Tennessee.
W. H. Dickson,.....	Roller's,	"
D. S. Crumley,.....	South Fork,	"
J. W. Smith,.....	Blue Spring,	"
Wm. Clemmer, ...	St. Paul's,	"
John Droke,.....	Emanuel's,	"
A. Barb,.....	St. Mary's,	"
Conrad Gerdner,.....	Union,	"
Abram Bible, ...	Sinking Spring and Salem,	"
John Seneker,.....	Zion's,	"
John Akerd,.....	Buehler's,	"
Henry Fleenor,.....	Rich Valley,	Virginia.
Wesley Fleenor, ...	Poor Valley,	"
Isaac Mumpower, ...	Liberty,	"
L. A. Orebaugh,.....	St. Paul's,	"

H. P. Hahn,.....M'Gahesville, St. Jacob's, and Armentrout's, "
L. S. Prints,.....Mt. Calvary and Solomon's, "
John Bowman,.....Rader's, Emanuel's, and Pine, "

In consequence of the absence of a number of the members of Synod, whose presence was expected and desired in the organization of Synod, the election for officers was deferred until to-morrow.

Synod adjourned until to-morrow 10 o'clock, closed with prayer by Rev. A. Efird.

Saturday, 10 *o'clock A. M.*

Forenoon was spent in exercises of the sanctuary. Rev. A. Efird introduced the exercises by a sermon from 1 Cor. 4: 15, and was immediately followed by Rev. J. K. Hancher, who preached from Ps. 8: 4.

SECOND SESSION.

Saturday, 2 *o'clock P. M.*

Synod came to order, and an election for officers was held, which resulted as follows:

Rev. AMBROSE HENKEL, *President.*
" J. R. PETERSON, *Secretary.*
" J. STIREWALT, *Agent* (*or Treasurer.*)

Upon motion it was

I. *Resolved,* That reading of the Minutes of the last meeting of Synod be dispensed with, and a committee to report the unfinished business.

Committee No. 1,—Rev'ds J. E. Seneker and J. M. Shaffer.

The pape s addressed to this Synod were then called for and handed in, and the following committees appointed by the President:

Committee No. 2, On Minutes of other Synods,—Rev'ds H. Goodman and H. Wetzel, and M. D. Drafts.

Committee No. 3, To class and number the papers addressed to this body,—Rev'ds Wm. Hancher, J. R. Hancher and P. C. Henkel.

Committee No. 4, On Union with the General Synod,—Rev'ds

J. Stirewalt and J. M. Wagner. Upon motion of Rev. J. Stirewalt, Rev. A. Henkel and A. J. Brown, were added to the last committee.

Upon motion, Synod adjourned until Monday 9 o'clock, closed with prayer by Rev. J. R. Peterson.

Exercises of the Sabbath.

A large concourse of people having at an early hour assembled in a grove adjoining the church, divine service was introduced by the Rev. P. C. Henkel, who preached upon the "Covenant of grace," based upon Gal. 3: 29. After a short recess, Rev. J. Stirewalt preached a Sacramental Sermon from Luke 22: 19, 20. A number of persons, who had been previously instructed in the doctrines of the church, were then admitted to full communion with the church by the solemn and impressive rite of confirmation. Confession and Absolution were then solemnized, according to the custom of the church, and the Sacrament administered to two hundred and thirty-four persons. The solemn and protracted exercises of the day were closed with the apostolic benediction.

THIRD SESSION.

MONDAY, 9 *o'clock A. M.*

Synod assembled, and was opened with singing and prayer by the President.

The Minutes of the preceding Sessions were read and approved.

Committee No. 1, handed in the following report:

We, the Committee appointed to examine the Minutes of the last Session of Synod and report the unfinished business, submit the following:

1. We refer to page 10, Resolution I, and page 14 and Resolutions IX and X, and recommend Synod to inquire whether those resolutions have been complied with.

2. To page 12, and recommend Synod to inquire whether Resolutions IV, V, and VI, have been complied with.

Respectfully submitted.

J. E. SENEKER.
J. M. SHAFFER.

Received.

Upon inquiry it was ascertained that the resolutions referred to in the 2d item of the above report have been complied with.

Committee No. 3, returned the papers of Synod classed and numbered, and were dismissed.

The several classes of papers were referred to the following committees for report:

Committee No. 5, On Petetions—Rev'ds J. K. Hancher and J. B. Emmert, and H. Long, Esq.

Committee No. 6, On letters—Rev'ds P. C. Henkel and H. Wetzel.

Committee No. 7, On memorials—Rev'ds A. Efird and John Akerd.

Committee No. 2, reported as follows:

We, the committee appointed to report upon the Minutes of other Synods, submit the following:

No. 1 Are the Minutes of a special meeting of the "Evangelical Lutheran joint Synod of Ohio and adjacent States," held at Columbus, Friday, April 22, A. D. 1853. Our delegate to this Synod was present, and admitted to a seat and vote.

No. 2 Are the Minutes of the Twenty-third convention of the "Evangelical Lutheran Synod of Virginia," held at Mount Tabor, Augusta County, Va., Oct. 8—14, 1852.

No. 3 Are the Minutes of the Thirteenth Sitting of Western District of the Evangelical Lutheran church of Ohio, held in Lancaster, Ohio, May 20—26, 1853.

No. 4 Are the Minutes of the "Evangelical Synond and Ministerium of North Carolina," convened at Newton, Catawba County, N. C., April 29th, 1853.

No. 5 Are the proceedings of the Sixteenth Convention of the "General Synod of the Evangelical Lutheran church of the United States," convened in Winchester, Va., May 21, 1853.

No. 6 Are the Minutes of the Tenth Annual Convention of the "Evangelical Lutheran Synod of Pittsburg," held at Freeport, Armstrong County, Pa., from the 9th to the 11th of June, A. D. 1853.

Your committee find nothing in these minutes demanding action from this body.

Respectfully submitted,

H. GOODMAN.
H. WETZEL.
D. DRAFTS.

Adopted.

During recess Rev. A. Henkel preached from 1 Tim. 2: 5.

FOURTH SESSION.

MONDAY, 2 *o'clock P. M.*

Synod was called to order, and

Committee No. 4 Reported the following:

We, the committee to whom was referred the Resolutions of the Pennsylvania

Synod, in reference to union with the General Synod, together with the accompanying Letter of the committee appointed to transmit them to the Evan. Lutheran Tennessee Synod, suggesting to our Synod the propriety of uniting with them, in the "General Synod of the Evangelical Lutheran Church of the United States," have examined the said papers carefully, and respectfully submit the following:

Wheras, we regard the unaltered Augsburg Confession as the authorized and universally acknowledged Symbol of the Evangelical Lutheran church, and consequently the belief and acknowledgment of it, in its entireness, as essential to the existence of Lutheranism in its integrity; and *whereas* we profess, in our Synodal Constitution, to believe the doctrines of the Christian system, as exhibited in this symbol, and have pledged ourselves to teach according to it; and, *whereas* the doctrinal position of the General Synod, as we understand it, is only a qualified acknowledgment of the Augsburg Confession, as we think is evident,

a) From the Constitution of this body, in which there is no clause binding its members to teach according to the Unaltered Augsburg Confession, and not even a distinct mention of this instrument.

b) From the Constitution recommended by the General Synod to the District Synods connected with it.

c) From the form of oath required of Professors in its Theological Seminary, when inducted into office.

d) From the construction placed upon its Constitution by the framer of that instrument, and other prominent members of it.

e) From the various publications made by distinguished members of the General Synod, in which distinctive doctrines of our church confessions are openly assailed, and for doing which, they have never been called to account.

Be it therefore

1. *Resolved*, That we cannot, under existing circumstances, take any steps towards a union with the General Synod.

2. *Resolved*, That we duly appreciate the motives which prompted the Pennsylvania Synod to invite us to unite with them in the General Synod, and shall ever be thankful to this body for any advice which it may see proper to give, or any suggestions which it may make to us, and will calmly and prayerfully consider them, but at all times act according to the dictates of our own judgment.

3. *Resolved*, That we have witnessed, with heartfelt gratitude to the Great Head of the Church, the revival of increased attachment

to our excellent doctrinal standards, and particularly the Unaltered Augsburg Confession, and the open and decided stand taken in favor and support of them by distinguished sons of the church, and even by prominent members of the General Synod.

4. *Resolved*, That we are encouraged to hope that the time may yet come, when all in this country, professing Lutheranism, and having departed from the doctrines of the church, will return to her confessional standards, and that we will continue to labor and pray with increased energy and faith and zeal, for the accomplishment of this great and desirable object.

5. *Resolved*, That our Secretary send a copy of these Resolutions to the Pennsylvania Synod.

Respectfully submitted,

J. STIREWALT.
J. M. WAGNER.
A. J. BROWN.
AMBROSE HENKEL.

Adopted.

Synod adjourned until to-morrow 9 o'clock. Prayer by Rev. A. J. Brown.

FIFTH SESSION.

TUESDAY, 9 *o'clock A. M.*

Synod convened and was opened with singing and prayer by Rev. J. K. Hancher.

The minutes of yesterday were read and confirmed.

The Agent of last Synod handed in the following report:

Monies received,		$81 09½
EXPENDITURES.		
For printing Minutes,	$50 00	
Postage on Minutes,	4 08	
Traveling and other expenses,	5 40	
Postage paid by Secretary,	40	
Postage paid by Rev. H. Wetzel,	75	
	$60 63	
Balance in hand,		$20 46½

Respectfully submitted,

A. EFIRD.

Received.

Committee No. 5, Presented the following report:

We the committee upon petitions, beg leave to submit the following:

Class I—Nos. 1—4, Are petitions from Sharon, Emanuel's and Jackson churches, N. C., and Bethlehem church, S. C., praying for the examination and ordination of Deacon C. Moretz to the office of Pastor, and also for his ministerial services.

Nos. 5 and 6 Are petitions from Emanuel's and South Fork churches, Tennessee, praying for the examination and ordination of Deacon J. E. Seneker to the office of Pastor.

No. 7 Is a petition from Zion's church, Tenn., praying for the examination and ordination of Deacons J. E. Seneker and James Fleenor, to the office of Pastor.

No. 8 Is a petition from North Fork church, Va., praying for the pastoral ordination of Deacon James Fleenor.

No. 9 Are petitions from South Fork and Pilgrim churches, Tenn., praying for the examination and ordination of Deacon J. B. Emmert to the office of Pastor.

Class II,—Nos. 1—15, Are petitions from Trinity, Daniel's, Miller's, Winkler's, Zion's, St. Peter's, St. Paul's, Friendship, Christ's, Grace, St. Peter's, Mt. Moriah, St. Peter's, Phanuel's, and St. Martin's churches, N. C., in which the petitioners express their disapprobation of the establishment of a Literary Institution, which would infringe upon the Constitution of the Tennessee Synod; and advise Synod to rescind the latter clause of the X Resolution of last Synod.

Nos. 16—18, Are petitions from Beck's, Emanuel's, and Pilgrim churches, of nearly the same import; also praying for a division of this body.

Class III, No. 1, Is a petition from Salem church, S. C., in which the petitioners express themselves favorable to the establishment of a Literary Institution, and hope that the proper steps may be taken to bring it into effect, and pray that the next Convention of this Synod may be held in St. Peter's church, S. C.

Class IV. Nos. 1 and 2, Are pressing petitions from Zion's church, Bollinger County, Mo., and Caldwell County, Mo., praying for Ministerial services from this body.

No. 3, Is a petition from St. John's church, Union County, Ill., of similar import.

No. 4, Is a petition from Greenfield Meeting-house, Pope County, Ark., in which the petitioners state their destitute condition, and pray for a minister from this Synod to locate among them immediately.

No. 5, Is a verbal petition, through Conrad Gerdner, from persons residing in Harrison and Floyd Counties, Ia., praying for ministerial services from this Synod.

Class V, No. 1, Is a petition from Malancthon's church, N. C., expressing gratitude for ministerial services rendered them by Rev. T. Crouse, and intimating a desire for a division of this Synod.

No. 2, Is a petition from St. Martin's church, returning thanks, and praying for the Ministerial services of Rev. C. Moretz, or some other minister of this body.

No. 3, Is a petition from Lutheran Union, N C., acknowledging the past services of Rev. J. W. Hull, and praying for a continuance of the same.

No. 4, Is a petition from New Hope church, Tenn., in which the petitioners express their satisfaction with the past services of Rev. Wm. Hancher, and pray for the additional services of some other minister of this body.

Nos. 5—8, Are petitions from St. Peter's church, Soluda River, and Zion's and Bethlehem churches, S. C., in which the petitioners express their gratitude for the ministerial services rendered them by Rev. D. Efird, and pray for the next session of Synod.

Nos. 9—10, Are petitions from M'Gahesville and St. Jacob's churches, Va., praying Synod to hold its next session in one of their churches, and admonishing Synod to guard against innovations.

No. 11—13, Are petitions from Koiner's church, Augusta County, and Mt. Calvary church, Page County, and Emanuel's church. Shenandoah County, Va., praying for the next session of Synod.

No. 14, Is a letter from St. Martin's church, Iredell County, N. C., informing Synod that the charges of departure from the usage of the church, in the administration of the Lord's Supper, heretofore existing against Rev. H. Goodman, are groundless, and that all charges originating from this source, are also unfounded.

Respectfully submitted.

J. B. EMMERT.
HENRY LONG.
J. K. HANCHER.

Upon motion it was

I. *Resolved*, The Report of committee No. 5, be received and acted upon.

Rev. C. Moretz being absent, petitions for his ordination could not be complied with.

Rev. J. E. Seneker declining to submit to an examination, petitions for his ordination could not be complied with.

Rev. James Fleenor and J. B. Emmert having determined to submit to an examination, it was

II. *Resolved*, That they be examined as to their qualifications to bear the office of Pastor, and that a committee be appointed to conduct the examination, and that Rev. H. Wetzel preach an ordination Sermon.

Committee No. 8—Rev'ds A. Henkel, J. Stirewalt, and J. R. Peterson.

During recess Rev. J. M. Wagner preached from 1 Cor. 12: 20, 21.

SIXTH SESSION.

TUESDAY, 2 *o'clock P. M.*

Synod came to order, and action upon Report of committee No. 5 was resumed.

Action upon petitions 1—15, Class 2, was deferred until other papers upon the subject embraced in them, be considered.

In answer to all petitions praying for ministerial services, it was

III. *Resolved, 1st,* That in consequence of the scarcity of ministers, we cannot now make any definite arrangement to supply them with regular services.

IV. *Resolved, 2d,* That we make increased efforts to meet their wants, and pray them to bear with us, and continue faithful in their attachments to the doctrines of the church.

V. *Resolved, 3d,* That, inasmuch as Rev. J. B. Emmert has it in contemplation to perform a visit to the West, and Rev. J. K. Hancher has conditionally promised to visit some of the petitioners, these brethren be requested to visit the petitioners in Illinois, Indiana, Missouri, and Arkansas.

Committee No. 6 submitted the following report which was adopted.

We the committee appointed to report upon letters addressed to this Synod, respectfully submit the following:

No. 1, Is a letter from Rev. J. W. Hull, in which he assigns the reason of his non-attendance at this session of Synod. He also states that he has taken the vote of his congregations for and against the establishment of a Theological Seminary, which resulted in favor of the establishment of such an Institution.

No. 2, Is a letter from Rev. D. Efird in which he gives the reason of his absence from the present session of Synod. He also states that his congregations are favorable to the establishment of a Literary Institution.

No. 3, Is a lengthy and very interesting letter from Rev. J. R. Moser, containing his excuse for not appearing at this meeting of Synod, and also setting forth the deplorable destitution of our church in the West, and calling upon Synod in appeals of the most stirring interest, for ministerial aid. Your committee would call the special attention of Synod to this document.

No. 4, Is a letter from Rev. J. Killian, in which he assigns the reason of his non-attendance at this session of Synod. He also advocates the cause of Home Missions and Beneficiary Education, and gives notice, that at the next session he will introduce a motion for a division of our Synod.

Nos. 5 and 6, Are letters from Rev. D. M. Henkel, in which he states the reason of his absence from this meeting of Synod, and also makes some remarks upon the subject of districting our Synod.

No. 7, Is a letter from Rev. S. Henkel, stating the cause of his absence from this session of Synod; also his reasons for not taking the vote of his congregations upon the resolution of the last session of Synod, in reference to the establisment of a Literary Institution.

Nos. 8 and 9, Are letters from Rev'ds A. J. Fox and T. Moser, assigning the reasons of their non-attendance at the present session of Synod.

No. 10, Is a letter from Rev. A. Biewend, a member of the Missouri Synod, in which he informs us that he was appointed a delegate to this body, but that owing to intervening circumstances, he was prevented attending. He also expresses

the hope and desire that a more intimate acquaintance may be formed between their and our Synods.

Your committee would recommend the following for adoption:

1. *Resolved*, That we duly appreciate the kind regard of the Missouri Synod, and that we also desire a more intimate acquaintance with them, and that we appoint Rev. J. R. Moser a delegate to the next session of that Synod.

2. In reference to all papers addressed to this Synod, relative to the establishment of a Literary Institution within the bounds, and under the patronage of this Synod, we recommend the following:

Whereas This subject was, by the last session of Synod, referred to a convention to be holden for the purpose of considering the propriety and practicability and undertaking, be it therefore

Resolved, That this subject requires no further action from this body, and that the committee appointed to devise a plan for the establishment of a Literary Institution, and to prepare a Constitution for its government, be discharged.

Respectfully submitted.

H. WETZEL.
P. C. HENKEL.

Committee No. 7, submitted the following report:

We the committee appointed to report upon memorials, submit the following:

No. 1, Is a memorial from Blue Spring church, Green County, Tenn., expressing satisfaction with the ministerial services of Rev. J. K. Hancher.

No. 2, Is a memorial from Sinking Spring church, Green County, Tenn., expressing the satisfaction of the memorialists, with their Pastor, Rev. J. K. Hancher, and signifying their opposition to any alteration in our Synodal Constitution, and also to a Literary Institution upon the plan which they supposed was contemplated by the resolutions of last Synod.

No. 3, Is a memorial from Salem church, Cocke County, Tenn., expressing satisfaction with the ministerial services rendered them by Rev. J. K. Hancher, and also their opposition to any change in the Constitution of our Synod.

No. 4, Is a memorial from St. John's church, Lexington District, S. C., expressive of the satisfaction of the memorialists, with the ministerial labors of Rev. D. Efird; also of a desire for visits by other ministers of this Synod.

No. 5, Is a memorial from Solomon's church, Shenandoah County, Va., expressing the satisfaction of the memorialists with their Pastor, Rev. J. Stirewalt.

No. 6, Is a memorial from Trinity church, Rockingham County, Va., of the same import.

No. 7, Is a memorial from Rocky River church, Cobanus County, N. C., expressive of satisfaction with the ministerial services of Rev. J. W. Hull, and of a continuance of the same.

No. 8, Is a memorial from St. Mary's church, Tenn., expressing satisfaction with the pastoral labors of Rev. J. M. Shaffer, and a desire for their continuance.

No. 9, Is a memorial from Solomon's church, Tenn., expressive of the satisfaction of the memorialists with their Pastor, Rev. J. K. Hancher.

No. 10, Is a memorial from St. Paul's church, Augusta Co., Va., in which the memorialists admonish Synod to adhere strictly to our present Constitution.

No. 11, Is a memorial from St. Jacob's church, Rockingham County, Va., of similar import.

No. 12, Is a memorial from Armentrout's church, Va., expressing the hope that no spirit of innovation will be indulged by Synod.

No. 13, Is a memorial from Pilgrim's church, Carter Co., Tenn., in which the memorialists express their entire satisfaction with the ministerial labors of Rev. Wm. Hancher and Rev. J. B. Emmert.

No. 14, Is a memorial from Liberty church, Washington Co., Va., expressing entire satisfaction with their Pastor, Rev. Wm. Hancher, and desiring, if convenient, that other ministers of our Synod visit them.

Respectfully submitted,

A. EFIRD.
JOHN AKERD.

Adopted.

Upon motion Synod adjourned until to-morrow 9 o'clock. Prayer by Rev. H. Wetzel.

SEVENTH SESSION.

WEDNESDAY, 9 *o'clock A. M.*

Synod convened, and was opened with singing and prayer by Rev. James Fleenor.

The Minutes of yesterday were read and approved.

Upon motion of Rev. A. Efird it was

VI. *Resolved*, That, inasmuch as the propriety of dividing our Synod has not been generally considered, we are, as yet, unprepared to take any definite action upon the subject.

Upon motion of Rev. A. J. Brown it was

VII. *Resolved*, That our Minutes be printed in English and German, and that two copies be sent to each Synod which has favored us with theirs, and that ten copies be sent to each minister of this Synod for gratuitous distribution, and that Rev. J. Stirewalt translate our Minutes into the German Language, and receive five dollars for his services.

The time and place for the next meeting of this Synod were next considered. Petitions were received from Virginia and S. Carolina.

After the claims of the petitioners had been duly considered, it was

VIII. *Resolved*, That St. Peter's (or Piney Wood's) church, Lexington District, S. Carolina, be the place, and Saturday before the first Sunday in November, A. D. 1854, be the time of the meeting of the next convention of this Synod.

Upon motion it was

IX. *Resolved*, That Rev. J. R. Peterson publicly return the thanks of this Synod to the people of this vicinity for the kindness with which we have been treated, and the hospitable manner in which we have been entertained during our stay among them.

EIGHTH SESSION.

WEDNESDAY, 1 *o'clock, P. M.*

Upon motion it was

X. *Resolved*, That the Constitution of this Synod be printed with our Minutes, should there be a sufficiency of funds in the hands of the Treasurer to defray the expense of printing.

The candidates for ordination were then invited forward and the examining Committee proceeded to discharge the duties assigned them.

The examination having been sustained to the satisfaction of Synod, it was

XI. *Resolved*, That Deacons James Fleenor and J. B. Emmert be ordained to the office of Pastor, and that Rev'ds A. Henkel, Wm. Hancher, and H Goodman perform the ordination.

According to appointment, Rev. H. Wetzel preached a short though impressive ordination sermon, and Deacons James Fleenor and J. B. Emmert were solemnly consecrated to the work of the ministry by the laying on of hands and prayer.

The business for which we convened being so far accomplished, upon motion Synod adjourned to meet at the time and place above stated, and was dismissed with the apostolic benediction.

J. R. PETERSON.

Sec. of the Evan. Luth. Tenn. Synod.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms. Infants.	Baptisms. Adults.	Baptisms. Slaves.	Confirmed.	Buried.
Rev. A. Efird,.....	6	380	74	7		53	8
" T. Crouse,....	3	125	17			1	11
" T. Moser, ...	3	160	30			46	6
" A. Henkel,....	3	270	24	14		49	6
" H. Goodman,..	4	375	37		3	5	
" S. Henkel,....	6	310	25	1		6	10
" P. C. Henkel,.	9	820	90	7	5	112	25
" J. M. Wagner,	1	35	14			2	
" D. Efird, ...	8	795	41	9	5	95	17
" Wm. Hancher,	7	450		75	6	27	
" J. Stirewalt,..	8	360	119	11		113	27 2years
" J. M. Shaffer,.	2	120	100	10		40	4
" A. J. Brown,..		2	4		1	1	2
" H. Wetzel, ...	4	173	31	2		20	12
" J. K. Hancher,	5	350	51	6			12
" J. R. Peterson,	6	324	50	5	2	18	6
	75	5049	782	78	16	588	146

CONTRIBUTIONS FOR PRINTING MINUTES.

Beck's Church.	N. Carolina,	$1 80	Beeler's Church, Tenn.	$1 15
Emanuel's,		1 80	New Hope,	60
Pilgrim's,		1 20	Blue Spring,	80
Phanuel's,		50	South Fork,	60
St. Peter's,	Rowan Co.	60	Emanuel's,	2 00
Mount Moriah,		1 20	Salem,	1 00
St. Martin's,	Stanley Co.	1 50	Solomon's,	2 00
St. Peter's,	Catawba Co.	1 00	Union,	60
Liberty,		50	Pilgrim's,	40
St. Paul's,		1 20	St. John's,	70
St. John's,		60	Coiner's Ch., Augusta Co. Va.	2 50
Miller's,		1 40	St. Paul's,	1 50
Zion's,		1 80	Armentrout's,	70
Winkler's,		30	M'Gahesville,	1 00
Trinity,		1 00	St. Jacob's, Rockingham Co.,	1 50
St. Daniel's,		1 50	Rader's,	1 25
Grace church,		1 10	Zion's,	50
St. Martin's, Iredell Co.,		90	Pine,	1 00
Sharon,		1 10	Mill Creek,	60
Salem,		1 50	Brock's Gap,	60
Beaverdam,		1 50	Mount Calvary,	1 10

Philadelphia,	2 00	Stinebarger's,	70
White haven,	40	St. Paul's, Shenandoah Co.,	85
Lutheran Chapel,	1 70	St. Jacob's,	85
Christ's,	1 32	St. David's,	30
Zion's church, S. C.	1 00	Solomon's,	1 25
St. Peter's,	1 00	Trinity,	50
St. John's,	1 00	From individuals,	14 80
St. Jacob's,	50	Ballance in Treasury,	20 46
Salem,	1 00		
St. Paul's,	50	Amount,	$96 23

APPENDIX

TO

MINUTES OF THE TENNESSEE SYNOD.

As Secretary of the Ev. Luth. Tenn. Synod, for the last Synodical year, I have received the following communications for the Synod, since the adjournment of its last Session.

1. A letter from Rev. R. A. Fink, Secretary of the "Ev. Luth. Synod of Virginia," communicating certain resolutions of rescission, passed by that body, in reference to the Tennessee Synod, which I give entire, together with the preamble.

"*Whereas* it is desirable for the good of our Lutheran Zion, and the cause of our Lord Jesus Christ, that unity and fraternal love should characterize all our relations as Lutherans—therefore,

"*Resolved*, That the resolutions of this Synod passed at its meeting in 1838 and 1839, in regard to the Tennessee Synod, and contained on the Minutes of our Synod, are hereby rescinded.

"*Resolved, farther*, That as far as possible, we will seek to cultivate fraternal relations with our brethren of the Tennessee Synod, and that a delegate be appointed to said body to represent this Synod in its next Annual Convention in 1854.

"*Resolved*, That our Secretary be instructed to forward a copy of these resolutions to the said Tenn. Synod."

2. A letter from Rev. Messrs. Theo. Brohm and A. Hoyer, who had been appointed Delegates from "The German Evangelical Lutheran Synod of Missouri, Ohio, and other States," to the recent session of our Synod. As the letter is both interesting and encouraging, I give it in full.

New York and Philadelphia, *Oct. 6th*, 1853.

Reverend and Dear Brethren :—

Animated by an ardent desire to cherish the unity in spirit with all true Lutherans wherever, the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, at her last Annual meeting at Cleaveland, Ohio, had appointed the undersigned as Delegates to attend your Synodical meeting and to deliver her fraternal greetings. But after having learned the place where your Synod is to meet this year, we regret to be precluded, by the great distance and other local difficulties, from the great pleasure of carrying out our commission both honorable and agreeable to us, as a greater sacrifice of time would be required than we can properly answer for to our respective congregations.

In order to compensate this want of personal attendance, we take the liberty, with consent of our President, to address your reverend body by these few lines, assuring you of our fraternal love and sympathy, founded upon the conviction, that it is one and the same faith which dwells in you and in us. We are highly rejoiced in this vast desert and wilderness, to meet a whole Lutheran Synod steadfastly holding to the precious Confessions of our beloved church, and zealously engaged in divulging the unaltered doctrines and principles of the Reformation among the English portion of Lutherans, by translating the standard writings of our Fathers, at the same time firmly resisting the allurements of those who say they are Lutherans, and are not.

Our Synod extends, through our instrumentality, the hand of fraternity to you, not fearing to be refused, and ardently desires, however separated from you by different language and local interests, to co-operate with you, hand in hand, in rebuilding the walls of our dilapidated Zion.

We are authorized to beseech your venerable Synod, to delegate as many of your members as you may deem proper, to our Synodical meeting to be held next year at St. Louis, promising hereby a friendly and hospitable reception. Should your Synod next year assemble at a place easier accessible, and more convenient to us, we, or they whom our Synod may appoint, shall not fail to attend.

Praying that the Lord may vouchsafe to replenish your reverend body with the spirit of truth, wisdom, zeal, love, and peace, and bless your deliberations for the glorification of His holy name, we remain, dear brethren, with sincere respect and love, your co-laborers in the vineyard of the Lord.

THEO. BROHM.
A. HOYER, *of Philadelphia.*

3. A copy of the Minutes of the German Evangelical Lutheran Synod of Missouri, Ohio, and other States, for 1853.

A. J. BROWN.

Nov. 3d, 1853.

CONSTITUTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

Which was adopted and ratified by the Session held in St. Paul's Church, Lincoln County, N. C., in the month of September, 1828.

INTRODUCTION.

The rules and principles of church-government are contained in the Holy Scriptures. Therefore, no body of Christians have authority to dispense with or alter, or transact any thing contrary to them. Human traditions, or rules imposed upon the church as necessary to Christian fellowship, which have no foundation in the Scriptures, are condemned by our Savior. Matt. 15: v. 9, 13, 14.

Although, in executing the rules of the church, different times, persons, and local circumstances intervene: as for instance, in one age and country, one language is prevalent; but not in another age, and perhaps not in the same country; or, the church may flourish in one age and particular country, under a certain civil government; but in another age, in a different country and under a different government; nevertheless, Christ being omniscient, and his all-wise Spirit having inspired his apostles, they have provided the church with salutary rules, which are aplicable to all persons in all places, times, and circumstances.

Nothing relative to doctrines and church-discipline ought to be transacted according to mere will of the majority or minority; but in strict conformity to the Scriptures.

Local and temporary regulations; such as the time and place of the meeting of the Synod, the ratio of representatives from congregations, etc., may be varied for the sake of convenience; hence are subject to be altered, amended, or abolished by the majority; yet they ought not to attempt to make their decisions in such cases absolutely obligatory upon the whole community; because such regulations are only

subservient to the execution of the rules which are founded upon the Scriptures.

It was deemed expedient to add explanatory remarks on every article of this constitution, so that the true design and spirit thereof may not be liable to any misconstruction.

ARTICLE I.

The Holy Scriptures, or the inspired writings of the Old and New Testaments shall be the only rule of doctrine and church-discipline. The correctness or incorrectness of any translation is to be judged according to the original tongues, in which the Scriptures were first written.

REMARKS.

The holy Scriptures having been written by divine inspiration, are an infallible rule of doctrine and discipline. They are a perfect revelation from God to man: for "the law of the Lord *is* perfect, converting the soul; the testimony of the Lord *is* sure, making wise the simple;" Ps. 19: 7; "they are profitable for doctrine, for reproof, for correction, for instruction in Righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. As the Scriptures are perfect, and as in every part thereof divine wisdom beams forth in orient lustre, the doctrines and traditions of men are useless. Neither does the explanation of the Scriptures depend on any human authority, traditions, or opinions. The clue of explaining the Scriptures may be found in themselves: for they are a heavenly light; and every light may be seen by its own resplendence: as the pious Psalmist says, "in thy light shall we see the light." Ps. 36: 9. Again the apostle says, "Knowing this first that no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost." 2 Pet. 1: 20, 21. Whereas the Scriptures are of no private interpretation, every interpretation must be sought for in themselves; texts must be compared with texts: "Spiritual things are to be compared with spiritual."1 Cor. 2: 13.

The Old Testament was originally written in the Hebrew lan-

guage:* but the New, in the Greek.† Hence all disputes arising concerning the correctness or incorrectness of any translation, are to be decided by appealing to the Hebrew text, when it respects the Old Testament: and to the Greek, when it respects the New.

ARTICLE II.

The Augustan confession of faith, comprised in twenty-eight articles, as it is extant in the book, entitled "the Christian Concordia," is acknowledged and received by this body, because it is a true declaration of the principal doctrines of faith and of church-discipline. Neither does it contain any thing contrary to the Scriptures. No minister shall therefore be allowed to teach any thing, nor shall this body transact any thing that may be repugnant to any article of this confession.

Luther's smaller catechism is also acknowledged and received, because it contains a compendium of scriptural doctrines, and is of great utility in the catechising of youth.

REMARKS.

The Augustan confession of faith was compiled in the time of the Reformation, and publicly read before the Diet called by Charles V, A. D. 1530, in the city of Augsburg. It contains a summary of the doctrines which the Protestants maintained, and was publicly read to show that they believed nothing contrary to the Scriptures.

* Note.—It is to be observed, that it appears from good authority, that from the fourth verse of the second chapter, to the eighth chapter of the book of Daniel, was originally written in the Chaldee. As the prophecies in this part of the book greatly concerned the Chaldeans, probably for this reason they were published in that language. But the remaining prophecies were written in Hebrew, because they treat altogether of affairs subsequent to the times of the Chaldeans, and no ways relate to them, but principally to the church and people of God.

It also appears that a small part of the 10th ch. of the book of Jeremiah was written in the Chaldee; and a part of the book of Job in Arabic.

† It is supposed by some, that the gospel according to St. Matthew was originally written in Hebrew, but Contradicted with good reason by others.

Creeds frought with human tradition and opinions are rejected by this body. Neither is the authority of a general council considered as valid, or sufficient to establish any point of doctrine. Now the question may be put, is not the Augustan confession a human composition? why is it adopted by this body? Answer: The Apostle Peter exhorts Christians to "be ready always to give an answer to every man that asketh them a reason of the hope that is in them, etc. 1 Pet. 3: 15, 16. From the history of the reformation, it is evident that the Protestants were called upon, to deliver their confession of faith before the Diet assembled at Augsburg. Every Christian is not only privileged, but also commanded to confess what he believes. Although the Scriptures be a sufficient guide without any other; and though there be but one explanation on them which can be correct; yet not all who profess christianity explain them alike, for their views are widely different. Hence as all do not explain the Scriptures alike, it could not be know what each body of Christians believed; consequently others could not know whether they should fellowship them: provided they had not a formal declaration of their views on the points of doctrine contained in the Scriptures. But when a body of Christians make a formal declaration of their views on the Scriptures, others are enabled to judge whether they be correct; and thus may know with whom to hold Christian fellowship. Now there is a considerable difference when a body of Christians receive a human composition as an unerring guide, in addition to the Scriptures; or, when they receive it to show what their views are respecting points of doctrine. Lutherans acknowledge the holy Scriptures as the only rule of doctrine and discipline; nevertheless they receive the Augustan confession, because it exhibits the same views they have on the Scriptures, and is a formal declaration of what they believe. But if it were possible to prove that the views on the points of doctrine contained in the Augustan confession were erroneous, it would be the duty of this body to renounce it; nevertheless, in that case they could by no means be Lutherans, as they would have rejected the views of Lutherans.

As there have been various editions of the Augustan confession, this body have chosen the one which is extant in the book entitled "the Christian Concordia;" because they are well assured that that is genuine.

ARTICLE III.

Ministers and lay-delegates from congregations, shall be allowed to compose this body, and every lay-delegate shall have a seat and vote, as well as every minister.

It shall not be allowed, either for the Ministers to transact any business exclusively of the lay-delegates, or for the lay-delegates exclusively of the ministers: provided there shall be both ministers and lay-delegates present.

No business shall be transacted secretly, or under closed doors: except an unhappy period should arrive in which the church would be liable to a persecution by civil authority.

REMARKS.

It is not the privilege and duty of the clergy alone, to impart their counsel in ecclesiastical matters, and to employ means for the promulgation of the gospel, but also of other Christians. The first Christian council was convened in Jerusalem, and consisted of the apostles, the elders and the other brethren. They decided the question whether it was neccessary to be circumcised? See Acts 15: 1—31. The apostles were inspired, hence could have made the decision, without the assistance of their lay-brethren; but it appears they desired no such prerogative. This precedent justifies the laity in being in council with the clergy, for the purpose of deliberating on the most important ecclesiastical matters.

Christians, in common, are called "a chosen generation, a royal priesthood, a holy nation, a peculiar people;" and they are "to show forth the praises of him, who hath called them out of darkness into his marvelous light." 1 Pet, 2: 9. Now since Christians in common have such honorable titles, sustain such a high dignity, and are to manifest the praises of God, it may be concluded that they have the same rights in church-government as the clergy.

St. Paul, in writing to the Corinthians, said: "Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?" 1 Cor. 6: 2, 3. Not only the believing

ministers, but also the laity are saints. The apostles reproved the Corinthians for going to law before the unjust, when one of them had a matter against another, v. 1. Because the saints shall judge the world, he concluded that the Corinthians acted very improperly, when none of them judged between their brethren. Now if saints shall judge the world, even the angels, why should they not also be capable and privileged to transact the most important matters pertaining to the church?

That laymen should exercise equal rights with clergymen in church government, is not only scriptural, but also conducive to the preservation both of civil and ecclesiastical liberty. Although in all ages of the church there have been pious clergymen, who were faithful in the discharge of their duties; yet in comparison they were few: for the greater number were wolves in sheep's clothing. From the history of the church it appears, that whenever the clergy governed without the laity, they enslaved the people, grasped civil authority, and persecuted those who detected, or opposed their aspiring views. This not only has been the case under the reign of popery, but also some of the clergymen, who called themselves Protestants, have been the most bloody persecutors.

Can it be believed that the majority of the clergy of the day are true shepherds? and that they do not cherish the most aspiring views? Why are there so many attempts made to identify the church with the State? Why are so many petitions sent to legislative bodies for incorporations? Why is there such an insatiable thirst for creating funds of immense sums for churches under incorporation acts, if the clergy of the day did not cherish the most aspiring views, and did not wish to acquire a spiritual dominion blended with civil power?

ARTICLE IV.

The business of this body, shall be to impart their useful advice, to employ the proper means for the purpose of promulgating the gospel of Jesus Christ, to detect and expose erroneous doctrines, and false teachers; and upon application, to examine candidates for the ministry. When upon examination, any candidate shall be deemed qualfied for the ministry, this body shall nominate one or more

pastors, who shall consecrate such candidate to the office of the ministry by the laying on of hands, and with prayer.

But this Synod shall have no power to receive appeals from the decisions of, nor to make rules, nor regulations for congregations.

REMARKS.

When ministers and lay-delegates are assembled, they may have a more accurate knowledge of the exigencies of the whole connection they represent; hence are the better enabled to impart their counsel. By their simultaneous efforts, vacant churches may be supplied with ministerial labors, and others formed and organized. Indeed, the same end may also be obtained by individual ministers and churches; nevertheless, as it frequently becomes necessary for such to receive co-operation from their brethren, this end may be obtained with more facility by the meeting of a Synod.

That it shall be the duty of this body to detect erroneous doctrines and false teachers, does by no means suppose that the same does not also devolve upon individual churches and ministers, for this body does not claim it as their prerogative. But it is believed that this duty may be performed more advantageously by a Synod.

Neither does this body claim the exclusive right of examining and ordaining candidates for the ministry. For every congregation has the privilege of choosing fit persons for their ministers, and individual pastors have authority to perform their ordinations. This is evident from the practice of the primitive Christians, as well as from the Scriptures. But when any congregation shall request this body to examine and ordain the person of their choice, it then devolves on this body to perform this duty.

As the aforenamed duties devolve on all churches and ministers, they undoubtedly have the privilege to perform them jointly: *i. e.* they may constitute a Synod. But no Christian Synod can have legislative powers, consequently have no right to make rules for churches. All necessary and salutary rules, pertaining to the government of the church, are prescribed in the Scriptures; therefore every body of men who make rules for the church, are in opposition to Christ. To make rules for the church is one thing, but to execute

those already made, and to employ the proper means for the promulgation of the gospel, is another. The latter, but by no means the former, is the business of this body.

That there ought to be no appeals from the decisions of congregations, is evident from Matth. 18: 15—20.

ARTICLE V.

This Synod shall never be incorporated by civil government, nor have any incorporated Theological Seminary under their care. Neither shall they have any particular treasury for the purpose of supporting missionaries and Theological Seminaries.

REMARKS.

Although this body shall have no incorporated Theological Seminary under their care, nor any particular treasury for its support; nevertheless, they consider it highly beneficial to the church for every minister to understand the original tongues of the Scriptures, and to be well skilled in Theology. But such qualifications may be acquired without an incorporated Theological Seminary. There are already a goodly number of academies dispersed throughout our country, which are not under the care of any particular denomination, in which the student may acquire a classical education. He in like manner may have the opportunity of studying theology with some able divine. There are but few, if any young men in our country, who are not able to defray the expenses of their education, either by means of their property or industry. Yet if there be such, whose indolence is the cause why they are not able to defray the expenses of their education, they should by no means embark in the ministry; as the faithful discharge of ministerial duties requires men of great industry.

It must also be observed, that this article does not limit the charities of liberal Christians, who wish to encourage the promulgation of the gospel: for they may, if they deem it expedient, assist any student in getting his education; or any indigent congregation in getting ministerial labors.

Nor does it prohibit individual congregations from having funds under their own care, for the purpose of defraying their own expenses, and assisting any of their indigent brethren. It would be

expedient for every congregation to have a fund, yet by no means to hold such under an act of incorporation.

Again, although this article prohibits this body from having any particular treasury for the purpose of supporting missionaries; yet some of the ministers of this body annually perform missionary labors. Now if it be asked, how they are supported? It may again be asked, how were the apostles of Christ supported when they went into all the world to preach the gospel? Did Christ recommend the establishment of a general fund by begging donations? and obtaining testamentary devises from dying men? to remunerate his apostles for missionary labors? By no means. He said unto them that they should "first seek the kingdom of God, and his righteousness;" and that "all these things should be added unto them." Matth. 6: 33. See also v. 25–31. Thus they had the promise of being supported, whilst they labored in the Lord's vineyard. Every faithful minister may rely upon these promises. If he be industrious in preaching the gospel and instructing the ignorant, he will turn many unto righteousness, who will consider it their duty and privilege to manifest their gratitude in contributing towards his support. But such people as manifest an avaricious disposition, so that they will suffer faithful ministers to serve them without contributing something towards their support, prove themselves unworthy of the gospel; and minister to others, who will receive them with gratitude.

This article prohibits this body even from being incorporated by civil government. That the government of the church ought not to be blended with the state, is a tenet of the Augustan confession, amply supported by the Scriptures. See 28th art. Our Lord declared, that his kingdom was not of this world. John 18: 36.

That the church ought not to be blended with the state, is also according to the constitution of the United States, whose spirit and design is to secure to every person full liberty with respect to spiritual matters.

The kingdom of Christ admits of no bondage, for "it is righteousness, and peace, and joy in the Holy Ghost;" Rom. 14: 17—"and where the spirit of the Lord *is*, there is liberty." 2 Cor. 3: 17. But when the church is identified with the state, it is also fettered by human traditions, aspiring priests obtain the power to tyranize over men's consciences.

However, an ecclesiastical body may be incorporated by civil authority, and yet not be the established church of the nation; and so far as I am acquainted with our civil constitutions there is nothing contained in them to prohibit a legislative body from incorporating any society. But when a church is incorporated, it approximates to a state coalition. The church by an act of incorporation, if I am not greatly misinformed, would have power to enact laws and regulations binding upon all their members, and could recover by a civil suit at law any property, or its value, bequeathed to them. Thus empowered, could they not also borrow money upon the credit of their whole community, for the establishment of any institution? An incorporated church may not only preserve their funds, but they may also lend out their money on usury, and obtain a vast increase. The aspiring priests of such a body, knowing that the wealth of the church is their interest, they invent many schemes to enlarge the so called treasury of God, lest it should ever get exhausted. They fetter the conscience of some persons, by telling them that they ought to promote the cause of God, by casting their donations into the sacred treasury; so that they yield to their request; whilst they denounce those who refuse to comply with their importunities as foes to Christ and his holy gospel. They contrive to obtain testamentary devises to the injury (in many cases) of widows and orphans; they condescend to flatter the female sex, until they have begged all that they are able to bestow. Thus by the instrumentallity of those clerical beggars, and by the cause of Christ being made a pander, the church becomes wealthy; and wealth creates power, and power, tyranny and oppression.

That many of the clergymen of the day possess an aspiring spirit, is evident from the several attempts they have made to get some of their institutions incorporated by civil authority. If a few of the most numerous denominations in the United States were to unite, join their funds, in one, and could succeed in obtaining an incorporation act, they would not only be extremely wealthy already; but they might also increase in wealth to such a degree, as would endanger our civil, as well as ecclesiastical liberty. But if it be asked in what manner this could be effected? I answer, in various ways: as for instance: such a gigantic body might by means of their wealth establish so great a number of printing-offices, as would enable them to print and sell Bibles at so reduced a price, that they would engross

the sales of all the Bibles wanted in America, which would be an annual revenue of millions. They would be enabled to educate thousands for the ministry, who otherwise had no inclination to embark in that office; and they tutored in the principles of aristocracy, and the churches filled with them, those principles might be disseminated among millions; they could also supply the most of the common schools with their teachers, and thus the rising generation would imbibe the same pernicious principles, until at length persons of this description would occupy all the civil offices in our country, which would ultimately effect the destruction of civil liberty.

In a similar manner the Roman church became elevated above the state. By testamentary devises from the people, as well as from noblemen and kings, by the sales of indulgences, and other inventions, the church became exceedingly wealthy; cloisters were erected, and they occupied by friars and nuns supported at the expense of the people, it was their interest to support the power and dignity of the Roman pontiffs. The same causes will produce the same effects. If the church should ever acquire great wealth, aspiring priests will grasp great power.

Whereas this body know these things, and wish to preserve both spiritual and civil liberty, and to prevent their successors from attempting to blend the church with the state, they have by this article prohibited an incorporation of this body, and of any Theological Seminary under their care, and from accumulating funds for the support of such a Seminary, and of missionaries.

ARTICLE VI.

The grades of the ministry are two: Pastor and Deacon, or as St. Paul calls them, Bishop and Deacon. They must possess the qualifications, which are described by St. Paul, 1 Tim. 3: 1—14; Tit. 1: 4—9. The duty of a pastor is to perform every ministerial act. But the duty of a deacon is, to take care of the alms of the church, given for the support of the poor, and other benevolent purposes; to catechise, to preach, and to baptize.

Both pastors and deacons must be called to their offices by one or more congregations.

REMARKS.

That there are but two grades in the ministry, is inferred from 1 Tim. 3: 1—14, where the qualifications of bishops and deacons are described. If there were other grades, why did not the apostle also describe them? And why did he confine his description to the qualifications of bishops and deacons? It seems that these were the only grades in the ministry.

Pastors are also called bishops or overseers; 1 Tim. 3: 2—7; Acts 20: 28; elders, Tit. 1: 5—9; ministers of Christ, and stewards of the mysteries of God, 1 Cor. 4: 1. Now it is evident that he who is an overseer over the church of God, and a steward of his mysteries is under obligation to administer the word and the sacraments, or to perform every ministerial act.

It appears that the deacon's office was instituted as an auxiliary to the pastoral office. By the advice of the twelve apostles, the church at Jerusalem appointed seven deacons for the purpose of superintending the alms of the church, given for the support of the poor; so that the apostles might have more leisure to give themselves continually to prayer and the ministry of the word.—What the deacons performed, had been previously a part of the apostles' duty; hence it is evident that the deacons were auxiliaries to the apostles. They were consecrated by the apostles by the imposition of their hands and with prayer. See Acts 6: 1—6.

But it seems that some of the deacons also preached and baptized; as for instance, Stephen, one of the seven deacons preached, see ver. 10, and testified with his own blood the doctrine he preached; see ch. 7; and Philip, another of the seven deacons, preached in Samaria, and baptized men and women, who received the Holy Ghost, by the laying on of the hands of the apostles, Peter and John. See Acts 8: 5—17. But we have no precedent in the primitive church, that any of the deacons performed every ministerial act; it is therefore supposed, that what is stated in this article comprehends all their duties.

Whereas no man at this time immediately is called to the ministry, like Moses, Elijah, and other ancient prophets and the primitive apostles, every minister must therefore be called in an ordinary manner. The church has the privilege of appointing her ministers; for her members constitute a royal-priesthood, 1 Pet. 2: 9. The church at Jerusalem, by lot, appointed Matthias in the room of Judas Iscariot. Acts 1: 15—26.

LOCAL AND TEMPORARY REGULATIONS.

REGULATION I.

Every congregation shall be entitled to send one lay-delegate to this body, who shall have a vote in all the transactions.

REMARKS.

One delegate from every congregation, is deemed a sufficient representation. However, not every congregation is bound to avail themselves of this privilege; for several congregations, if they consider it more convenient, may be represented by one and the same delegate.

REGULATION II.

This Synod shall meet from time to time, upon their own adjournments.

REMARKS.

Sometimes circumstances may require the Synod to meet sooner than at other times; and again, they may admit of a longer procrastination; this body is therefore not bound to meet annually, or at any other regular season, or particular place; but they are at liberty to meet when and where they may deem it the most expedient.

REGULATION III.

This body shall at every session appoint a President, for whatever length of time they may deem expedient. His duty shall be to provide for, that all propositions for discussion be brought in a regular manner before the body, to keep good order, and preserve decorum among all the members. But it shall not be considered as necessary to publish in the reports of the transactions, who had been appointed President.

This Synod also shall appoint a Secretary, who shall serve until the succeeding session. His duty shall be to keep a record of the transactions, and to answer such letters as may be directed to this body.

REMARKS.

Whereas all things ought to be done decently and in order, 1 Cor. 14: 40, there ought to be no confusion in public discussions. It is therefore necessary that some person should preside at every session. But as another President may be elected every day of the session if it be deemed expedient, and as his office does not continue until the succeeding session, it is not necessary that it should be published in the reports of the transactions, who had been appointed to this office.

As it is also necessary for the transactions of this body to be recorded, there must also be a Secretary; and as his duties continue after the session is over, he is therefore to remain in office until the succeeding session.

REGULATION IV.

Every discussion on a proposition or subject, shall first take place in the German language; whereupon the same shall be resumed in the English,—provided there shall be both German and English members present; and after the discussions have been thus regularly ended, the decision shall be made.

REMARKS.

Whereas some of the members of this body understand the German language, but not the English; and as some understand the English, but not the German, this regulation provides that every one may freely speak in the language he understands, or best understands, without causing any confusion.

RATIFYING CLAUSE.

It was unanimously resolved by the Evangelical Lutheran Tennessee Synod, that the foregoing articles, with the introduction to the same, and the local and temporary regulations, be received, adopted, and ratified as their Constitution. They in like manner acknowledge and receive the remarks on every article and regulation, as explanatory of the true spirit and design of the same.

But if any thing contained in these articles should hereafter be discovered as unscriptural, it shall be rectified; or if it could be made appear that any thing contained in these local and temporary regulations is inexpedient, or oppressive, it shall also be altered or amended.

The person, or persons, who suppose that they have discovered something that is unscriptural in the aforegoing articles, or any thing that is inexpedient in the local and temporary regulations, are requested to lay the same, accompanied with their proofs and reasons, before one of the sessions of this body; whereupon this body shall lay the same before the congregations for their consideration, who shall send their reasons for or against the proposed alteration, or amendment, to the succeeding session of the Synod, when and where the final decision shall be made.

DAVID HENKEL, *Secretary*
of the Ev. Luth. Tennessee Synod.

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Verhandlungen

der

Vier- und-Dreißigsten Jährlichen Sitzung

der

Evan. Lutherischen Tennessee Synode

gehalten in der

St. Petrus Kirche,

Lexington District, S. C.

Vom 4—9 November, 1854.

SALEM, N. C.
BLUM & SON, PRINTERS.

1855.

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Verhandlungen, u. s. w.

Zufolge der Vertagung, versammelten sich die Prediger und Abgeordneten der 34ten Jährlichen Sitzung der Evangelisch Lutherischen Tennessee Synode, in der St. Peters Kirche, Lexington District, S. C., auf Samstag vor dem ersten Sonntag im November, 1854.

Samstag und Sonntag, wurden zum Gottesdienst gewidmet.

Die Eröffnungs-Predigt wurde durch Pf. H Guthman, über Matt. 11, 21—30 gehalten. Neunzehn junge Leute, welche vorher durch ihren Pastor, D. Ifert, in den Lehren und Pflichten der Christlichen Religion, unterrichtet, wurden dann zur völligen Gemeinschaft der Kirche, durch die feierliche Handlung der Confirmation, aufgenommen.

Nachmittags predigte Pf. J. R. Peterson über Matt 22:11—13.

Sonntags wurde der Gottesdienst durch Pf. A J. Braun eröffnet, welcher über Röm. 1:16, predigte. Pf. A. Ifert hielte dann eine Abendmahls-Predigt über 1 Cor. 10:15—16. Worauf die Beicht und Absolution, nach dem Gebrauch unserer Kirche, gehalten wurde, und das Heilige Abendmahl zu 240 Communicanten ausgetheilt.— Die verzögerten Geschäfte des Tages wurden beendiget, und die große und aufmerksame Gemeinde mit dem Apostolischen Segen entlaßen.

Erste Sitzung.

Montags, Nov. 6, 9 Uhr, Morgens.

Die Glieder der Synode versammelten sich in der Kirche. Unsere gegenwärtige Sitzung der Synode wurde durch Pf A. J. Braun, mit lesen der Schrift, singen eines Liedes, und Anflehung des Gnadenthrons, daß der Göttliche Segen auf den Berathschlagungen dieser Versammlung ruhen möge, eröffnet.

Weil der Vorsitzer der letztjährigen Synode nicht zugegen war, wurde Pf A. J. Braun zum Vorsitzer, pro. tem., bestimmt, und das Namenverzeigniß der Prediger abgerufen.

Folgendes ist ein Verzeigniß der Prediger die anjetzo diesem Körper zugehören, mit den Abwesenden notirt:

Pastoren.

Namen.			Post-Amt.
Pf. A. Henkel,*	=	=	Neu Market, Virg
" H. Guthman,	=	=	Statesville, N. C.
" Wm. Hauscher,*		=	Blountsville, Tenn
" A. Killian,†	=	=	Warnesboro, Virg
" A. J. Braun,	=	=	Blountsville, Tenn
" A. J. Fuchs,*	=	=	Jacobs Fork, N. C
" J. N. Woser,*	=	=	Mill Dam, Mo.
" J. Steuerwalt,	=	=	Neu Market, Virg
" H Wekel,*	=	=	Mount Solon, Virg
" C. G. Reitzel,†	=	=	Flint Rock, N. C
" J. W. Hull,†	=	=	Concord, N. C
" D. C. Henkel,*	=	=	Newton, N. C,
" J. F. Peterson,	=	=	Lincolnton, N. C
" J. M. Schäffer,†		=	Morganton, Tenn
" J Moser,	=	=	Flint Rock, N. C
" F. K. Hauscher,†		=	Little Chucky, Tenn
" J. M. Wagner,		=	Jerinaton, N C
" T. Kraus,	=	=	Sandy Creek N C
" A. Ifert.	=	=	Jerinaton. S C
" D. M Henkel,†		=	Neu Market, Virg
" S. Henkel,	=	=	Neu Market, Virg
" D Ifert,	=	=	Pleasant Spring, S C
" F. Fliener,*	=	=	Rocky Point, Virg
" J. B. Emmert,*	=	=	Elisabethton, Tenn.

Diener.

Pf. J. Cassner,*	=	=	Dallas, N. C
" J. E. Teneker,†	=	=	Blountsville, Tenn
" J. A. Teneker,†	=	=	Rheatann, Tenn
" C. Moretz,*	=	=	Oak Grove, N. C
" A. Fliener,†	=	=	Parrotsville, Tenn
" M. J. Steuerwalt,*		=	Lima, Ohio
" J. L. Steuerwalt,*		=	Neu Market, Virg.

Folgende Abgeordneten händigten ihre Zeugniße von ihrer Erwählung zu dieser Synode, ein:

M. D. Buchman,	Bethlehems Kirche,	S. C.
Johannes Bell,	Emanuels "	"
E. H. Charman,	St. Johannes "	"
S. T Jerich	Zions "	"
Johannes Whites,	St. Jacobs "	"

Urias Kraut,	Salem Kirche,	S. C.
Heinrich Metze,	St. Peters "	"
Johannes Sees,	St. Peters, (Pine Woods)	"
Johannes Keißler,	St. Pauls Kirche	"
Eli Crowel,	Bethlehem "	"
	und Emanuels	M. C.
J. Kraus,	Pilgrims, Becken und Emanuels	
Irenäus Conder,	Morgenstern Kirche,	"
A. K. Finger,	Salem und Liberty,	"
D. Päsauer,	Philadelphia Kirche,	"
D. M. Mpant,	Trinitatis und Gnaden,	"
J. H. Hedrich,	St Peters, St. Pauls, St. Martins, und Freundschafts,	"
Ruben Joder,	Zions Kirche,	"
L. A. W. Cloninger,	Christs "	"

Eine Wahl für die Beamten dieser Synode wurde dann gehalten. Die Wahl fiel auf

Pf A. J. Braun, Präsident.
" J. R. Peterson, Secretär.
" J. M. Wagner, Schatzmeister.

Der Ehrw. Theodor Brohm, von der Synode von Missouri, Ohio und anderen Staaten, wurde der Synode introducirt, und wurde zu einem correspondenten Mitglied dieses Körpers angenommen.

Die Pf. G. Dreher und Michael Rauch, wurden als Rathgebende Glieder, eingeladen.

Daß Lesen der letztjährigen Verhandlungen war das nächste Geschäft nach der Ordnung. Auf Vorschlag wurde

1, Beschloßen, Daß das Lesen der letztjährigen Verhandlungen unterlaßen, und eine Committee bestimmt werde die unvollendeten Geschäfte zu berichten.

I Committee: Pf. D. Ifert und Eli Crowell.

Die an die Synode addressirten Briefschaften, wurden einzehändiget, und Committeen bestimmt darüber zu berichten

II Committee:—Pf. T. Moser und Hr. A. K. Finger und G. H. Chapman.

III Committee:—Pf. T. Kraus, und Hrn. S. T. Lorich und J. Sees.

Es wurde auch eine Committee bestimmt über die Verhandlungen anderer Synoden zu berichten.

IV Commitee:—Pf. A. Ifert, und Hrn. H. Metze und Urias Kraut.

Während der Ruhestunde, prediate Pf. Wagner über 2 Co. 5, 14 15.

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*Abwesend, und entschuldiget. †Abwesend, und nicht entschuldiget.

Zweite Sitzung.

Montags, 2 Uhr Nachmittags.

Die Nachmittags Sitzung wurde in Erwägung der Entschuldigung abwesender Brüder, zugebracht.

Dieweil die Entschuldigungen welche durch Briefe von Pf. A. J. Fuchs, H. Wetzel, P. C. Henkel, J. R. Moser und C. Moretz, erhalten wurden, hinlänglich waren, wurden sie entschuldiget.

Keine befriedigende Nachricht wegen der Abwesenheit der Pf. D. M. Henkel, J. W. Hull, C. G Reitzel, J. M. Schäffer, A Fliener, J. E. Seneker, J. A. Seneker, und P. J. Steuerwalt, wurde erhalten, daher wurden sie nicht entschuldiget.

Von wegen zufriedenter Ursachen halben, wurde die Abwesenheit der Pf. Wm. Hanscher, J Fliener,, und J. B. Emmert, entschuldiget.

Die Synode vertagte sich auf Morgen, 9 Uhr.

Beschloßen mit Gesang und Gebet durch Pf. H. Guthman.

Dritte Sitzung.

Dienstags, 9 Uhr, Vormittags.

Die Synode versammelte sich, und wurde, wie gewöhnlich, durch Pf. Moser eröffnet.

Die gestrichen Verhandlungen wurden gelesen und bestatigt.

Dieweil Klage gegen J. W. Hull, vor die Synode gelegt wurde, so wurde eine Committee bestimmt die Zeugniße in der Sache zu untersuchen, und darüber zu berichten.

V Committee:—Pf. D. Ifert, Hrn T. Kraus und H Metze.

Auf Vorschlag, wurde der Präses der letzten Committee beigefügt.

Es wurde auch eine Committee bestimmt, über einen Brief von einzelnen Personen und Glieder der St. Martins Kirche, zu berichten.

VI Committee:—J M Wagner, A Ifert, und U Traut.

Die Committee über Unvollendete Geschäfte, berichtete durch Pf D Ifert.

Wir, eure Committee bestimmt die Verhandlungen unserer letzten Sitzung zu untersuchen, und die Unvollendeten Geschäfte zu berichten, übergeben folgendes:

1, Verweisen wir auf Seite 12, Beschluß 5, und empfehlen der Synode zu untersuchen ob dem Beschluß genüge geleistet worden ist.

2, Verweisen wir auf Seite 17, und empfehlen der Synode solche Handlung über die Beschlüße der Virginier Synode zu nehmen, als sie nöthig erachten. Achtungsvoll übergeben. D. Ifert,

E. Crowell.

Der obige Bericht wurde angenommen, und darüber gehandelt.

Nach Erkundigung in Hinsicht des ersten Stücks, erfuhr man daß die Beamten Brüder die Bittenden nicht bedient hatten.

Handlung über das zweite Stück wurde verschoben, bis die Committee über die Verrichtungen anderer Synoden ihren Bericht abgestattet.

Committee II, berichtete durch Pf T Moser.

Wir, die Committee bestimmt die zu dieser Synode addressirten Papire, zu classiren, numeriren, und darüber zu berichten, übergeben folgendes:

Classe 1, No 1—9, sind Bittschriften von St Pauls, Salem, Immanuels, St Peters, (Mietzens) St Johannes, St Peters (Piny Woods) St Jacobs Bethlehem, und Zions Kirchen, in welchen die Bittenden ihre Dankbarkeit für die Dienste des Pf D Ifert zu erkennen geben, und um seine fernere Dienste bitten. Sie bitten auch für die Dienste des Pf A Ifert. No 3, bitten auch in die Gemeinschaft dieser Synode aufgenommen zu werden

No 10—12, sind Bittschriften von Jacksons Kirche, Watauga co., N C, und von St Martins und Schaaron Kirchen, Iredell, N C, in welchen die Bittenden um die fernere Dienste des Pf T Moser bitten, und im Fall er sie nicht bedienen kann, bitten sie um die Dienste eines andern Predigers dieses Cörpers.

No 13—16, sind Bittschriften von Mt Moriah, St Peters und Phanuels Kirchen, Rowan County, N C, und Becken, Pilgrims und Immanuels Kirchen, Davidson N C., bittend um die Dienste des Pf J M Wagner.

No 13, Dringen auch zur genauen Anhaltung an unsere Grundverfaßung, und No 15, 16, drücken sich auch zur Theilung unserer Synode zu District Synoden, günstig aus.

No 17—18, sind Bittschriften von Freundschafts und Salem Kirchen, Alexander County, N C, worinnen die Bittenden ihren Dank für die ihnen von P C Henkel geleisteten Amtsdienste zu erkennen geben, und um seine fernere Dienste bitten. Bittende No 18, bitten auch in die Gemeinschaft der Synode aufgenommen zu werden.

No 19, ist eine Bittschrift von Melanchtons Kirche, N C, in welcher die Bittenden ihren Danck für die Amtsdienste des Pf T Kraus zu erkennen geben, und um seine fernere Dienste bitten; sie bitten auch daß unsere Synode zu District Synoden zertheilt werde, und daß die nächste Sitzung unserer Synode in ihrer Kirche gehalten werde.

Achtungsvoll Uebergeben.

Timotheus Moser,
G H Chapman,
A K Finger,

Der obige Bericht wurde angenommen, und darüber gehandelt.

Auf Vorschlag, wurde es

II, Beschloßen, Daß Salem Kirche, Alexander Co N C, und Immanuels Kirche, S C. in unsere Verbindung aufgenommen werden.

Keine andere Handlung über obigen Bericht, wurde als nöthig erachtet.

Committee No III, berichtete durch Pf T Kraus.

Classe II, No 1, ist eine Bittschrift von der St Martins Kirche, Stänly Co N C, in welcher die Bittenden ihren Dank für die Dienste des Pf C Moretz und anderer, leisten, und um fernere Dienste bitten.

No 2—4, sind Bittschriften von Immanuels und Morgenstern Kirchen, und der Bethlehem Kirche, Lancaster District, S C, worinnen die Bittenden ihre Zufriedenheit mit den Diensten des Pf C Moretz zu erkennen geben, und um seine fernere Dienste bitten. Und dieweil C Moretz dieser Sitzung nicht beiwohnen kann, so bitten sie daß eine Committee bestimmt werde ihn zu prüfen, und so er tüchtig erfunden, ihn zum Pastor zu ordiniren.

No 5, ist eine Bittschrift von der Keinadts Kirche, Va., worinnen die Bittenden sich günstig für das Werk der Pfründner Erziehung, und einheimischen Missionen ausdrücken, und uns einladen die nächste Sitzung unserer Synode in ihrer Kirche zu halten.

Achtungsvoll Uebergeben.

T Kraus,
S T Lorich,
J Sees.

Angenommen.

In Hinsicht der Bittschriften No 2—4, wurde

III, Beschloßen, Daß wir es für unschicklich erachten, eine Committee zu bestimmen um Pf C Moretz zu prüfen und ordiniren.

IV, Beschloßen, Daß unsere Amtsbrüder denen es am bequemsten ist, ersucht sind Pf Moretz Hülfe bey seinem Abendmahls-Versammlungen, zu leisten

Weitere Handlung über obigen Bericht, wurde als unnöthig erachtet.

Committee No IV, berichtete durch Pf A Ifert.

No 1, sind die Verhandlungen der 13ten Jährlichen Versamlung der Ev Lutherischen Synode und Ministerium von S C, und benachbarten Staaten. Diese Synode berichtet 41 Prediger, 50 Kirchen, 729 getauft, 575 Glieder angenommen, und 4,536 Communicanten.

No. 2, Sind die Verhandlungen der 29ten Jährlichen Zusammenkunft der Synode von West Pennsylvanien. Diese Synode zählt 44 Prediger, 70 Kirchen, 1,230 getauft, 632 confirmirt, und 8,897 Communicanten.

No 3, sind die Verhandlungen der 7ten Jährlichen Versammlung der Wittemburg Synode der Ev Lutherischen Kirche. Sie berichten 22 Prediger, 50 Gemeinden, 32 Kirchen, 266 getauft, 305 Glieder angenommen, und 1,846 Communicanten.

No 4, sind die Verhandlungen der Ev Luth Synode von Miame. Diese Synode zählt 27 Prediger, 35 Gemeinden, 342 getauft, 187 confirmirt, und 2,405 Communicanten.

No 5, sind die Verhandlungen der 24ten Jährlichen Versamlung der Ev Lutherischen Synode von Virginien. Diese Synode berichtet

24 Prediger, 46 Gemeinden, 329 getauft, 212 Glieder angenommen, und 2,488 Communicanten.

No 6, Sind die Verhandlungen der 107ten Jährlichen Sitzung des Deutschen Evan. Luth. Ministerium von Pennsylvanien und benachbarten Staaten. Dieser Ehrwürdige Körper zählt 95 Prediger, 230 Gemeinden, 5,534 getauft, 3,181 confirmirt, und 32,739 Communicanten.

Eure Committee finded nichts in obigen Verhandlungen daß die Aufmerksamkeit der Synode verlangt, ausgenommen, daß wir aus den Verhandlungen der Virginier Synode lernen, daß sie die uns widrigen Schlüsse von 1838 und 1839, wiederrufen haben;—In hinsicht auf welches wir folgende Schlüße zur Annahme empfehlen:

V. 1. Beschloßen, Daß wir uns freuen daß die Virginier Synode uas endlich die Gerechtigkeit erzeigt ihre vorige uns widrige Schlüße zu wiederrufen.

VI. 2. Beschloßen, Daß wir suchen ein Gefühl des Brüderlichen Wohlwollens gegen die Virginier Synode zu bilden, und daß wir es bedauern daß der von ihnen zu dieser Versammlung bestimmte Abgeordnete, nicht bey uns erschienen ist.

Achtungsvoll übergeben.

A. Isert,
U. Traut,
H. Metze.

Angenommen.

Während der Ruhestunde, predigte T Kraus über Joh 14 : 6.

Vierte Sitzung.

Dienstags, 2 Uhr, Nachmittags.

Auf Vorschlag, wurde

VII, Daß unsere Verhandlungen in Deutscher und Englischer Sprache gedruckt werden, und daß unser Agent jeder Lutherischen Synode in den Vereinigten Staaten, zwei, und jedem Prediger dieser Synode 5 Exemplare zusende, und daß Pf T Moser sie ins Deutsche übersetze.

VIII. Beschloßen, Daß unser Präsident dem Volk in dieser Gegend, im Namen der Synode, unsern Dank für die Freundlichkeit und die gastfreie Bewirthung die wir während unserem Aufenthalt unter ihnen genossen, abzustatten.

IX. Beschloßen, Daß unsere nächste Sitzung in der Immanuels Kirche, Neu Market, Va., gehalten werde, und auf Freytag vor dem dritten Sonntag im September, 1855, ihren Anfang nehme.

Die Synode vertagte sich bis auf Morgen, 9 Uhr.

Beschloßen durch Pf. J M Wagner.

Fünfte Sitzung.

Mittwochs, 9 Uhr, Morgens.

Die Synode versammelte sich, und wurde durch den Präses eröffnet. Die gestrichen Verhandlungen wurden gelesen und bestätiget. Committee V, übergab folgenden Bericht:

Wir, die Committee welcher die Sache des J W Hull übergeben war, haben die Sache nach den uns vorhabenden Zeugnißen, untersucht, und übergeben, Achtungsvoll, folgenden Bericht:

Aus den uns vorhabenden Zeugnißen, befürchten wir daß Beschuldigungen der Immoralität gegen Hr Hull existiren, und daß sie in seinen Gemeinden, wie auch durchs Land verbreitet sind, welche, im Fall sie unbemerkt und unbeantwortet bleiben, geschickt sind seine Brauchbarkeit in seinem Amte zu Grunde zu richten, wie auch Unehre auf unsere Synode zu bringen; und wieweil er nicht zugegen ist sich zu verantworten, und weil er Gelegenheit haben sollte sich seinen Klägern entgegen zu stellen, und sich zu vertheidigen, daher empfehlen wir

1, Daß eine Committee bestehend aus zwei Prediger und drei Gemeinsglieder bestimmt sey eine Bestellung, so bald als schicklich, in der Nähe des Hrn Hulls, zu machen, in der Absicht die Klagen gegen ihn völlig zu untersuchen; und daß sie alle Zeugniße in der Sache sammeln die sie erlangen können, und ihm zeitliche Meldung geben zu erscheinen und sich zu vertheidigen.

2, Daß die Entscheidung benannter Committee, bis zur Sitzung der nächsten Synode bindend sey, wo besagte Committee ein geschriebener Bericht von den Haupt-Beschuldigungen gegen Hr. Hull, und ihre Entscheidung in der Sache, übergeben soll, worauf ihre Entscheidung bestätigt oder wiederrufen werden soll.

3, Daß Hr. Hull auser Amtsthätigkeit gesetzt sey, bis besagte Committee die ihnen auferlegte Pflicht erfüllt, und daß der Secretär Hr. Hull Meldung von dieser Handlung gebe.

Daniel Ifert,
J. Kraus,
A. J. Braun.

Während der Berathschlagung des obigen Berichts, erschienen Pfr. J. Steuerwalt und S. Henkel, und nahmen ihren Sitz in der Synode.

Während der Ruhestunde, predigte Pf T Brohm eine unterhaltende Predigt über Apogesch. 14:6 7; und sogleich nach ihm predigte Pf S Henkel über Amos 4:12.

Sechste Sitzung.

Mittwochs, 2 Uhr Nachmittags.

Die Synode versammelte sich ihre Geschäfte fortzusetzen.

Die Berathschlagung über Hr Hull's Sache, wurde fortgesetzt.— Nach welchem der Bericht angenommen, und folgende Committee bestimmt wurde.

VIII Committee: Pf. J. R. Peterson und T. Moser, und Hrn Daniel Guthman, Ruben Schaub, und Jahannes Fink.

Committee VI berichtete wie folgt:

Wir, die Committee bestimmt über einen Brief von Gliedern der St Martins Kirche, Iredell County, N C, zu berichten, übergeben folgendes:

Dieweil die Schreiber benannten Briefes, die Synode benachrichten daß der Inhalt eines von ihnen an die letzte Sitzung dieser Synode addressirten Briefs, misverstanden wurde, und daß es nicht ihr Entzweck war Pf Guthman zu entschuldigen oder seinen Ruhm oder Character anzuklagen, sondern nur Aufmerksamkeit der Synode auf den Gegenstand ihres Briefs zu richten. Und dieweil sie nun die Synode dringend ersuchen solche Schritte zu nehmen die geschickt sind die Sache gänzlich zu Ruhe zu bringen, daher sey es

X, Beschloßen, Daß wir die Sache dißmissiren, und alle die diese Sache in Bewegung setzten, rathen ferner davon abzustehen.

Urias Kraut,
J. M. Wagner,
A. Ifert.

Angenommen.

Der Schatzmeister des letzten Jahrs übergab folgenden Bericht:

Empfangen an der letzten Sitzung der Synode,	$96	32
Druckerlohn für Deutsche u. Englische Verhandlungen	61	00
Umschlag Papier = = = = =		50
Postaeld für Deutsche und Englichse Verhandlungen,	12	49
Uebersetzung ins Deutsche, = = = =	5	00
		78 99
Der Synode schuldig, = = = = = =	$17	24

J. Steuerwalt.

Angenommen.

Folgender Eingang und Beschlüße wurden angenommen.

Dieweil wir ein Verwaltungs-Fach im lutheran Standard, welcher zu Columbus, Ohio, herausgegeben wird, haben, daher sey es

XI, Beschloßen. Daß unser Zutrauen zu diesem Blatt noch ungemindert ist, und daß wir erneuerte Anstrengungen machen, es, durch Sammlung Unterschreiber, zu verbreiten; und daß wir der Herausgebungs Committee unsern Dank für den freundlichen Empfang und Herausgebung unserer Mittheilungen, darbieten.

Weil der Ehr. Theodor Brohm, von der Missouri Synode, in unserer Mitte ist, wurden folgender Eingang und Beschlüße angenommen.

Dieweil Der Ehrw. T. Brohm, von der Stadt Neu York, Abgeordneter der Synode von Missouri, Ohio, und andern Staaten, uns beigewohnt hat, und wir durch persönliche Bekanntschaft mit ihm, wie auch aus andern Quellen versichert sind, daß die Synode die er representirt, sich genau an die Lehren der Evan. Lutherischen Kirche, wie sie in ihren confessionellen Standard dargestellt sind, halten; und daß sie eifrig und thätig sind die Interesse des Erlösers Reichs zu befördern, so sey es

XII. 1, Beschloßen, Daß es uns großes Vergnügen gewährt Br. Brohm in unserer Mitte zu sehen

XIII. 2, Beschloßen, Daß wir die liebreichen und brüderlichen Gefühle, welche die Synode von Missouri uns erzeiget, und gegen uns ausgedrückt, gänzlich und mit Freuden mit ihnen wechseln.

XIV. 3, Beschloßen, Daß wir uns bemühen eine vertrautere Bekanntschaft und nähere Vereinigung mit der Synode von Missouri zu bilden.

XV. 4, Beschloßen, Daß zu diesem Entzweck, Pf. Socrates Henkel als Abgeordneter dieses Körpers zum Östlichen Zweig der Synode von Missouri, welche zu Baltimore gehalten werden soll, bestimmt sey; und daß Pf. J. R. Moser unser Abgeordneter zum Westlichen Zweig benannter Synode, bey ihrer nächsten Sitzung, sey.

Eine Committee wurde bestimmt über die Briefschaften welche von Pf. J. Steuerwalt und S. Henkel übergeben, zu berichten.

VIII Committee.—S. T. Lorich, S. Henkel, und J. M. Wagner.

Die Synode vertagte sich wie gewöhnlich, bis Morgen, 9 Uhr a. m.

Siebente Sitzung.

Donnerstag, 9 Uhr Morgens.

Die Synode wurde mit Gesang und Gebet durch S. Henkel eröffnet.

Die gestrichen Verhandlungen wurden gelesen und bestätigt.

Committee VIII, händigte folgenden Bericht ein:

Wir, die Committee welche bestimmt war über die Briefschaften welche Gestern eingehändiget, zu berichten, übergeben folgendes:

No. 1, ist eine Bescheinigung von Pf. H. Wetzel und A. Henkel, in welchem sie die Ordination des J. S. Steuerwalt, zum Dienergamt, bezeugen, und uns ersuchen daß sein Name in unser Namen-Verzeigniß eingerückt werde.

No. 2, ist ein Brief von Pf. Martin Sondhaus, ein Glied der Pennsylvanier Synode, in welchem er Anspruch macht, auf spätere Zeit, in unserer Verbindung aufgenommen zu werden.

No. 3, ist ein Brief von Pf A. Henkel, in welchem er seine Entschuldigung für seine nicht Erscheinung bey der gegenwärtigen Sitzung unserer Synode, giebt.

No. 4, ist eine Bittschrift von Mt. Cälvery Kirche, Virginien, in welcher die Bittenden bitten, daß die nächste Sitzung der Synode in ihrer Kirche gehalten werde. Sie geben auch ihren Dank für die ihnen vom Pf. J. Steuerwalt geleisteten Dienste, zu erkennen.

No. 5, ist eine Bittschrift von der Zions Kirche, Virg., in welcher die Bittenden ihre gänzliche Zufriedenheit mit den Diensten der Pf. A. und S. Henkel, zu erkennen geben, und bitten daß die nächste Sitzung der Synode in Virginien gehalten werde.

No. 6. ist eine Bittschrift von der Räders Kirche, Virg., in welcher die Bittenden ihre Zufriedenheit mit den Diensten des A. Henkel zu erkennen geben, und bitten um die nächste Sitzung der Synode.— Sie ermahnen uns auch vest an der Lehre der Lutherischen Kirche zu halten.

No. 7, ist eine Bittschrift von der Salomons Kirche, Virg., bittend daß die nächste Sitzung der Synode in Schenandoah County, Virg., gehalten werde. Sie geben ihre Zufriedenheit mit unserer Grundverfaßung zu erkennen, und verpflichten sich vielfältig gegen Steuerwalt und Henkel

No. 8, ist eine Bittschrift von der Immanuels Kirche, Neu Market, Virg., bittend daß die nächste Sitzung dieser Synode in derselben Kirche gehalten werde.

Achtungsvoll übergeben.

Samuel T. Lerich,
Socrates Henkel,
J. M. Wagner.

Dieser Bericht wurde angenommen, und darüber gehandelt.

In Hinsicht auf No. 1, wurde

XVI, Beschloßen, Daß der Name des J. S. Steuerwalt in unser Namenverzeiqniß eingerückt werde.

In Hinsicht auf No. 3, wurde

XVII, Beschloßen, Daß des Pf. A. Henkel's Abwesenheit entschuldigt sey.

Zur Antwort auf die von Zeit zu Zeit zu diesem Körper addressirten Bittschriften, wurde

XVIII, Beschloßen, Daß eine Committee bestimmt sey einen Plan zur Zertheilung dieser Synode zu District Synoden zu entwerfen, und zur nächsten Sitzung der Synode zu berichten.

Da nun die Geschäfte der Synode beendiget waren, stattete der Präsident der Synode, denen welche uns so freundlich und Gastfrey während unserer Versammlung unterhalten, unsern Dank ab.

Die Gemeinde vereinigte sich dann mit dem Präses, ein Lied zu singen, und den Gnadenthron anzuflehen, daß der Göttliche Segen auf unseren Berathschlagungen ruhe, und daß Er unsere Bemühungen mit glücklichem Erfolg kröne, daß des Erlösers Reich dadurch befördert werde.

Die Synode vertagte sich dann, um sich wieder, zur Zeit und am Ort, wie zuvor bestimmt, zu versammeln.

Nach der Vertagung der Synode, predigte Pf. J. Steuerwalt über 2 Pet. 1: 19—21.

J. R. Peterson, Schreiber.

Anhang 1.

Pfarrer-Berichte.

MINISTERS.	Congregations.	Communicants.	BAPTISMS. Infants.....	Adults.....	Slaves.....	Confirmations.	Burials.....
Rev. T. Crouse,	3	135	22			6	9
" H. Wetzel,	4	160	14			7	4
" P. C. Henkel,	11	1000	124	10	2	30	13
" D. Efird,	9	800	103	4	3	76	37
" T. Moser,	4	200	60		3		14
" S. Henkel,	4	300	22			21	20
" A. Efird,	6	375	53	2	2	25	6
" A. Henkel,	3	291	24	4			2
" J. Stirewalt,	8	420	70	5		12	23
" J. R. Peterson,	6	328	49		2	7	4
" H. Goodman,	4	322	32		1	18	
" C. Moretz,	5	267	48		2		9
" J. Killian,			46	2		5	
" J. K. Hancher,	6	450	55			44	13

Anhang 2.

Beiträge zum Druck der Verhandlungen.

Miller's Church,	N. C.	$1 00	Beck's, Church,	N. C.	2 00
St. Peter's,	"	30	Emanuel's,	"	1 10
Phanuel's,	"	60	Pilgrim's,	"	1 20
Mt. Moriah,	"	80	Morning Star,	"	60
Jackson's,	"	60	Philadelphia,	"	1 60
Melanchton's	"	1 60	St. John's,	S. C.	2 00
Mt. Pleasant,	"	1 10	Zion's,	"	3 00
Coble's,	"	90	St. Peter's,	"	1 00
Salem,	"	1 50	St. Paul's	"	1 00
Christ's,	"	1 00	Salem,	"	1 50
St. Peter's,	"	80	St. Jacob's,	"	50
St. Martin's,	"	1 10	St. Peter's,	"	2 50
Salem,	"	80	Armentrout's,	Va.	1 00
St. Paul's,	"	1 00	St. Jacob's	"	1 50
Friendship,	"	60	McGaheysville,	"	1 00
St John's,	"	80	St. Paul's,	"	1 50
Zion's,	"	1 80	Pine,	"	1 00
Trinity,	"	1 00	Rader's,	"	2 25
Grace,	"	90	Emanuel's,	"	2 00
Beaverdam,	"	1 75	Mill Creek,	"	80
Lutheran Chapel,	"	1 75	St. Paul's,	"	37½
Daniel's,	"	1 00	St. Jacob's,	"	37½
Liberty,	"	1 00	Mt. Calvery,	"	75
St. Martin's,	"	1 00	Solomon's,	"	1 00
			Individuals,		28 75
					$85 00

MINUTES

OF THE

THIRTY-FOURTH ANNUAL MEETING

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD,

HELD IN

ST. PETER'S CHURCH,

LEXINGTON DISTRICT, S. C.

NOVEMBER 4—9, A. D. 1854.

SALEM, N. C.
BLUM & SON, PRINTERS.

1853.

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MINUTES.

Pursuant to adjournment, Ministers and Lay-delegates composing the THIRTY-FOURTH Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in St. Peter's church, Lexington District, S. C., on Saturday before the first Sunday in November, 1854.

Saturday and Sunday were devoted to religious exercises. The opening sermon was preached by the Rev. H. Goodman, from Matt. 11: 28—30. Nineteen young people, who had been previously instructed by their pastor, Rev. D. Efird, in the doctrines and duties of the christian religion, were then admitted to full communion with the church by the solemn rite of Confirmation. In the afternoon, the Rev. J. R. Peterson preached a sermon from Matt. 22: 11—13.

On Sunday, religious services were introduced by Rev. A. J. Brown, who preached from Romans 1: 16. Rev. A. Efird then preached a sacramental sermon from I Cor. 10: 15, 16. Confession and Absolution were then solemnized, according to the custom of the church, and the Sacrament of the Saviour's Body and Blood administered to the members of Synod and other members of the church, to the number of 240. The protracted exercises of the day were concluded, and the large and attentive congregation was dismissed with the apostolic benediction.

FIRST SESSION.

MONDAY, November 6th, 9 o'clock, A. M.

The members of Synod assembled in the church, and our present meeting was opened by Rev. A. J. Brown, by reading a portion of Scripture, singing a hymn and addressing the Throne of Grace, invoking the divine blessing to rest upon the deliberations of this Convention of Synod.

The President of the last meeting of Synod being absent, Rev. Brown was chosen President, *pro. tem.*, and the ministerial roll was called. The following is a list of the Ministers of this body with the absentees noted:

PASTORS.

	NAMES.	POST-OFFICE ADDRESS.
1	Rev. A. Henkel,*	New Market, Va.
2	" H. Goodman,	Statesville, N. C.
3	" Wm. Hancher,*	Mill Point, Tenn.
4	" J. Killian,†	Waynesboro, Va.
5	" A. J. Brown,	Blountsville, Tenn.
6	" A. J. Fox,*	Jacob's Fork, N. C.
7	" J. R. Moser,*	Milldam, Missouri.
8	" J. Stirewalt,	New Market, Va.
9	" H. Wetzel,*	Mount Solon, Va.
10	" C. G. Reitzel,†	Flint Rock, N. C.
11	" J. W. Hull,†	Concord, "
12	" P. C. Henkel,*	Newton, "
13	" J. R. Peterson,	Lincolnton, "
14	" J. M. Shaffer,†	Morganton, Tenn.
15	" T. Moser,	Flint Rock, N. C.
16	" J. K. Hancher,†	Little Chucky, Tenn.
17	" J. M. Wagner,	Lexington, N. C.
18	" T. Crouse,	Sandy Creek, "
19	" A. Efird,	Lexington, S. C.
20	" D. M. Henkel,†	New Market, Va.
21	" S. Henkel,	" "
22	" D. Efird,	Pleasant Spring, S. C.
23	" J. Fleenor,*	Rockey Point, Va.
24	" J. B. Emmert,*	Elizabethton, Tenn.

DEACONS.

1	Rev. J. Costner,*	Dallas, N. C.
2	" J. E. Seneker,†	Blountsville, Tenn.
3	" J. A. Seneker,†	Rheatown, Tenn.
4	" C. Moretz,*	Oak Grove, N. C.
5	" A. Fleenor,†	Parrotsville, Tenn.
6	" P. J. Stirewalt,*	Lima, Ohio.
7	" J. L. Stirewalt,*	New Market, Va.

The following persons presented certificates of election as Lay-delegates to this meeting of Synod:

	NAMES.	CHURCHES REPRESENTED.	
1	D. Bookman,	Bethlehem,	South Carolina.
2	John Bell,	Emanuel's,	"
3	Col. G. H. Chapman,	St. John's,	"

* Absent and excused. † Absent and not excused,

RBR
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c.2

4	S. T. Lorick,	Zion's,	South Carolina.
5	John Whetes,	St. Jacob's,	"
6	Uriah Crout,	Salem,	"
7	Henry Meetze,	St. Peter's,	"
8	John Seas,	St. Peter's, (Piney Woods)	"
9	John Keisler,	St. Paul's,	"
10	Eli Crowell,	Bethlehem,	"
		and Emanuel's,	North Carolina.
11	Col. J. Crouse,	Pilgrim's, Beck's & Emanuel's	"
12	Irenæus Condor,	Morning Star,	"
13	A. K. Finger,	Salem and Liberty	"
14	D. Paysour,	Philadelphia,	"
15	D. M. Wyant,	Trinity, and Grace,	"
16	J. H. Hetrick,	St. Peter's, St. Paul's,	"
		St. Martin's and Friendship,	"
17	Reuben Yoder,	Zion's,	"
18	L. A. W. Cloninger,	Christ's,	"

An election for officers of Synod was then held. The choice fell upon Rev. A. J. BROWN, *President.*
" J. R. PETERSON, *Secretary.*
" J. M. WAGNER, *Treasurer.*

The Rev. Theodore Brohm, of the Synod of Missouri, Ohio and other States, was introduced to Synod and received as a corresponding member of this body.

The Rev. Messrs. G. Dreher and Michæl Rouch, of the Lutheran church, were also introduced to Synod and received as advisory members.

The reading of the Minutes of last year being the next business in order, upon motion, it was

I. *Resolved*, That the reading of the Minutes of last year be dispensed with, and a committee be appointed to report unfinished business.

I *Committee*, Rev. D. Efird and Mr. Eli Crowell.

The papers, documents, &c., addressed to Synod were handed in, and Committees appointed to report upon them.

II *Committee*, Rev. T. Moser, Mr. A. K. Finger and Col. G. H. Chapman.

III *Committee*, Rev. T. Crouse, and Messrs. J. Seas and S. T. Lorick.

A committee was also appointed to report upon the Minutes of other Synods.

IV *Committee*, Rev. A. Efird, and Messrs. H. Meetze and Uriah Crout.

During recess, Rev. Wagner preached from 2 Cor. 5: 14, 15.

SECOND SESSION.

MONDAY, 2 o'clock, P. M.

The afternoon session was spent in considering the excuses of absent brethren.

The excuses for their absence, rendered by letters from Rev. Messrs. A. J. Fox, H. Wetzel, P. C. Henkel, J. R. Moser, and C. Moretz, being deemed sufficient, they were excused.

No satisfactory excuse for the absence from us, of the following brethren, being received, they were not excused: Rev. Messrs. D. M. Henkel, J. W. Hull, C. G. Reitzel, J. M. Shaffer, A. Fleenor, J. E. Seneker, J. A. Seneker and P. J. Stirewalt.

For reasons satisfactory to Synod, the absence from this meeting, of the Rev. Messrs. Wm. Hancher, James Fleenor and J. B. Emmert was excused.

Synod adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer by Rev. H. Goodman.

THIRD SESSION.

TUESDAY, 9 o'clock, A. M.

Synod met and was opened as usual, by Rev. T. Moser.

The minutes of yesterday were read and confirmed.

Complaint having been preferred, before Synod, against Rev. J. W. Hull, a Committee was appointed to examine evidence in the case and report when called upon.

V *Committee*, Rev. D. Efird and Messrs. J. Crouse and H. Meetze.

Upon motion, the President of Synod was added to the last Committee.

A Committee was also appointed to report upon a letter received from individuals and members of St. Martin's church, Iredell Co., N. C.

VI *Committee*, Rev. Messrs. J. M. Wagner and A. Efird, and Mr. U. Crout.

The Committee upon unfinished business reported through Rev. D. Efird:

We, your Committee, appointed to examine the Minutes of our last session, and report the unfinished business, beg leave to submit the following:

1. We refer to page 12 and Resolution 5, and recommend Synod to inquire whether said Resolution has been complied with.

2. We refer to page 17, and recommend Synod to take such action upon the Resolutions of the Virginia Synod as may be deemed necessary. Respectfully submitted,

D. EFIRD,
E. CROWELL.

The above report was accepted and acted upon.

Upon inquiry, in reference to the first item, it was learned the brethren named did not visit the petitioners referred to.

Action upon the second item was delayed until the Committee upon Minutes of other Synods shall have reported.

Committee II, reported through Rev. T. Moser:

We, the Committee appointed to class, number and make extracts from papers addressed to this body, beg leave to submit the following:

Class 1. Nos. 1—9, are petitions from St. Paul's, Salem, Emanuel's, St. Peter's, (Piney woods,) St. Jacob's, Bethlehem, Zion's, St. Peter's, (Meetze's) and St. John's churches, S. C., in which the petitioners return thanks for the ministerial services of Rev. D. Efird, and pray for a continuation of his labors, and also those of Rev. A. Efird. No. 3 also prays to be received into connexion with this Synod.

Nos. 10—12, are petitions from Jackson's church, Watauga Co., N. C., and St. Martin's and Sharon churches, Iredell Co., N. C., praying for a continuation of the services of Rev. T. Moser; but if these cannot be obtained, they pray for the services of some other minister of this body.

Nos. 13—16, are petitions from Mt. Moriah, St. Peter's and Phanuel's churches, Rowan Co., and Beck's, Pilgrim's and Emanuel's churches, Davidson Co., N. C., praying for the services of Rev. J. M. Wagner. No. 13 also urges a strict adherence to our present Constitution. Nos. 15 and 16 also express themselves favorable to dividing our Synod into District Synods.

Nos. 17, 18, are petitions from Friendship and Salem churches, Alexander Co., N. C., returning thanks for the ministerial services of Rev. P. C. Henkel, and praying for their continuance. Petitioners No. 18 pray to be received into connexion with this Synod.

No. 19, is a petition from Melanchton's church, N. C., in which the petitioners return thanks for the services of Rev. T. Crouse, and pray for their continuation. They also pray for a

division of our Synod into District Synods. They also pray for the next session of Synod to be held in their church.

Respectfully submitted.

TIMOTHY MOSER,
G. H. CHAPMAN,
A. K. FINGER.

The above report was adopted and acted upon.

Upon motion, it was

II, *Resolved*, That Salem church, Alexander county, N. C., and Emanuel's church, S. C., be received into connexion with this Synod.

No further action, at present, was considered necessary upon the above report.

Committee III, reported through Rev. T. Crouse:

We the Committee appointed to class, number and make extracts from papers addressed to this Synod, submit the following:

CLASS II, No. 1, is a petition from St. Martin's church, Stanly county, N. C., in which the petitioners render thanks for the services of the Rev. C. Moretz and others, and pray for further services.

Nos. 2—4, are petitions from Emanuel's, Morning Star and Bethlehem churches, Lancaster District, S. C., expressing the satisfaction of the petitioners with the services of Rev. C. Moretz, and praying for their continuation. And, inasmuch, as Rev. C. Moretz cannot attend this meeting, the petitioners pray that a Committee may be appointed to examine him, and if found qualified, to ordain him to the office of Pastor.

No. 5, is a petition from Koiner's church, Va., in which the petitioners express themselves favorable to the work of Beneficiary education and Domestic missions; and invite Synod to hold the next session in their church.

Respectfully submitted,

T. CROUSE,
S. T. LORICK,
JOHN SEAS.

Received.

In reference to petitioners 2, 3, and 4, it was

III. *Resolved*, That we deem it inexpedient to appoint a Committee to examine and ordain Rev. Moretz.

IV. *Resolved*, That the brethren in the Ministry residing most convenient, be requested to aid Rev. Moretz at times of Sacramental meetings.

Further action, at present, was considered unnecessary upon the above report.

Committee IV, reported through Rev. A. Efird.

We, the Committee upon Minutes of other Synods, report the following:

No. 1, are the Minutes of the thirtieth annual meeting of the Evangelical Lutheran Synod and Ministerium of South Carolina and adjacent States. This Synod reports 41 ministers, 50 churches, 729 baptisms, 575 members received, and 4,536 communicants.

No. 2, are the Minutes of the twenty-ninth annual convention of the Synod of West Pennsylvania. This Synod numbers 44 ministers, 70 churches, 1,230 baptisms, 632 confirmations, and 8,897 communicants.

No. 3, are the Minutes of the seventh annual meeting of the Wettemburg Synod of the Evangelical Lutheran Church. In these minutes are reported 22 ministers, 50 congregations, 32 preaching places, 266 baptisms, 305 admissions to membership, and 1,846 communicants.

No. 4, are the Minutes of the Evangelical Lutheran Synod of Miami. This Synod numbers 27 ministers, 35 congregations, 342 baptisms, 187 confirmations, and 2,405 communicants.

No. 5, are the Minutes of the twenty-fourth annual meeting of the Evangelical Lutheran Synod of Virginia. This Synod reports, 24 ministers, 46 congregations, 327 baptisms, 212 members admitted, and 2,488 communicants.

No. 6, are the Minutes of the one hundred and seventh annual session of the "German Evangelical Lutheran Ministerium of Pennsylvania and adjacent States." This venerable Synod numbers 95 ministers, 230 congregations, 5,534 baptisms, 3,181 confirmations, and 32,739 communicants.

Your committee find nothing in these minutes calling for action from our Synod, except that from the minutes of the Virginia Synod we learn that that Synod has rescinded the resolutions passed against us by that body in 1838 and '39, in reference to which we recommend the following for adoption:

V. 1. *Resolved*, That we rejoice that the Virginia Synod has at length done us the justice to rescind its former obnoxious resolutions passed against this body.

VI. 2. *Resolved*, That we will endeavor to cultivate a feeling of fraternal regard for the Virginia Synod, and that we regret

that the delegate appointed to this meeting, by that body, does not appear amongst us.

Respectfully submitted.

A. EFIRD,
U. CROUT,
H. MEETZE.

Adopted.

During recess, Rev. T. Crouse preached from John 14: 6.

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Upon motion, it was

VII. *Resolved*, That our Minutes be printed in the English and German languages; and that our agent send two copies to each Lutheran Synod in the United States, and five copies to each minister belonging to this body; and that Rev. T. Moser translate our minutes into the German language.

It was

VIII. *Resolved*, That the President of Synod return our thanks to the people of this vicinity for the kind and hospitable manner in which we have been entertained by them, during our sojourn among them.

Upon motion, it was

IX. *Resolved*, That when we adjourn, we adjourn to meet again in Emanuel's church, New Market, Va., on Friday before the third Sunday in September, 1855.

Synod adjourned to meet again to-morrow morning at 9 o'clock. Closed by Rev. J. M. Wagner.

FIFTH SESSION.

WEDNESDAY, 9 o'clock, A. M.

Synod met and was opened by the President.

The minutes of yesterday were read and approved.

Committee V submitted the following report:

We, the committee to whom has been referred the case of

Rev. J. W. Hull, having examined the case, according to the testimony before us, respectfully beg leave to present the following report:

From all the evidence before us, we are apprehensive that there are charges of immorality existing against Mr. Hull, and circulated in the churches in which he preaches, and the country generally, which are calculated, if passed unnoticed and unanswered, not only to injure his usefulness in the ministry, but to reflect disgrace on our Synod; and would recommend, inasmuch as he is not present to defend himself, and should have an opportunity of confronting his accusers, and defending himself:

1. That a committee consisting of two ministers and three laymen be appointed to appoint, at some place in the vicinity of Mr. Hull, at as early a day as convenient, a meeting for the purpose of investigating fully the charges against him; and that they collect all the evidence in his case, they may be able to procure, and give him due notice of their meeting, and notify him to appear and defend himself.

2. That the decision of said committee be binding on Mr. Hull until the meeting of the next session of our Synod, at which said committee shall present a written report of the principal evidence against Mr. Hull and their decision in the case, when their decision shall be either confirmed or reversed.

3. That Mr. Hull be suspended from the ministry from this time until said committee shall have performed the duty assigned them; and that our Secretary notify Mr. Hull of those proceedings.

DANIEL EFIRD,
J. CROUSE,
A. J. BROWN.

Pending the discussion of this report, Rev. Messrs. J. Stirewalt and S. Henkel appeared and took their seats in Synod.

During recess, Rev. T. Brohm preached from Rev. 14: 6 7; and was immediately succeeded by Rev. S. Henkel, who preached from Amos, 4: 12.

SIXTH SESSION.

WEDNESDAY, 2 o'clock, P. M.

Synod met for the transaction of business.

Discussion upon Mr. Hull's case was resumed, after which the report was adopted and the following committee appointed:

VII. *Committee:* Rev. Messrs. J. R. Peterson and T. Moser, and Messrs. Daniel Goodman, Reuben Shive and John Fink.

Committee VI reported as follows:

We, the committee appointed to report on a letter from members of St. Martin's church, Iredell county, N. C., beg leave to submit the following:

WHEREAS, the writers of said letter inform this Synod that the import of a letter, addressed by them to this Synod, at its last session, was misapprehended, and that it was not their object either to "clear" or "impeach the fame and good character of the Rev. H. Goodman," but simply to call the attention of Synod to the subject of their letter; and *whereas* they now urge Synod to take some action by which the "matter may be put to rest," be it therefore

X. *Resolved*, That we dismiss the matter, and advise all agitators to desist from their course.

URIAH CROUT,
J. M. WAGNER,
Adopted. A. EFIRD.

The Treasurer of last year made the following report:

Received at the last session of Synod, . . .		$96 23
EXPENDITURES.		
For printing German and English Minutes,	$61 00	
For postage on " " " "	12 49	
For wrapping paper, ...	50	
For translating minutes into German, .	5 00	
	$78 99	$78 99
Due Tennessee Synod, ...		17 24

Adopted. J. STIREWALT.

The following preamble and resolution was adopted:

WHEREAS, we now have a department in the Lutheran Standard, published at Columbus, Ohio, be it therefore

XI. *Resolved*, That our confidence in that paper continues unimpaired: and that we make increased efforts to increase its circulation by procuring subscribers; and that we tender our thanks to the Editing Committee for their kind reception and publication of our communications.

The Rev. Theodore Brohm, of the Missouri Synod, being present, the following preamble and resolutions were unanimously adopted:

WHEREAS, The Rev. Theodore Brohm, of the city of New

York, delegate of the Synod of Missouri, Ohio and other States, has appeared amongst us, and we are assured from personal interviews with him, as well as from other sources of information, that the Synod which he represents, adheres strictly to the doctrines of the Ev. Luth. church, as exhibited in her confessional standards, and are zealously and actively engaged in promoting the interests of the Redeemer's kingdom. Be it therefore

XII. 1, *Resolved*, That we are highly gratified to see bro. Brohm in our midst.

XIII. 2, *Resolved*, That we fully and cheerfully reciprocate the kind and paternal feelings expressed and manifested towards us by the Missouri Synod.

XIV. 3, *Resolved*, That we will endeavor to cultivate a more intimate acquaintance and a closer union with the Missouri Synod.

XV. 4, *Resolved*, That, for this purpose, Rev. Socrates Henkel be appointed a delegate, from this body, to the Eastern division of the Missouri Synod, to be holden in Baltimore; and that Rev. J. R. Moser be appointed our delegate to the Western division of said Synod, at its next session.

A Committee was appointed to report upon papers and documents presented to Synod by Revs. J. Stirewalt and S. Henkel.

VIII. *Committee:* S. T. Lorick, S. Henkel, and J. M. Wagner.

Synod adjourned as usual, to meet to-morrow at 9 o'clock, A.M.

SEVENTH SESSION.

THURSDAY, 9 o'clock, A. M.

Synod was opened with singing. Prayer by Rev. S. Henkel.

The minutes of yesterday were read and adopted.

Committee VIII handed in the following report:

We, the Committee to whom were referred letters and documents handed in yesterday, beg leave to submit the following:

No. 1, is a certificate from Rev. Messrs. H. Wetzel and A. Henkel, certifying to the ordination of J. S. Stirewalt to the office of Deacon; and requesting to insert his name in our clerical catalogue.

No. 2, is a letter from the Rev. Martin Sondhaus, a member of the Penn. Synod, in which he makes application for admission into this body at some future time.

No. 3, is a letter from Rev. A. Henkel, in which he renders his excuse for not attending this meeting of Synod.

No. 4, is a petition from Mt. Calvary church, Va., in which the petitioners pray for the next session to be held in that church, and return thanks for services rendered them by Rev. J. Stirewalt.

No. 5, is a petition from Zion's church, Va., in which the petioners express their entire satisfaction with the services of Rev. A. Henkel and S. Henkel, and pray that the next session of Synod be held in Virginia.

No. 6, is a petition from Rader's church, Va., in which the petitioners express themselves well satisfied with services of Rev. A. Henkel, and pray for the next session of Synod. They also admonish us to remain steadfast to the doctrines of the Lutheran Church.

No. 7, is a petition from Solomon's church, Va., praying that the next session of Synod be held in Shenandoah Co., Va.—They further state, that they are satisfied with our present Constitution; and place themselves under many obligations to Rev. Stirewalt and Henkel.

No. 8, is a petition from Emanuel's church, New Market, Va., praying that the next session of Synod be held in that church.

Respectfully submitted.

SAMUEL T. LORICK,
SOCRATES HENKEL,
J. M. WAGNER.

This report was received and acted upon.

In reference to No. 1 it was

XVI. *Resolved*, That the name of J. S. Stirewalt be inserted in our clerical catalogue.

In reference to No. 3, it was

XVII. *Resolved*, That the absence of Rev. A. Henkel from this meeting of Synod, be excused.

In answer to petitions, from time to time addressed to this body, it was

XVIII. *Resolved*, That a committee be appointed to devise a plan for the division of this Synod into District Synods, and report to next meeting of Synod.

IX. *Committee:* Rev. Messrs. P. C. Henkel, J. R. Peterson, A. Henkel, H. Wetzel, A. J. Brown and Wm. Hancher.

XIX. *Resolved*, That Rev. S. Henkel collect and preserve the archives of this Synod.

The business of our present meeting being concluded, the President of Synod returned our thanks to those by whom we have been so kindly and hospitably entertained during our present meeting. The congregation then united with the President in singing a hymn, and addressing the Throne of Grace, invoking the Divine blessing to rest upon our deliberations and to crown with success our efforts to promote the interests of the Redeemer's Kingdom. The Synod was then adjourned to meet at the time and place before determined.

After the adjournment of Synod, Rev. J. Stirewalt preached from II Peter, 1: 19—21.

J. R. PETERSON, *Secretary.*

APPENDIX I.

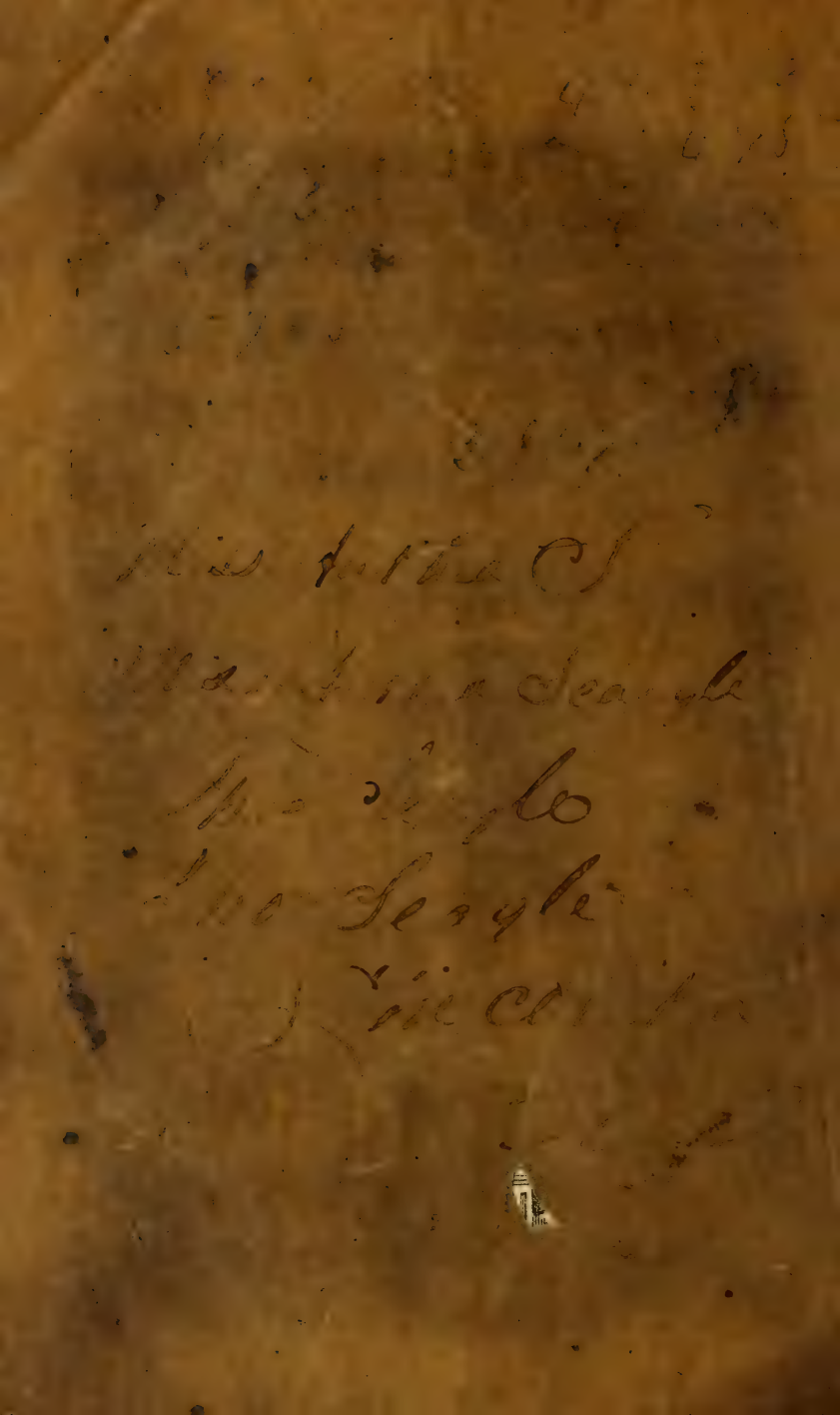
PAROCHIAL REPORTS.

MINISTERS.	Congregations.	Communicants	BAPTISMS. Infants.....	Adults.....	Slaves.....	Confirmations.	Burials.....
Rev. T. Crouse,	3	135	22			6	9
" H. Wetzel,	4	160	14			7	4
" P. C. Henkel,	11	1000	124	10	2	30	13
" D. Efird,	9	800	103	4	3	76	37
" T. Moser,	4	200	60		3		14
" S. Henkel,	4	300	22			21	20
" A. Efird,	6	375	53	2	2	25	6
" A. Henkel,	3	291	24	4			2
" J. Strewalt,	8	420	70	5		12	23
" J. R. Peterson,	6	328	49		2	7	4
" H. Goodman,	4	322	32		1	18	
" C. Moretz,	5	267	48		2		9
" J. Killian,			46	2		5	
" J. K. Hancher,	6	450	55			44	13

APPENDIX II.

Moneys paid into the hands of the Treasurer for Synodical purposes.

Miller's Church,	N. C.	$1 00	Beck's, Church,	N. C.	2 00
St. Peter's,	"	30	Emanuel's,	"	1 10
Phanuel's,	"	60	Pilgrim's,	"	1 20
Mt. Moriah,	"	80	Morning Star,	"	60
Jackson's,	"	60	Philadelphia,	"	1 60
Melanchton's	"	1 60	St. John's,	S. C.	2 00
Mt. Pleasant,	"	1 10	Zion's,	"	3 00
Coble's,	"	90	St. Peter's,	"	1 00
Salem,	"	1 50	St. Paul's	"	1 00
Christ's,	"	1 00	Salem,	"	1 50
St. Peter's,	"	80	St. Jacob's,	"	50
St. Martin's,	"	1 10	St. Peter's,	"	2 50
Salem,	"	80	Armentrout's,	Va.	1 00
St. Paul's,	"	1 00	St. Jacob's	"	1 50
Friendship,	"	60	McGaheysville,	"	1 00
St John's,	"	80	St. Paul's,	"	1 50
Zion's,	"	1 80	Pine,	"	1 00
Trinity,	"	1 00	Rader's,	"	2 25
Grace,	"	90	Emanuel's,	"	2 00
Beaverdam,	"	1 75	Mill Creek,	"	80
Lutheran Chapel,	"	1 75	St. Paul's,	"	37½
Daniel's,	"	1 00	St. Jacob's,	"	37½
Liberty,	"	1 00	Mt. Calvery,	"	75
St. Martin's,	"	1 00	Solomon's,	"	1 00
			Individuals,		28 75
					$85 00



Miss Martha C[illegible]

Miss [illegible] Seagle

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD,

HELD IN

EMANUEL'S CHURCH, NEWMARKET, VA.

September 14–20, A. D. 1855.

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

FIRST SESSION.

PURSUANT to adjournment, the Ministers and Lay-delegates composing the THIRTY-FIFTH Annual Convention of the *Evangelical Lutheran Tenessee Synod*, assembled in Emanuel's Church, in Newmarket, Shenandoah county, Virginia, on Friday, the 14th of September, 1855.

The brethren united in singing a hymn to the praise of God, after which they all engaged with the Rev. D. M. Henkel in addressing the Throne of Grace, and invoking the blessing of the Great Head of the Church to rest upon the transactions of this meeting of Synod.

On motion, Rev. A. J. Brown was called to the chair, and Rev. S. Henkel, appointed Secretary *pro tem.*

The roll was then called, and ten clerical members answered to their names.

The following is a list of the Ministers of this body, with the absentees noted:

PASTORS.

1	Rev.	A. HENKEL,	*Newmarket, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	WM. HANCHER,*	*Mill Point, Tenn.*
4	"	J. KILLIAN,	*Waynesboro', Va.*
5	"	A. J. BROWN,	*Blountsville, Tenn.*
6	"	A. J. FOX,*	*Jacob's Fork, N. C.*
7	"	J. R. MOSER,*	*Milldam, Mo.*
8	"	J. STIREWALT,	*Newmarket, Va.*
9	"	H. WETZEL,	*Mount Solon, " *
10	"	C. G. REITZEL,*	*Flint Rock, N. C.*
11	"	P. C. HENKEL,*	*Newton, N. C.*
12	"	J. R. PETERSON,*	*Lincolnton, N. C.*
13	"	J. M. SCHAEFFER,*	*Morgantown, Tenn.*
14	"	T. MOSER,*	*Flint Rock, N. C.*
15	"	J. K. HANCHER,*	*Little Chucky, Tenn.*
16	"	J. M. WAGNER.*	*Lexington, N. C.*
17	"	T. CROUSE,*	*Sandy Creek, N. C.*
18	"	A. EFIRD,	*Lexington, S. C.*
19	"	D. M. HENKEL,	*Stuartsville, N. J.*
20	"	S. HENKEL,	*Newmarket, Va.*
21	"	D. EFIRD,*	*Pleasant Spring, S. C.*
22	"	J. FLEENOR,*	*Rocky Point, Va.*
23	"	J. B. EMMERT,*	*Elizabethton, Tenn.*
24	"	P. J. STIREWALT,†	*Lima, Ohio.*
25	"	M. SONDHAUS,‡	*Barbestown, Va.*

DEACONS.

1	Rev.	J. COSTNER,*	*Dallas, N. C.*
2	"	J. C. SENEKER, §	*Blountsville, Tenn.*
3	"	J. A. SENEKER,*	*Rheatown, Tenn.*
4	"	C. MORETZ, §	*Oak Grove, N. C.*
5	"	A. FLEENOR, §	*Parrottsville, Tenn.*
6	"	J. L. STIREWALT,*	*East-Germantown, Ia.*
7	"	JOEL SWARTZ,*	*White Post, Va.*

* Absent and excused. § Absent and not excused.
† Ordained this Session. ‡ Received this Session.

The following persons presented certificates of election as Lay-delegates to this convention of Synod.

	Names.	Churches Represented.	
1	Samuel T. Lorick,	Emanuel's, Piney Wood, St. Peter's, St. Jacob's, St. John's, Bethlehem, Zion's, Salem, and St. Paul's, churches,	S. Carolina.
2	I. L. Wagner,	St. Martin's, St. John's, Miller's, Hasse's, St. Paul's, and Coble's, churches,	N. Carolina.
3	T. A. Lloyd,	Solomon's church,	Virginia.
4	George Fultz,	Zion's "	"
5	Philip Pence,	Pine "	"
6	Philip Delinger,	St. Jacob's and St. Paul's churches,	"
7	Shem Bowers,	Trinity church,	"
8	Michael Armentrout,	Armentrout's church,	"
9	Martin Orebaugh,	St. Jacob's "	"
10	Ulrich Wittich,	Phanuel's "	"
11	Dr. S. G. Henkel,	Emanuel's "	"
12	Siram P. Henkel,	Rader's "	"
13	Cyrus Koiner,	Bethlehem "	"
14	John Leonard,	Coiner's "	"
15	William Baker,	Frieden's and St. Stephen's chs.	"
16	John Orebaugh,	St. Paul's, "	"
17	David Norman,	Stinebarger's, "	"
18	Peter Bushong,	Kipps' School-house,	"
19	Jonathan Gets,	Mill Creek church,	"

The names of the Ministers and Lay-delegates being recorded, the election of officers for the ensuing session was held, and, upon ballotting, the result was found to be as follows:

Rev. A. J. Brown, *President.*
" J. Killian, *Secretary.*
" S. Henkel, *Treasurer.*

The papers, documents, &c., addressed to this body, were now called for, handed in, and placed in the hands of Committees to report upon them.

On motion, it was

I. *Resolved*, That the reading of the minutes of the last Synod be dispensed with, and, that a committee be appointed to report thereon.

The President appointed the following Standing Committees:

Committee No. 1,—On letters and petitions,—Rev'ds A. Efird, H. Goodman, and Mr. Samuel T. Lorick.

Committee No. 2,—On Minutes of Sister Synods,—Rev'ds D. M. Henkel, P. J. Stirewalt, and Mr. Cyrus Koiner.

Committee No. 3,—On Treasurer's report,—Rev. A. Henkel, and Messrs. T. A. Lloyd, and G. Fultz.

Committee No. 4,—On Minutes of last Synod,—Rev. H. Wetzel, and Messrs. M. Orebaugh, and P. Pence.

On motion, Synod now adjourned to meet to-morrow at 3 o'clock, in the afternoon. Closed with singing and prayer by Rev. A. Efird.

In the evening, at early candle-light, divine service was held, and the Rev. H. Wetzel addressed the congregation from Mark 7, 31-37.

SATURDAY, 10 *o'clock A. M.*

At 10 o'clock this morning the congregation assembled for public worship, and a discourse, preparatory to the celebration of the Lord's Supper, was delivered by the Secretary, from Matt. 26, 38.

SECOND SESSION.

SATURDAY, 3 *o'clock P. M.*

Synod met and was opened with singing and prayer by the President.

The roll was called and the minutes of the former session read and approved.

President Spielman of Capital University, Columbus, Ohio, the delegate appointed to this body, by the Western District Synod of Ohio, was introduced to Synod, and invited to a seat and vote with us.

On motion, by Rev. H. Wetzel, it was

II. *Resolved,* That we highly appreciate the kind and fraternal regard manifested towards us by the Western District Synod of Ohio, in appointing as delegate to our Synod, the Rev. President Spielman, and that we reciprocate the manifestation of friendly feeling towards us, by appointing a delegate to the next meeting of that body.

Rev. J. P. Cline, a member of the Evangelical Lutheran Synod of Virginia, was introduced to Synod, and invited to a seat as an advisory member.

The application of the Rev. Martin Sondhaus, formerly a member of the German Evangelical Lutheran Synod of Pennsylvania and adjacent States, asking for admission into this Synod as a member of the same, was now presented by Rev. H. Wetzel, and also a certificate of honorable dismission from the Synod of Pennsylvania, granted Rev. Sondhaus by the President of that Synod. Brother

Sondhaus also declared his attachment to the entire body of the Symbolical Books of our Church. Whereupon, it was

III. *Resolved unanimously*, That the Rev. MARTIN SONDHAUS be received as a member of the Evangelical Lutheran Tenessee Synod.

On motion, it was

IV. *Resolved*, That the examination of Candidates for the Ministry be attended to on Monday during the afternoon session.

On motion, the Synod adjourned to meet again on Monday morning at 9 o'clock.

Closed with singing and prayer by Rev. J. P. Cline.

SUNDAY, *Sept.* 16, 1855.

This morning at 10 o'clock, a large congregation assembled at the church for public worship. After the usual introductory exercises, the Rev. H. Goodman delivered a discourse, from Luke 9, 26, in the German language. Rev. A. J. Brown then preached a sermon from Num. 14, 24, in the English language. Confession and Absolution were then attended to by the Pastor of the congregation, after which, the members of Synod joined with the communicant members of the congregation in the celebration of the Lord's Supper.

During the time that the German sermon was preached in the Church, the Rev. A. Efird delivered an English discourse in St. Matthew's church, in Newmarket, from Rev. 2, 10.

In the evening at early candle light, divine service was again held and the Rev. P. J. Stirewalt addressed the congregation, from Rev. 1, 12–15.

THIRD SESSION.

MONDAY, 9 *o'clock A. M.*

Synod met and was opened with singing and prayer by President Spielman.

The minutes of the previous session were read and approved.

Committee No 1,—On letters and petitions addressed to this body, submitted the following report:

We, the Committee, appointed to class, number, and make extracts from papers addressed to this body, beg leave to submit the following:

Class I. No. 1, is a petition from Pine church, Shenandoah co., Va., in which the petitioners express their satisfaction with their Pastors, Rev'ds A. and S. Henkel. They also express an unwillingness to have this body divided into District Synods.

No. 2, is a petition from Phanuel's church, Rockingham county, Va., in which the petitioners ask to be taken into connection with

our Synod. They also return thanks for the ministerial labors of Rev. M. Sondhaus and others, and recommend M. Sondhaus as a faithful and efficient Pastor, and express a desire that he should be taken into connection with this Synod.

No. 3, is a petition from Bethlehem church, Augusta county, Va., in which the petitioners return thanks for the ministerial labors of their Pastor, Rev. J. Killian, and also ask to be taken into connection with this Synod.

Nos. 4 and 5, are petitions from St. Jacob's and Armentrout's churches, Rockingham county, Va., in which the petitioners ask Synod to make a full and distinct expression of her attachment to the Symbolical Books of our Church. They also very respectfully advise Synod to exercise great care in reference to districting our Synod.

No. 6, is a petition from Solomon's church, in which the petitioners express themselves as opposed to districting Synod. They also express their close attachment to our present Constitution, and their entire satisfaction with their Pastor, Rev. J. Stirewalt.

No. 7, is a memorial from St. Paul's church, Shenandoah county, Va., returning thanks for ministerial labors.

No. 8, is a petition from St. Martin's church, Iredell county, N. C. in which the petitioners return thanks for the ministerial labors of Rev. T. Moser. They also ask Synod to take into consideration the propriety of dividing this body into District Synods.

No. 9, is a petition from Melanchthon's church, Randolph county, N. C. in which the petitioners return thanks for the services of Rev. T. Crouse. They also ask Synod to hold her next session in their church.

No. 10, is a memorial from Emanuel's, Piney Wood, St. Peter's, Zion's, Salem, and St. Paul's churches, Lexington District, S. C. in which the memorialists return thanks for the ministerial labors of their present Pastors, Rev'ds A. and D. Efird.

No. 11, is a petition from Mill Creek church, Hardy county, Va., of similar import to No. 2.

No. 12, is a petition from Trinity church, Lincoln county, N. C. in which the petitioners express their satisfaction with their present Pastor, Rev. A. J. Fox, and ask the next session of Synod to convene in their church.

No. 13, is a petition from Koiner's church, Augusta county, Va., in which the petitioners express their satisfaction with their present Pastor, Rev. J. Killian. They also very respectfully suggest to this body, the propriety of not acting too hastily upon the subject of districting our Synod.

No. 14, is a petition from the Lima charge, in Allen county, Ohio, in which the petitioners express their entire satisfaction with the ministerial labors of their Pastor, Rev. P. J. Stirewalt. They also ask Synod to examine him in reference to his qualifications as Pas-

tor, and, if found qualified, to ordain him to that office. They also pray Synod to take into consideration the wants and destitutions of the Lutheran church in the West. They also recommend the wisdom and propriety of encouraging Education Societies, as a means of furnishing pious young men in indigent circumstances, with the necessary literary qualifications to labor efficiently and successfully in the Lord's vineyard.

No. 15, is a memorial from Mount Calvary church, Page county, Va., in which the memorialists return thanks for the ministerial labors of Rev. J. Stirewalt.

No. 16, is a petition from Jackson's church, Wautauga county, N. C., in which the petitioners express their satisfaction with the ministerial labors of Rev. C. Moretz. They also ask Synod to appoint a committee to examine and ordain Rev. C. Moretz, Pastor.

No. 17, is a petition from St. Martin's church, Stanly co., N. C. in which the petitioners lament their destitute condition, and ask that the Rev. T. Moser, or some other minister in connection with this Synod, may take charge of their church as their Spiritual Shepherd.

No. 18, is a petition from Emanuel's and Zion's churches Sullivan county, Tenn., in which the petitioners return thanks for the ministerial labors of Rev'ds A. J. Brown and William Hancher. They also ask the next session of Synod to convene in one of their churches.

No. 19, is a petition from St. Paul's church, Augusta county, Va., desiring Synod to make a full and clear expression of attachment to the Symbols of our church, and also that great care should be observed in reference to districting Synod.

Class II. No. 1, is a letter from Rev. Wm. Hancher, giving his reasons for not attending this meeting of Synod.

No. 2, is a letter from Rev. T. Moser, in which he renders his excuse for not attending the present session of Synod.

Nos. 3 and 4, are communications from the Rev. A. J. Fox, in which he renders his excuse for not attending the present convention of Synod. He also gives it as his opinion, that Synod should clearly define her position in reference to the Symbolical Books of the Church. He also expresses himself in favor of districting the Synod.

No. 5, is a letter from Rev. P. C. Henkel, in which he expresses his satisfaction with the position our Synod now occupies in reference to the Symbols of our church; nevertheless, he is willing that Synod should (if thought necessary,) make a full and clear declaration of her attachment to the entire body of our Symbolical Books. He also expresses himself opposed to districting the Synod, and renders his excuse for not attending this meeting of Synod.

No. 6, is a letter from Rev. J. M. Wagner, in which he favors a division of Synod, provided it can be done upon safe grounds. He also thinks inasmuch as our Synod is acknowledged to be Symbolic in her confession, it is unnecessary for her, at this time, to give an

expression of her views on this subject. He also renders his excuse for not attending this session of Synod.

No. 7, is a letter from Rev. C. Moretz, in which he gives his reasons for not attending this meeting of Synod. He also favors the division of Synod into District Synods.

No. 8, is a letter from Rev. J. Fleenor, in which he renders his excuse for not attending this session of Synod.

No. 9, is a communication from Rev. J. K. Hancher, in which he furnishes his excuse for not attending this convention of Synod.

No. 10, is a letter from Rev. J. R. Peterson, in which he renders his excuse for not attending this session of Synod. He expresses his satisfaction with our present confessional basis, as it is established by our Constitution. He is, also, in favor of districting our Synod. He also advises Synod to erase Rev. J. Hull's name from our clerical catalogue.

Respectfullly submitted,

A. EFIRD.
M. SONDHAUS.
H. GOODMAN.
S. T. LORICK.

The above report was accepted and adopted, and acted upon by items.

In reference to petitions Nos. 2 and 3, it was

V. *Resolved*, That Phanuel's church, in Rockingham co., Va., and Bethlehem church, in Augusta county, Va., be received under the fostering care of this Synod.

In answer to petition No. 14, it was

VI. *Resolved*, That Bro. P. J. Stirewalt be examined in reference to his qualifications for the office of Pastor, and, if he be found qualified, to ordain him to that office.

On motion, it was

VII. *Resolved*, That the President and Secretary conduct the examination of Rev. P. J. Stirewalt.

In answer to petition No. 15, it was

VIII. *Resolved*, That for certain reasons, we deem it inexpedient to appoint a Committee to examine and ordain Rev. C. Moretz, Pastor.

In answer to petitions and letters in reference to districting this Synod, Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted :

Inasmuch as the committee appointed last year to report a plan for districting the Synod, failed to report, and as there are letters and petitions now before Synod, in reference to this matter, and which require our notice, therefore, as the best answer we can return for the present, be it

IX. *Resolved*, That in order to meet the inconveniences which

seem to present themselves for want of some annual meeting of our clergy, where young men may be examined and ordained, and also to give an opportunity to interchange views in reference to the wants of the church, and also to give occasion for united efforts in preaching—we would recommend that the members of this Synod, who reside near enough to each other for that purpose, hold some annual meeting, according to their own appointment, where they may transact such matters as would not seem to call for the united advice of Synod. This meeting might be termed a Special Conference.

In reply to letters and petitions, as well as to a verbal call from Rev. H. Wetzel, concerning an expression of opinion in reference to the Confessional basis of our Synod: it was

X. *Resolved*, That we stand, where we have always heretofore stood, on the Unaltered Augsburg Confession, interpreted in the spirit of the Symbols of the Church.

Committee No. 4,—On unfinished business of last Synod,—now reported.

We, the committee appointed to report on unfinished business, desire to submit the following:

1. We direct the attention of Synod to the second Section of the Report of the Fifth Committee, (Minutes, of last year, page 11,) respecting the case of Rev. J. W. Hull, and recommend Synod to call for the report of the Committee which was suggested by this fifth Committee, and appointed on page 12, as the seventh committee of last year. We also remind Synod of the duty of either confirming or reversing the decision of the said Seventh Committee, agreable to the said Second Section.

2. We direct the attention of the Synod to the fifteenth Resolution of the Synod of last year, (Minutes, page 13,) in reference to the appointment of Rev'ds S. Henkel and J. R. Moser, as delegates to the Eastern and Western Conferences of the Missouri Synod, and recommend Synod to inquire whether that Resolution has been complied with.

3. We direct the attention of Synod to the Eighteenth Resolution of last year's Minutes, page 14, and recommend Synod to inquire whether a plan for districting our Synod has been devised by the committee (No. 9) contemplated by the said eighteenth Resolution.

Respectfully submitted,

H. WETZEL.
P. PENCE.
M. OREBAUGH.

The above report was accepted and acted upon by items.

In reference to the first item, it was

XI. *Resolved*, That a committee be appointed to report on Rev. J. W. Hull's case.

Committee, Rev'ds H. Goodman, H. Wetzel, A. Henkel, and

Mr. I. L. Wagner. In reference to the second item, Rev. S. Henkel explained to the satisfaction of this body, the reason he did not attend the last convention of the Eastern District Synod of Missouri.

In reference to the third item, on inquiry it was learned that the committee, appointed at the last meeting of this body, to devise a plan to divide this Synod into District Synods, did not report a plan for districting this Synod.

Synod now adjourned to attend the burial service of Mr. John J. Rowles, a member of the Protestant Episcopal church. In compliance with the especial request of the consort of the deceased, the Rev. S. Henkel read the burial service of the Protestant Episcopal church, at the grave.

During recess the Rev. M. Sondhaus preached from Rom. 8, 9.

FOURTH SESSION.

MONDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The examination of the Rev. P. J. Stirewalt being the first business on hand, the committee proceeded to the examination. After the examination was concluded, it was

XII. *Resolved unanimously*, That Rev. P. J. Stirewalt be ordained to the office of Pastor.

On motion by Rev. H. Wetzel, it was

XIII. *Resolved*, That the President, Secretary, and Rev. A. Henkel, ordain Rev. P. J. Stirewalt.

On motion, by the Secretary, it was

XIV. *Resolved*, That Rev. D. M. Henkel preach the ordination sermon.

Synod now adjourned to meet to-morrow morning at 8 o'clock.

Closed, with singing and prayer, by the Secretary.

At early candle light the Rev. A. Efird preached a sermon from Luke, 19, 10.

FIFTH SESSION.

TUESDAY, 8 *o'clock A. M.*

Synod met and was opened, with singing and prayer, by Rev. H. Goodman.

The minutes of yesterday were read and confirmed.

The committee appointed to examine the papers in reference to J. W. Hull's case, and report upon the same, submitted the following report:

We, the committee appointed to report on the first item of the report on unfinished business, beg leave to submit the following:

After mature and deliberate consideration and consultation on the case of Rev. J. W. Hull, in connection with all the information with-

in our reach, we respectfully propose to Synod for adoption the following Resolution:

XIV. *Resolved*, That Rev. J. W. Hull's name be erased from our clerical catalogue, and that we consider ourselves no longer responsible for any of his private or official acts.

Respectfully submitted,

H. WETZEL.
H. GOODMAN.
A. HENKEL.
I. L. WAGNER.

The above report was received, and after free and full discussion was unanimously adopted.

Committee No. 2,—On Minutes of sister Synods,—submitted the following:

We, your committee appointed to examine the Minutes of sister Synods, beg leave to report as follows:

No. 1, Is the Minutes of the Evangelical Lutheran Synod of Virginia; convened in Martinsburg, Va., Nov. 16–22, A. D. 1854. —This body numbers 21 Ministers and 2 Licentiates. The Minutes report 45 congregations, 2584 communicants, 321 confirmations, 397 baptism, 241 deaths. Officers of this body are, Rev. C. P Krauth, President, Rev. R. A. Fink, Secretary, and Rev. W. F. Greaver, Treasurer.

No, 2, Is the Minutes of the Evan. Lutheran Synod of Western Virginia and adjacent parts. This Synod held its Thirteenth Annual Meeting in Zion's church, Floyd co., Va., Sept. 28th, to Oct. 3d, A. D. 1854. Officers,—Rev. E. Hawkins, President, Rev. J. A. Brown, Secretary, and Rev. S. Rudy, Treasurer. This body numbers 8 Ministers and 2 Licentiates. The Minutes report 29 congregations, 106 baptisms, 90 confirmations, 1803 communicants, and 24 deaths.

No. 3, Is the Minutes of the Eighteenth Annual Session of the Frankean Evan. Lutheran Synod, convened at East Shodach, Rensalear co., N. Y., June 7, A. D. 1855. The Minutes report 17 Ministers, 2 Licentiates, and 28 congregations. Officers,—Rev. P. Weiting, President, Rev. R. Smith, Secretary, and Rev. N. Van Alstine, Treasurer.

No. 4, Is the Minutes of the Eighteenth Convention of the English Evan. Lutheran Synod and Ministerium of Ohio and adjacent States; convened in New Jefferson, Harrison co., Ohio. Oct. 5, A. D. 1855. The Minutes report 19 Ministers, 1 Candidate, 43 congregations, 2618 communicants, 314 baptisms, and 163 deaths. Officers,—Rev. J. A. Roof, President, Rev. A. Essick, Secretary, and Rev. A. N. Bartholemew, Treasurer.

No. 5, Is the Minutes of the Twenty-fourth Annual Session of the Hartwick Synod of the Evan. Lutheran church in the State of

New York, convened at Dansville, Livingston co., N. Y., Sept. 2, 1854. This body consists of 21 Ministers and 1 Licentiate. The Minutes report 24 congregations, 2,778 communicants, 241 baptisms. Officers,—Rev. G. A. Lintner, D. D. President, Rev. R. Rederick, Secretary, and Rev. T. Lape, Treasurer.

No. 6, Is the Minutes of the Fifteenth Session of the Western District of the Evan. Lutheran Synod of Ohio and adjacent States, convened in Emanuel's church, Germantown, Montgomery county, Ohio, June 1–5, A. D. 1855. There are in connection with this body, 34 Ministers and 6 Licentiates. The Minutes report 82 congregations, 9,486 communicants, 1,146 baptisms, and 647 deaths. They recommend the Second English Edition of the Book of Concord, and appoint as Delegate to the present Session of our Synod, Rev. Pres. and Prof. Spielman, of Columbus, Ohio.

Your committee find nothing calling for action from your body, and therefore we submit only the above extracts.

Respectfully submitted,

D. M. HENKEL.
P. J. STIREWALT.
CYRUS KOINER.

The above report was received and adopted.

On motion Synod adjourned to meet at 3 o'clock P. M. During recess the ordination sermon was preached by Rev. D. M. Henkel, from Mark 16, 15.

SIXTH SESSION.

TUESDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The ordination of Rev. P. J. Stirewalt, being the first business in order, the committee appointed for that purpose proceeded to ordain him, Pastor, by the imposition of hands and prayer.

Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted:

Whereas, the "Lutheran Standard," heretofore, has not been as extensively circulated amongst us as could be desired, and as we greatly feel the want of a church paper based upon the doctrines of the church, and believing that the "Standard" is the only English church paper which meets our wants, we would again call the attention of our church members, to the support of this paper.

XVI. *Resolved*, That we request all our clerical brethren, and all such as feel an interest in our Institutions, to give it their early and hearty support; and that our Ministers be requested in compliance with the special request of the Editing Committee, to contribute matter for the Tennessee Department of said paper.

Whereupon, President Spielman arose and addressed Synod in most eloquent and impressive terms. His warm appeal to the brethren, in behalf of the "Lutheran Standard," cannot fail to secure the hearty co-operation of every member of this body.

On motion, by Rev. S. Henkel, it was

XVII. *Resolved*, That inasmuch as we have no Theological Seminary under our care, we again recommend the Theological Seminary at Columbus, Ohio, to young men in our connection who desire to prepare themselves for the work of the gospel ministry.

On motion, by Rev. S. Henkel, it was

XVIII. *Resolved*, That our Ministers be requested to read and explain from their pulpits, the preamble and resolution in reference to the "Lutheran Standard."

Dr. S. G. Henkel submitted the following proposition for the consideration of this body.

Inasmuch as the Evangelical Lutheran Tennessee Synod, has been instrumental in bringing before the Lutheran Church in the United States, her fundamental doctrines, by the translation of her Symbols into the English language, would it not, in order that her doctrines be brought before the Church more fully, be advisable that Luther's Church Postill be translated into the English language?

If it meet the approbation of Synod, I propose, as soon as practicable, to procure a correct translation of that work, and to publish it in two octavo volumes.

On motion, it was

XIX. *Resolved*, That a committee be appointed to report on Dr. S. G. Henkel's proposition to this body—"to publish as soon as practicable a correct English translation of Dr. Luther's Church Postill."

The President appointed Rev'ds H. Wetzel, C. Spielman, H. Goodman, and M. Sondhaus, said committee.

On motion, it was

XX. *Resolved*, That the name of Rev. Joel Swartz be enrolled on our clerical catalogue.

On motion, Synod adjourned, to meet to-morrow at 8 o'clock A. M.

Closed with singing and prayer by the President.

At early candle light Rev. H. Wetzel preached a sermon from Acts 20, 21.

SEVENTH SESSION.

WEDNESDAY, 8 *o'clock A. M.*

Synod met and was opened by Rev. A. Henkel.

The Minutes of yesterday were read and confirmed.

Rev. D. M. Henkel asked the Synod to grant him a letter of honorable dismission from this body.

On motion, it was

XXI. *Resolved*, That the President of this body be directed to furnish Rev. D. M. Henkel with a letter of honorable dismission from this Synod.

Committee No. 3,—On Treasurer's Report,—submitted the following:

We, your Committee appointed to examine the Treasurer's Report, beg leave to report, that we have carefully examined the papers placed in our hands, and find them all correct.

Respectfully submitted,

A. HENKEL.
T. A. LLOYD.
G. FULTZ.

This report was received and adopted.

The following preamble and resolutions were submitted by the Rev. H. Wetzel.

Whereas the instruction of all, not only of those who ask for admission to all the privileges of church membership, but also all christians, is made the imperative duty of Ministers of the Gospel, and comprehended in the very commission given by Christ for disciplining all nations and teaching them to observe all that he has enjoined,—and whereas this important duty has always constituted a conspicuous and marked feature in our Church, in her catechetical instruction, and cannot be omitted without violating the order of our Church in a matter which is co-extensive with her existence,—and whereas we learn with deep regret that this duty is, in some portions of the boundary of our Synod, often neglected, therefore, be it

XXII. *Resolved*, That we call the attention of all who have been remiss in this matter, to their duty, and urge upon them the importance of attending to it.

XXIII. *Resolved also*, That we will urge and encourage our church members generally to attend, whenever practicable, at our churches when catechetical instruction is delivered.

On motion, the above preamble and resolutions were unanimously adopted.

On motion Synod adjourned.

During recess Rev. J. Stirewalt preached from Isaiah 9, 2–6.

EIGHTH SESSION.

WEDNESDAY, 3 *o'clock P. M.*

Synod convened for business.

The committee appointed to report on Dr. S. G. Henkel's proposition to publish a correct English translation of Luther's Church Postill, submitted the following:

We, the committee appointed to report on the proposition of Dr.

S. G. Henkel, as to publishing Dr. Luther's Church Postill in the English language, respectfully submit the following:

Being fully convinced of the great value and excellence of Luther's Church Postill, and its importance to our Ministers and Congregations, and being influenced by a desire that this great work be made accessible also to our English Ministers and church members, be it

XXIV. *Resolved*, That we learn with joy that Dr. S. G. Henkel contemplates publishing Luther's Church Postill in the English language.

XXV. *Resolved*, That we will do all that we can to encourage and assist Dr. Henkel in this enterprise.

Respectfully submitted.

H. WETZEL.
H. GOODMAN.
M. SONDHAUS.
C. SPIELMAN.

This report was received and adopted.

Dr. S. G. Henkel now addressed the Synod on the necessity and importance of giving an expression in regard to ministerial support. Whereupon the following committee was appointed to report in reference to this subject.

Committee, Dr. S. G. Henkel, John Leonard, and I. L. Wagner.

On motion, Synod adjourned, to meet again at 8 o'clock to-morrow morning.

Closed with singing and prayer by Rev. M. Sondhaus.

At early candle light the President preached a sermon from Mat. 16, 26.

NINTH SESSION.

THURSDAY, 8 *o'clock A. M.*

Synod met for the transaction of business, and was opened with singing, and prayer by Rev. S. Henkel.

The Minutes of the former session were read and approved.

The committee appointed to report on the subject of Ministerial support submitted the following:

Inasmuch as the Ministers of the Tenessee Synod have heretofore received from their congregations a very inadequate support, so much so, that many of them have been compelled to resort to some other employment in order to be sustained, thereby, to a great extent, destroying their usefulness in the ministry, we respectfully submit the following resolution for adoption:

XXVI. *Resolved*, That we remind our church members, both as individuals and congregations, of the teaching of the word of God that the laborer is worthy of his hire, and that we appeal to them as to Christians, and with a view to their own best interests and the

interests of their congregations, and the perpetuity of the preaching of the Gospel among them, that they see to it, that their pastors be not thus neglected, and left to struggle amidst pecuniary embarrassments. We would also assure them, unless they use more diligence in this matter, the time will come when they will be deprived of the services of the faithful minister of the truth, and they will be visited only by wolves in sheep's clothing.

Respectfully submitted,

S. G. HENKEL.
JOHN LEONARD.
I. L. WAGNER.

On motion the above preamble and resolution were unanimously adopted.

An election for delegates to Sister Synods resulted in the choice of the following:

Rev. A. J. Brown, delegate to the Joint Synod of Ohio.
Rev. A. Henkel,—Western District Synod of Ohio.
Rev. H. Wetzel,—Eastern District Synod of Ohio.
Rev. M. Sondhaus,—Northern District Synod of Ohio.
Rev. J. R. Moser,—Synod of Missouri.

On motion Synod adjourned to meet again at 1 o'clock this after-noon.

TENTH SESSION.

THURSDAY, 1 *o'clock P. M.*

Synod met.

On motion, it was

XXVII. *Resolved,* That this body return a vote of thanks to the Pastor and Trustees of St. Matthew's church, for the fraternal offer and use of their church on Sabbath, and that the Secretary furnish them with a copy of this resolution.

XXVIII. *Resolved,* That the Secretary, in the name of Synod, return the thanks of Synod, to the citizens of Newmarket for their kindness and hospitality during our sojourn among them.

XXIX. *Resolved,* That a vote of thanks be returned by this body, to the choir of this (Emanuel's) church for their excellent and delightful performances during our meeting.

XXX. *Resolved,* That our Minutes be printed in the English and German languages, and that Rev. J. Stirewalt furnish the German translation of them, and that our Treasurer send two copies to each Lutheran Synod in the United States, and five copies to each Minister of this Synod.

XXXI. *Resolved,* That when this Synod adjourns it adjourn to meet again in Melanchthon's church, in Randolph county, North Carolina, on Saturday before the fourth Sunday in October, 1856.

The Secretary then returned the thanks of the Synod to the citizens of Newmarket for their kindness and hospitality during our sojourn among them.

There being no other business demanding attention Synod adjourned with singing a hymn, and prayer by the President.

J. KILLIAN, *Secretary.*

PAROCHIAL REPORTS.

PASTORS	Congregations	Communicants	Baptisms			Confirm'd	Burials
			Infants	Adults	Slaves		
Rev. M. Sondhaus, - - -	2	98	10	4		7	2
" H. Wetzel, - - - - -	4	191	19	1		22	7
" P. C. Henkel, - - - -	6	700	80	3	2	58	28
" D. Efird, - - - - - -	9	790	77	4	7	25	28
" A. Efird, - - - - - -							
" A. Henkel, - - - -			11				3
" S. Henkel, - - - - -	6	690	11	10		24	15
" J. Stirewalt, - - - -	8	450	30				13
" J. R. Peterson, - - -	6	315	29			19	2
" Wm. Hancher, - - - -	5		100	10		41	
" J. K. Hancher, - - - -	8	475	5	6		27	7
" C. Moritz, - - - - -	3		16				
" J. Killian, - - - - - -	2	176	38	2		18	12
" A. J. Fox, - - - - -	5	375	46	5	1	1	11
" J. M. Wagner, - - - -	6	375	48	1		1	8
	70	5195	513	46	10	244	136

CONTRIBUTIONS FOR PRINTING MINUTES.

Mill Creek Church,	Hardy county,	Virginia,	$1 00
St. Paul's "	Rockingham,	"	2 00
Phanuel's "	"	"	75
Armentrout's "	"	"	1 00
Rader's "	"	"	2 00
Mc'Gaheysville	"	"	1 35
Trinity "	"	"	87
Solomon's "	"	"	2 00

Koiner's	Augusta	Virginia.	2 50
St. Paul's	"	"	2 25
Kipp's schoolhouse	Shenandoah	"	1 20
Zion's Church	"	"	1 00
Pine	"	"	1 00
St. Jacob's	"	"	75
St. Paul's	"	"	75
Emanuel's	"	"	1 50
St. David's	"	"	60
Stinebarger's	Page	"	87
Mt. Calvary's	"	"	1 37
St. Martin's	Iredell	North Carolina	80
Zion's	"	"	1 30
St. Paul's	Catawba	"	1 30
Sharon	"	"	50
St. Peter's	"	"	1 00
St. John's	"	"	1 00
Grace	"	"	1 10
Miller's	"	"	1 00
White Haven	Lincoln	"	50
Salem	"	"	1 20
Trinity	"	"	1 00
Liberty	"	"	80
St. Daniel's	"	"	1 30
Beaverdam	Gaston	"	1 30
Christ's	"	"	1 00
Lutheran Chapel	"	"	1 20
Philadelphia Church	"	"	1 60
Zion's	Sullivan	Tennessee	1 00
Emanuel's	"	"	1 50
New Hope	"	"	50
Emanuel's	Lexington District,	South Carolina,	60
Pineywood	"	"	1 10
Mentz's	"	"	60
St. John's	"	"	1 10
St. Jacob's	"	"	90
Bethlehem	"	"	70
Zion's	"	"	2 70
Salem	"	"	1 50
St. Paul's	"	"	1 20
From Individuals,			12 95
Balance in Treasury,			23 95
	Total amount		$92 97

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD,

HELD IN

EMANUEL'S CHURCH, NEWMARKET, VA.

September 14–20, A. D. 1855.

NEWMARKET:

PRINTED AT THE OFFICE OF S. D. HENKEL & BRS.

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

FIRST SESSION.

PURSUANT to adjournment, the Ministers and Lay-delegates composing the THIRTY-FIFTH Annual Convention of the *Evangelical Lutheran Tenessee Synod*, assembled in Emanuel's Church, in Newmarket, Shenandoah county, Virginia, on Friday, the 14th of September, 1855.

The brethren united in singing a hymn to the praise of God, after which they all engaged with the Rev. D. M. Henkel in addressing the Throne of Grace, and invoking the blessing of the Great Head of the Church to rest upon the transactions of this meeting of Synod.

On motion, Rev. A. J. Brown was called to the chair, and Rev. S. Henkel, appointed Secretary *pro tem.*

The roll was then called, and ten clerical members answered to their names.

The following is a list of the Ministers of this body, with the absentees noted:

PASTORS.

1	Rev.	A. HENKEL,	*Newmarket, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	WM. HANCHER,*	*Mill Point, Tenn.*
4	"	J. KILLIAN,	*Waynesboro', Va.*
5	"	A. J. BROWN,	*Blountsville, Tenn.*
6	"	A. J. FOX,*	*Jacob's Fork, N. C.*
7	"	J. R. MOSER,*	*Milldam, Mo.*
8	"	J. STIREWALT,	*Newmarket, Va.*
9	"	H. WETZEL,	*Mount Solon,* "
10	"	C. G. REITZEL,*	*Flint Rock, N. C.*
11	"	P. C. HENKEL,*	*Newton, N. C.*
12	"	J. R. PETERSON,*	*Lincolnton, N. C.*
13	"	J. M. SCHAEFFER,*	*Morgantown, Tenn.*
14	"	T. MOSER,*	*Flint Rock, N. C.*
15	"	J. K. HANCHER,*	*Little Chucky, Tenn.*
16	"	J. M. WAGNER.*	*Lexington, N. C.*
17	"	T. CROUSE,*	*Sandy Creek, N. C.*
18	"	A. EFIRD,	*Lexington, S. C.*
19	"	D. M. HENKEL,	*Stuartsville, N. J.*
20	"	S. HENKEL,	*Newmarket, Va.*
21	"	D. EFIRD,*	*Pleasant Spring, S. C.*
22	"	J. FLEENOR,*	*Rocky Point, Va.*
23	"	J. B. EMMERT,*	*Elizabethton, Tenn.*
24	"	P. J. STIREWALT,†	*Lima, Ohio.*
25	"	M. SONDHAUS,‡	*Barbeetown, Va.*

DEACONS.

1	Rev.	J. COSTNER,*	*Dallas, N. C.*
2	"	J. C. SENEKER,§	*Blountsville, Tenn.*
3	"	J. A. SENEKER,*	*Rheatown, Tenn.*
4	"	C. MORETZ,§	*Oak Grove, N. C.*
5	"	A. FLEENOR,§	*Parrottsville, Tenn.*
6	"	J. L. STIREWALT,*	*East-Germantown, Ia.*
7	"	JOEL SWARTZ,*	*White Post, Va.*

* Absent and excused. § Absent and not excused.
† Ordained this Session. ‡ Received this Session.

The following persons presented certificates of election as Lay-delegates to this convention of Synod.

	Names.	Churches Represented.	
1	Samuel T. Lorick,	Emanuel's, Piney Wood, St. Peter's, St. Jacob's, St. John's, Bethlehem, Zion's, Salem, and St. Paul's, churches,	S. Carolina.
2	I. L. Wagner,	St. Martin's, St. John's, Miller's, Hasse's, St. Paul's, and Coble's, churches,	N. Carolina.
3	T. A. Lloyd,	Solomon's church,	Virginia.
4	George Fultz,	Zion's "	"
5	Philip Pence,	Pine "	"
6	Philip Delinger,	St. Jacob's and St. Paul's churches,	"
7	Shem Bowers,	Trinity church,	"
8	Michael Armentrout,	Armentrout's church,	"
9	Martin Orebaugh,	St. Jacob's "	"
10	Ulrich Wittich,	Phanuel's "	"
11	Dr. S. G. Henkel,	Emanuel's "	"
12	Siram P. Henkel,	Rader's "	"
13	Cyrus Koiner,	Bethlehem "	"
14	John Leonard,	Coiner's "	"
15	William Baker,	Frieden's and St. Stephen's chs.	"
16	John Orebaugh,	St. Paul's, "	"
17	David Norman,	Stinebarger's, "	"
18	Peter Bushong,	Kipps' School-house,	"
19	Jonathan Gets,	Mill Creek church,	"

The names of the Ministers and Lay-delegates being recorded, the election of officers for the ensuing session was held, and, upon ballotting, the result was found to be as follows:

Rev. A. J. Brown, *President.*
" J. Killian, *Secretary.*
" S. Henkel, *Treasurer.*

The papers, documents, &c., addressed to this body, were now called for, handed in, and placed in the hands of Committees to report upon them.

On motion, it was

I. *Resolved,* That the reading of the minutes of the last Synod be dispensed with, and, that a committee be appointed to report thereon.

The President appointed the following Standing Committees:

Committee No. 1,—On letters and petitions,—Rev'ds A. Efird, H. Goodman, and Mr. Samuel T. Lorick.

Committee No. 2,—On Minutes of Sister Synods,—Rev'ds D. M. Henkel, P. J. Stirewalt, and Mr. Cyrus Koiner.

Committee No. 3,—On Treasurer's report,—Rev. A. Henkel, and Messrs. T. A. Lloyd, and G. Fultz.

Committee No. 4,—On Minutes of last Synod,—Rev. H. Wetzel, and Messrs. M. Orebaugh, and P. Pence.

On motion, Synod now adjourned to meet to-morrow at 3 o'clock, in the afternoon. Closed with singing and prayer by Rev. A. Efird.

In the evening, at early candle-light, divine service was held, and the Rev. H. Wetzel addressed the congregation from Mark 7, 31-37.

SATURDAY, 10 *o'clock A. M.*

At 10 o'clock this morning the congregation assembled for public worship, and a discourse, preparatory to the celebration of the Lord's Supper, was delivered by the Secretary, from Matt. 26, 38.

SECOND SESSION.

SATURDAY, 3 *o'clock P. M.*

Synod met and was opened with singing and prayer by the President.

The roll was called and the minutes of the former session read and approved.

President Spielman of Capital University, Columbus, Ohio, the delegate appointed to this body, by the Western District Synod of Ohio, was introduced to Synod, and invited to a seat and vote with us.

On motion, by Rev. H. Wetzel, it was

II. *Resolved,* That we highly appreciate the kind and fraternal regard manifested towards us by the Western District Synod of Ohio, in appointing as delegate to our Synod, the Rev. President Spielman, and that we reciprocate the manifestation of friendly feeling towards us, by appointing a delegate to the next meeting of that body.

Rev. J. P. Cline, a member of the Evangelical Lutheran Synod of Virginia, was introduced to Synod, and invited to a seat as an advisory member.

The application of the Rev. Martin Sondhaus, formerly a member of the German Evangelical Lutheran Synod of Pennsylvania and adjacent States, asking for admission into this Synod as a member of the same, was now presented by Rev. H. Wetzel, and also a certificate of honorable dismission from the Synod of Pennsylvania, granted Rev. Sondhaus by the President of that Synod. Brother

Sondhaus also declared his attachment to the entire body of the Symbolical Books of our Church. Whereupon, it was

III. *Resolved unanimously*, That the Rev. MARTIN SONDHAUS be received as a member of the Evangelical Lutheran Tenessee Synod.

On motion, it was

IV. *Resolved*, That the examination of Candidates for the Ministry be attended to on Monday during the afternoon session.

On motion, the Synod adjourned to meet again on Monday morning at 9 o'clock.

Closed with singing and prayer by Rev. J. P. Cline.

SUNDAY, *Sept.* 16, 1855.

This morning at 10 o'clock, a large congregation assembled at the church for public worship. After the usual introductory exercises, the Rev. H. Goodman delivered a discourse, from Luke 9, 26, in the German language. Rev. A. J. Brown then preached a sermon from Num. 14, 24, in the English language. Confession and Absolution were then attended to by the Pastor of the congregation, after which, the members of Synod joined with the communicant members of the congregation in the celebration of the Lord's Supper.

During the time that the German sermon was preached in the Church, the Rev. A. Efird delivered an English discourse in St. Matthew's church, in Newmarket, from Rev. 2, 10.

In the evening at early candle light, divine service was again held and the Rev. P. J. Stirewalt addressed the congregation, from Rev. 1, 12–15.

THIRD SESSION.

MONDAY, 9 *o'clock A. M.*

Synod met and was opened with singing and prayer by President Spielman.

The minutes of the previous session were read and approved.

Committee No 1,—On letters and petitions addressed to this body, submitted the following report:

We, the Committee, appointed to class, number, and make extracts from papers addressed to this body, beg leave to submit the following:

Class I. No. 1, is a petition from Pine church, Shenandoah co., Va., in which the petitioners express their satisfaction with their Pastors, Rev'ds A. and S. Henkel. They also express an unwillingness to have this body divided into District Synods.

No. 2, is a petition from Phanuel's church, Rockingham county, Va., in which the petitioners ask to be taken into connection with

our Synod. They also return thanks for the ministerial labors of Rev. M. Sondhaus and others, and recommend M. Sondhaus as a faithful and efficient Pastor, and express a desire that he should be taken into connection with this Synod.

No. 3, is a petition from Bethlehem church, Augusta county, Va., in which the petitioners return thanks for the ministerial labors of their Pastor, Rev. J. Killian, and also ask to be taken into connection with this Synod.

Nos. 4 and 5, are petitions from St. Jacob's and Armentrout's churches, Rockingham county, Va., in which the petitioners ask Synod to make a full and distinct expression of her attachment to the Symbolical Books of our Church. They also very respectfully advise Synod to exercise great care in reference to districting our Synod.

No. 6, is a petition from Solomon's church, in which the petitioners express themselves as opposed to districting Synod. They also express their close attachment to our present Constitution, and their entire satisfaction with their Pastor, Rev. J. Stirewalt.

No. 7, is a memorial from St. Paul's church, Shenandoah county, Va., returning thanks for ministerial labors.

No. 8, is a petition from St. Martin's church, Iredell county, N. C. in which the petitioners return thanks for the ministerial labors of Rev. T. Moser. They also ask Synod to take into consideration the propriety of dividing this body into District Synods.

No. 9, is a petition from Melanchthon's church, Randolph county, N. C. in which the petitioners return thanks for the services of Rev. T. Crouse. They also ask Synod to hold her next session in their church.

No. 10, is a memorial from Emanuel's, Piney Wood, St. Peter's, Zion's, Salem, and St. Paul's churches, Lexington District, S. C. in which the memorialists return thanks for the ministerial labors of their present Pastors, Rev'ds A. and D. Efird.

No. 11, is a petition from Mill Creek church, Hardy county, Va., of similar import to No. 2.

No. 12, is a petition from Trinity church, Lincoln county, N. C. in which the petitioners express their satisfaction with their present Pastor, Rev. A. J. Fox, and ask the next session of Synod to convene in their church.

No. 13, is a petition from Koiner's church, Augusta county, Va., in which the petitioners express their satisfaction with their present Pastor, Rev. J. Killian. They also very respectfully suggest to this body, the propriety of not acting too hastily upon the subject of districting our Synod.

No. 14, is a petition from the Lima charge, in Allen county, Ohio, in which the petitioners express their entire satisfaction with the ministerial labors of their Pastor, Rev. P. J. Stirewalt. They also ask Synod to examine him in reference to his qualifications as Pas-

tor, and, if found qualified, to ordain him to that office. They also pray Synod to take into consideration the wants and destitutions of the Lutheran church in the West. They also recommend the wisdom and propriety of encouraging Education Societies, as a means of furnishing pious young men in indigent circumstances, with the necessary literary qualifications to labor efficiently and successfully in the Lord's vineyard.

No. 15, is a memorial from Mount Calvary church, Page county, Va., in which the memorialists return thanks for the ministerial labors of Rev. J. Stirewalt.

No. 16, is a petition from Jackson's church, Wautauga county, N. C., in which the petitioners express their satisfaction with the ministerial labors of Rev. C. Moretz. They also ask Synod to appoint a committee to examine and ordain Rev. C. Moretz, Pastor.

No. 17, is a petition from St. Martin's church, Stanly co., N. C. in which the petitioners lament their destitute condition, and ask that the Rev. T. Moser, or some other minister in connection with this Synod, may take charge of their church as their Spiritual Shepherd.

No. 18, is a petition from Emanuel's and Zion's churches Sullivan county, Tenn., in which the petitioners return thanks for the ministerial labors of Rev'ds A. J. Brown and William Hancher. They also ask the next session of Synod to convene in one of their churches.

No. 19, is a petition from St. Paul's church, Augusta county, Va., desiring Synod to make a full and clear expression of attachment to the Symbols of our church, and also that great care should be observed in reference to districting Synod.

Class II. No. 1, is a letter from Rev. Wm. Hancher, giving his reasons for not attending this meeting of Synod.

No. 2, is a letter from Rev. T. Moser, in which he renders his excuse for not attending the present session of Synod.

Nos. 3 and 4, are communications from the Rev. A. J. Fox, in which he renders his excuse for not attending the present convention of Synod. He also gives it as his opinion, that Synod should clearly define her position in reference to the Symbolical Books of the Church. He also expresses himself in favor of districting the Synod.

No. 5, is a letter from Rev. P. C. Henkel, in which he expresses his satisfaction with the position our Synod now occupies in reference to the Symbols of our church; nevertheless, he is willing that Synod should (if thought necessary,) make a full and clear declaration of her attachment to the entire body of our Symbolical Books. He also expresses himself opposed to districting the Synod, and renders his excuse for not attending this meeting of Synod.

No. 6, is a letter from Rev. J. M. Wagner, in which he favors a division of Synod, provided it can be done upon safe grounds. He also thinks inasmuch as our Synod is acknowledged to be Symbolic in her confession, it is unnecessary for her, at this time, to give an

expression of her views on this subject. He also renders his excuse for not attending this session of Synod.

No. 7, is a letter from Rev. C. Moretz, in which he gives his reasons for not attending this meeting of Synod. He also favors the division of Synod into District Synods.

No. 8, is a letter from Rev. J. Fleenor, in which he renders his excuse for not attending this session of Synod.

No. 9, is a communication from Rev. J. K. Hancher, in which he furnishes his excuse for not attending this convention of Synod.

No. 10, is a letter from Rev. J. R. Peterson, in which he renders his excuse for not attending this session of Synod. He expresses his satisfaction with our present confessional basis, as it is established by our Constitution. He is, also, in favor of districting our Synod. He also advises Synod to erase Rev. J. Hull's name from our clerical catalogue.

Respectfullly submitted,

A. EFIRD.
M. SONDHAUS.
H. GOODMAN.
S. T. LORICK.

The above report was accepted and adopted, and acted upon by items.

In reference to petitions Nos. 2 and 3, it was

V. *Resolved*, That Phanuel's church, in Rockingham co., Va., and Bethlehem church, in Augusta county, Va., be received under the fostering care of this Synod.

In answer to petition No. 14, it was

VI. *Resolved*, That Bro. P. J. Stirewalt be examined in reference to his qualifications for the office of Pastor, and, if he be found qualified, to ordain him to that office.

On motion, it was

VII. *Resolved*, That the President and Secretary conduct the examination of Rev. P. J. Stirewalt.

In answer to petition No. 15, it was

VIII. *Resolved*, That for certain reasons, we deem it inexpedient to appoint a Committee to examine and ordain Rev. C. Moretz, Pastor.

In answer to petitions and letters in reference to districting this Synod, Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted:

Inasmuch as the committee appointed last year to report a plan for districting the Synod, failed to report, and as there are letters and petitions now before Synod, in reference to this matter, and which require our notice, therefore, as the best answer we can return for the present, be it

IX. *Resolved*, That in order to meet the inconveniences which

seem to present themselves for want of some annual meeting of our clergy, where young men may be examined and ordained, and also to give an opportunity to interchange views in reference to the wants of the church, and also to give occasion for united efforts in preaching—we would recommend that the members of this Synod, who reside near enough to each other for that purpose, hold some annual meeting, according to their own appointment, where they may transact such matters as would not seem to call for the united advice of Synod. This meeting might be termed a Special Conference.

In reply to letters and petitions, as well as to a verbal call from Rev. H. Wetzel, concerning an expression of opinion in reference to the Confessional basis of our Synod: it was

X. *Resolved*, That we stand, where we have always heretofore stood, on the Unaltered Augsburg Confession, interpreted in the spirit of the Symbols of the Church.

Committee No. 4,—On unfinished business of last Synod,—now reported.

We, the committee appointed to report on unfinished business, desire to submit the following:

1. We direct the attention of Synod to the second Section of the Report of the Fifth Committee, (Minutes, of last year, page 11,) respecting the case of Rev. J. W. Hull, and recommend Synod to call for the report of the Committee which was suggested by this fifth Committee, and appointed on page 12, as the seventh committee of last year. We also remind Synod of the duty of either confirming or reversing the decision of the said Seventh Committee, agreable to the said Second Section.

2. We direct the attention of the Synod to the fifteenth Resolution of the Synod of last year, (Minutes, page 13,) in reference to the appointment of Rev'ds S. Henkel and J. R. Moser, as delegates to the Eastern and Western Conferences of the Missouri Synod, and recommend Synod to inquire whether that Resolution has been complied with.

3. We direct the attention of Synod to the Eighteenth Resolution of last year's Minutes, page 14, and recommend Synod to inquire whether a plan for districting our Synod has been devised by the committee (No. 9) contemplated by the said eighteenth Resolution.

Respectfully submitted,

H. WETZEL.
P. PENCE.
M. OREBAUGH.

The above report was accepted and acted upon by items.

In reference to the first item, it was

XI. *Resolved*, That a committee be appointed to report on Rev. J. W. Hull's case.

Committee, Rev'ds H. Goodman, H. Wetzel, A. Henkel, and

Mr. I. L. Wagner. In reference to the second item, Rev. S. Henkel explained to the satisfaction of this body, the reason he did not attend the last convention of the Eastern District Synod of Missouri.

In reference to the third item, on inquiry it was learned that the committee, appointed at the last meeting of this body, to devise a plan to divide this Synod into District Synods, did not report a plan for districting this Synod.

Synod now adjourned to attend the burial service of Mr. John J. Rowles, a member of the Protestant Episcopal church. In compliance with the especial request of the consort of the deceased, the Rev. S. Henkel read the burial service of the Protestant Episcopal church, at the grave.

During recess the Rev. M. Sondhaus preached from Rom. 8, 9.

FOURTH SESSION.

MONDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The examination of the Rev. P. J. Stirewalt being the first business on hand, the committee proceeded to the examination. After the examination was concluded, it was

XII. *Resolved unanimously,* That Rev. P. J. Stirewalt be ordained to the office of Pastor.

On motion by Rev. H. Wetzel, it was

XIII. *Resolved,* That the President, Secretary, and Rev. A. Henkel, ordain Rev. P. J. Stirewalt.

On motion, by the Secretary, it was

XIV. *Resolved,* That Rev. D. M. Henkel preach the ordination sermon.

Synod now adjourned to meet to-morrow morning at 8 o'clock.

Closed, with singing and prayer, by the Secretary.

At early candle light the Rev. A. Efird preached a sermon from Luke, 19, 10.

FIFTH SESSION.

TUESDAY, 8 *o'clock A. M.*

Synod met and was opened, with singing and prayer, by Rev. H. Goodman.

The minutes of yesterday were read and confirmed.

The committee appointed to examine the papers in reference to J. W. Hull's case, and report upon the same, submitted the following report:

We, the committee appointed to report on the first item of the report on unfinished business, beg leave to submit the following:

After mature and deliberate consideration and consultation on the case of Rev. J. W. Hull, in connection with all the information with-

in our reach, we respectfully propose to Synod for adoption the following Resolution:

XIV. *Resolved*, That Rev. J. W. Hull's name be erased from our clerical catalogue, and that we consider ourselves no longer responsible for any of his private or official acts.

Respectfully submitted,

H. WETZEL.
H. GOODMAN.
A. HENKEL.
I. L. WAGNER.

The above report was received, and after free and full discussion was unanimously adopted.

Committee No. 2,—On Minutes of sister Synods,—submitted the following:

We, your committee appointed to examine the Minutes of sister Synods, beg leave to report as follows:

No. 1, Is the Minutes of the Evangelical Lutheran Synod of Virginia; convened in Martinsburg, Va., Nov. 16–22, A. D. 1854. —This body numbers 21 Ministers and 2 Licentiates. The Minutes report 45 congregations, 2584 communicants, 321 confirmations, 397 baptism, 241 deaths. Officers of this body are, Rev. C. P Krauth, President, Rev. R. A. Fink, Secretary, and Rev. W. F. Greaver, Treasurer.

No, 2, Is the Minutes of the Evan. Lutheran Synod of Western Virginia and adjacent parts. This Synod held its Thirteenth Annual Meeting in Zion's church, Floyd co., Va., Sept. 28th, to Oct. 3d, A. D. 1854. Officers,—Rev. E. Hawkins, President, Rev. J. A. Brown, Secretary, and Rev. S. Rudy, Treasurer. This body numbers 8 Ministers and 2 Licentiates. The Minutes report 29 congregations, 106 baptisms, 90 confirmations, 1803 communicants, and 24 deaths.

No. 3, Is the Minutes of the Eighteenth Annual Session of the Frankean Evan. Lutheran Synod, convened at East Shodach, Rensalear co., N. Y., June 7, A. D. 1855. The Minutes report 17 Ministers, 2 Licentiates, and 28 congregations. Officers,—Rev. P. Weiting, President, Rev. R. Smith, Secretary, and Rev. N. Van Alstine, Treasurer.

No. 4, Is the Minutes of the Eighteenth Convention of the English Evan. Lutheran Synod and Ministerium of Ohio and adjacent States; convened in New Jefferson, Harrison co., Ohio. Oct. 5, A. D. 1855. The Minutes report 19 Ministers, 1 Candidate, 43 congregations, 2618 communicants, 314 baptisms, and 163 deaths. Officers,—Rev. J. A. Roof, President, Rev. A. Essick, Secretary, and Rev. A. N. Bartholemew, Treasurer.

No. 5, Is the Minutes of the Twenty-fourth Annual Session of the Hartwick Synod of the Evan. Lutheran church in the State of

New York, convened at Dansville, Livingston co., N. Y., Sept. 2, 1854. This body consists of 21 Ministers and 1 Licentiate. The Minutes report 24 congregations, 2,778 communicants, 241 baptisms. Officers,—Rev. G. A. Lintner, D. D. President, Rev. R. Rederick, Secretary, and Rev. T. Lape, Treasurer.

No. 6, Is the Minutes of the Fifteenth Session of the Western District of the Evan. Lutheran Synod of Ohio and adjacent States, convened in Emanuel's church, Germantown, Montgomery county, Ohio, June 1–5, A. D. 1855. There are in connection with this body, 34 Ministers and 6 Licentiates. The Minutes report 82 congregations, 9,486 communicants, 1,146 baptisms, and 647 deaths. They recommend the Second English Edition of the Book of Concord, and appoint as Delegate to the present Session of our Synod, Rev. Pres. and Prof. Spielman, of Columbus, Ohio.

Your committee find nothing calling for action from your body, and therefore we submit only the above extracts.

Respectfully submitted,

D. M. HENKEL.
P. J. STIREWALT.
CYRUS KOINER.

The above report was received and adopted.

On motion Synod adjourned to meet at 3 o'clock P. M. During recess the ordination sermon was preached by Rev. D. M. Henkel, from Mark 16, 15.

SIXTH SESSION.

TUESDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The ordination of Rev. P. J. Stirewalt, being the first business in order, the committee appointed for that purpose proceeded to ordain him, Pastor, by the imposition of hands and prayer.

Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted:

Whereas, the "Lutheran Standard," heretofore, has not been as extensively circulated amongst us as could be desired, and as we greatly feel the want of a church paper based upon the doctrines of the church, and believing that the "Standard" is the only English church paper which meets our wants, we would again call the attention of our church members, to the support of this paper.

XVI. *Resolved,* That we request all our clerical brethren, and all such as feel an interest in our Institutions, to give it their early and hearty support; and that our Ministers be requested in compliance with the special request of the Editing Committee, to contribute matter for the Tennessee Department of said paper.

Whereupon, President Spielman arose and addressed Synod in most eloquent and impressive terms. His warm appeal to the brethren, in behalf of the "Lutheran Standard," cannot fail to secure the hearty co-operation of every member of this body.

On motion, by Rev. S. Henkel, it was

XVII. *Resolved*, That inasmuch as we have no Theological Seminary under our care, we again recommend the Theological Seminary at Columbus, Ohio, to young men in our connection who desire to prepare themselves for the work of the gospel ministry.

On motion, by Rev. S. Henkel, it was

XVIII. *Resolved*, That our Ministers be requested to read and explain from their pulpits, the preamble and resolution in reference to the "Lutheran Standard."

Dr. S. G. Henkel submitted the following proposition for the consideration of this body.

Inasmuch as the Evangelical Lutheran Tennessee Synod, has been instrumental in bringing before the Lutheran Church in the United States, her fundamental doctrines, by the translation of her Symbols into the English language, would it not, in order that her doctrines be brought before the Church more fully, be advisable that Luther's Church Postill be translated into the English language?

If it meet the approbation of Synod, I propose, as soon as practicable, to procure a correct translation of that work, and to publish it in two octavo volumes.

On motion, it was

XIX. *Resolved*, That a committee be appointed to report on Dr. S. G. Henkel's proposition to this body—"to publish as soon as practicable a correct English translation of Dr. Luther's Church Postill."

The President appointed Rev'ds H. Wetzel, C. Spielman, H. Goodman, and M. Sondhaus, said committee.

On motion, it was

XX. *Resolved*, That the name of Rev. Joel Swartz be enrolled on our clerical catalogue.

On motion, Synod adjourned, to meet to-morrow at 8 o'clock A. M.

Closed with singing and prayer by the President.

At early candle light Rev. H. Wetzel preached a sermon from Acts 20, 21.

SEVENTH SESSION.

WEDNESDAY, 8 *o'clock A. M.*

Synod met and was opened by Rev. A. Henkel.

The Minutes of yesterday were read and confirmed.

Rev. D. M. Henkel asked the Synod to grant him a letter of honorable dismission from this body.

On motion, it was

XXI. *Resolved*, That the President of this body be directed to furnish Rev. D. M. Henkel with a letter of honorable dismission from this Synod.

Committee No. 3,—On Treasurer's Report,—submitted the following:

We, your Committee appointed to examine the Treasurer's Report, beg leave to report, that we have carefully examined the papers placed in our hands, and find them all correct.

Respectfully submitted,

A. HENKEL.
T. A. LLOYD.
G. FULTZ.

This report was received and adopted.

The following preamble and resolutions were submitted by the Rev. H. Wetzel.

Whereas the instruction of all, not only of those who ask for admission to all the privileges of church membership, but also all christians, is made the imperative duty of Ministers of the Gospel, and comprehended in the very commission given by Christ for disciplining all nations and teaching them to observe all that he has enjoined,—and whereas this important duty has always constituted a conspicuous and marked feature in our Church, in her catechetical instruction, and cannot be omitted without violating the order of our Church in a matter which is co-extensive with her existence,—and whereas we learn with deep regret that this duty is, in some portions of the boundary of our Synod, often neglected, therefore, be it

XXII. *Resolved*, That we call the attention of all who have been remiss in this matter, to their duty, and urge upon them the importance of attending to it.

XXIII. *Resolved also*, That we will urge and encourage our church members generally to attend, whenever practicable, at our churches when catechetical instruction is delivered.

On motion, the above preamble and resolutions were unanimously adopted.

On motion Synod adjourned.

During recess Rev. J. Stirewalt preached from Isaiah 9, 2–6.

EIGHTH SESSION.

WEDNESDAY, 3 *o'clock P. M.*

Synod convened for business.

The committee appointed to report on Dr. S. G. Henkel's proposition to publish a correct English translation of Luther's Church Postill, submitted the following:

We, the committee appointed to report on the proposition of Dr.

S. G. Henkel, as to publishing Dr. Luther's Church Postill in the English language, respectfully submit the following:

Being fully convinced of the great value and excellence of Luther's Church Postill, and its importance to our Ministers and Congregations, and being influenced by a desire that this great work be made accessible also to our English Ministers and church members, be it

XXIV. *Resolved*, That we learn with joy that Dr. S. G. Henkel contemplates publishing Luther's Church Postill in the English language.

XXV. *Resolved*, That we will do all that we can to encourage and assist Dr. Henkel in this enterprise.

Respectfully submitted.

H. WETZEL.
H. GOODMAN.
M. SONDHAUS.
C. SPIELMAN.

This report was received and adopted.

Dr. S. G. Henkel now addressed the Synod on the necessity and importance of giving an expression in regard to ministerial support. Whereupon the following committee was appointed to report in reference to this subject.

Committee, Dr. S. G. Henkel, John Leonard, and I. L. Wagner.

On motion, Synod adjourned, to meet again at 8 o'clock to-morrow morning.

Closed with singing and prayer by Rev. M. Sondhaus.

At early candle light the President preached a sermon from Mat. 16, 26.

NINTH SESSION.

THURSDAY, 8 *o'clock A. M.*

Synod met for the transaction of business, and was opened with singing, and prayer by Rev. S. Henkel.

The Minutes of the former session were read and approved.

The committee appointed to report on the subject of Ministerial support submitted the following:

Inasmuch as the Ministers of the Tenessee Synod have heretofore received from their congregations a very inadequate support, so much so, that many of them have been compelled to resort to some other employment in order to be sustained, thereby, to a great extent, destroying their usefulness in the ministry, we respectfully submit the following resolution for adoption:

XXVI. *Resolved*, That we remind our church members, both as individuals and congregations, of the teaching of the word of God that the laborer is worthy of his hire, and that we appeal to them as to Christians, and with a view to their own best interests and the

interests of their congregations, and the perpetuity of the preaching of the Gospel among them, that they see to it, that their pastors be not thus neglected, and left to struggle amidst pecuniary embarrassments. We would also assure them, unless they use more diligence in this matter, the time will come when they will be deprived of the services of the faithful minister of the truth, and they will be visited only by wolves in sheep's clothing.

Respectfully submitted,

S. G. HENKEL.
JOHN LEONARD.
I. L. WAGNER.

On motion the above preamble and resolution were unanimously adopted.

An election for delegates to Sister Synods resulted in the choice of the following:

Rev. A. J. Brown, delegate to the Joint Synod of Ohio.
Rev. A. Henkel,—Western District Synod of Ohio.
Rev. H. Wetzel,—Eastern District Synod of Ohio.
Rev. M. Sondhaus,—Northern District Synod of Ohio.
Rev. J. R. Moser,—Synod of Missouri.

On motion Synod adjourned to meet again at 1 o'clock this after-noon.

TENTH SESSION.

THURSDAY, 1 *o'clock P. M.*

Synod met.

On motion, it was

XXVII. *Resolved*, That this body return a vote of thanks to the Pastor and Trustees of St. Matthew's church, for the fraternal offer and use of their church on Sabbath, and that the Secretary furnish them with a copy of this resolution.

XXVIII. *Resolved*, That the Secretary, in the name of Synod, return the thanks of Synod, to the citizens of Newmarket for their kindness and hospitality during our sojourn among them.

XXIX. *Resolved*, That a vote of thanks be returned by this body, to the choir of this (Emanuel's) church for their excellent and delightful performances during our meeting.

XXX. *Resolved*, That our Minutes be printed in the English and German languages, and that Rev. J. Stirewalt furnish the German translation of them, and that our Treasurer send two copies to each Lutheran Synod in the United States, and five copies to each Minister of this Synod.

XXXI. *Resolved*, That when this Synod adjourns it adjourn to meet again in Melanchthon's church, in Randolph county, North Carolina, on Saturday before the fourth Sunday in October, 1856.

The Secretary then returned the thanks of the Synod to the citizens of New Market for their kindness and hospitality during our sojourning among them.

There being no other business demanding attention Synod adjourned with singing a hymn, and prayer by the President.

J. KILLIAN, *Secretary.*

PAROCHIAL REPORTS.

PASTORS	Congregation	Communicants	Baptisms			Confirm'd	Burials
			Infant	Adults	Slaves		
Rev. M. Sondhaus, - - -	2	98	10	4		7	2
" H. Wetzel, - - - - -	4	191	19	1		22	7
" P. C. Henkel, - - - -	6	400	80	3	2	58	28
" D. Efird, - - - - - }	9	790	77	4	7	25	28
" A. Efird, - - - - - }							
" A. Henkel, - - - - }			11				3
" S. Henkel, - - - - }	6	690	14	10		24	15
" J. Strawalt, - - - -	8	450	20				13
" J. R. Peterson, - - -	6	315	29			19	2
" Wm. Hancher, - - - -	5		10	10		41	
" J. K. Hancher, - - - -	8	475	5	6		27	7
" C. Fortz, - - - - -	3		16				
" J. Killian, - - - - - -	2	1 6	38	2		18	12
" A. J. Fox, - - - - -	5	375	46	5	1	1	11
" J. M. Wagner, - - - -	6	375	48	1		1	8
	70	5195	513	46	10	211	136

CONTRIBUTIONS FOR PRINTING MINUTES.

Mill Creek Church,	Hardy county,	Virginia,	$1 00
St. Paul's "	Rockingham,	"	2 00
Phanuel's "	"	"	75
Armentrout's "	"	"	1 00
Rader's "	"	"	2 00
McGaheysville	"	"	1 35
Trinity "	"	"	87
Solomon's "	"	"	2 00

Koiner's "	Augusta	Virginia.	2 50
St. Paul's "	"	"	2 25
Kipp's schoolhouse	Shenandoah	"	1 20
Zion's Church	"	"	1 00
Pine "	"	"	1 00
St. Jacob's "	"	"	75
St. Paul's "	"	"	75
Emanuel's "	"	"	1 50
St. David's "	"	"	60
Stinebarger's "	Page	"	87
Mt. Calvary's "	"	"	1 37
St. Martin's "	Iredell	North Carolina	80
Zion's "	"	"	1 30
St. Paul's "	Catawba	"	1 30
Sharon "	"	"	50
St. Peter's "	"	"	1 00
St. John's "	"	"	1 00
Grace "	"	"	1 10
Miller's "	"	"	1 00
White Haven "	Lincoln	"	50
Salem "	"	"	1 20
Trinity "	"	"	1 00
Liberty "	"	"	80
St. Daniel's "	"	"	1 30
Beaverdam "	Gaston	"	1 30
Christ's "	"	"	1 00
Lutheran Chapel	"	"	1 20
Philadelphia Church	"	"	1 60
Zion's "	Sullivan	Tennessee	1 00
Emanuel's "	"	"	1 50
New Hope "	"	"	50
Emanuel's "	Lexington District,	South Carolina,	60
Pineywood "	"	"	1 10
Mentz's "	"	"	60
St. John's "	"	"	1 10
St. Jacob's "	"	"	90
Bethlehem "	"	"	70
Zion's "	"	"	2 70
Salem "	"	"	1 50
St. Paul's "	"	"	1 20
From Individuals,			12 95
Balance in Treasury,			23 95
	Total amount		$92 97

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD,

HELD IN

EMANUEL'S CHURCH, NEWMARKET, VA.

September 14–20, A. D. 1855.

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MINUTES

OF THE

THIRTY-FIFTH ANNUAL MEETING

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

FIRST SESSION.

PURSUANT to adjournment, the Ministers and Lay-delegates composing the THIRTY-FIFTH Annual Convention of the *Evangelical Lutheran Tenessee Synod*, assembled in Emanuel's Church, in Newmarket, Shenandoah county, Virginia, on Friday, the 14th of September, 1855.

The brethren united in singing a hymn to the praise of God, after which they all engaged with the Rev. D. M. Henkel in addressing the Throne of Grace, and invoking the blessing of the Great Head of the Church to rest upon the transactions of this meeting of Synod.

On motion, Rev. A. J. Brown was called to the chair, and Rev. S. Henkel, appointed Secretary *pro tem.*

The roll was then called, and ten clerical members answered to their names.

The following is a list of the Ministers of this body, with the absentees noted:

PASTORS.

1	Rev.	A. HENKEL,	*Newmarket, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	WM. HANCHER,*	*Mill Point, Tenn.*
4	"	J. KILLIAN,	*Waynesboro', Va.*
5	"	A. J. BROWN,	*Blountsville, Tenn.*
6	"	A. J. FOX,*	*Jacob's Fork, N. C.*
7	"	J. R. MOSER,*	*Milldam, Mo.*
8	"	J. STIREWALT,	*Newmarket, Va.*
9	"	H. WETZEL,	*Mount Solon,* "
10	"	C. G. REITZEL,*	*Flint Rock, N. C.*
11	"	P. C. HENKEL,*	*Newton, N. C.*
12	"	J. R. PETERSON,*	*Lincolnton, N. C.*
13	"	J. M. SCHAEFFER,*	*Morgantown, Tenn.*
14	"	T. MOSER,*	*Flint Rock, N. C.*
15	"	J. K. HANCHER,*	*Little Chucky, Tenn.*
16	"	J. M. WAGNER.*	*Lexington, N. C.*
17	"	T. CROUSE,*	*Sandy Creek, N. C.*
18	"	A. EFIRD,	*Lexington, S. C.*
19	"	D. M. HENKEL,	*Stuartsville, N. J.*
20	"	S. HENKEL,	*Newmarket, Va.*
21	"	D. EFIRD,*	*Pleasant Spring, S. C.*
22	"	J. FLEENOR,*	*Rocky Point, Va.*
23	"	J. B. EMMERT,*	*Elizabethton, Tenn.*
24	"	P. J. STIREWALT,†	*Lima, Ohio.*
25	"	M. SONDHAUS,†	*Barbeetown, Va.*

DEACONS.

1	Rev.	J. COSTNER,*	*Dallas, N. C.*
2	"	J. C. SENEKER, §	*Blountsville, Tenn.*
3	"	J. A. SENEKER,*	*Rheatown, Tenn.*
4	"	C. MORETZ, §	*Oak Grove, N. C.*
5	"	A. FLEENOR, §	*Parrottsville, Tenn.*
6	"	J. L. STIREWALT,*	*East-Germantown, Ia.*
7	"	JOEL SWARTZ,*	*White Post, Va.*

* Absent and excused. § Absent and not excused.
† Ordained this Session. ‡ Received this Session.

The following persons presented certificates of election as Lay-delegates to this convention of Synod.

	Names.	Churches Represented.	
1	Samuel T. Lorick,	Emanuel's, Piney Wood, St. Peter's, St. Jacob's, St. John's, Bethlehem, Zion's, Salem, and St. Paul's, churches,	S. Carolina.
2	I. L. Wagner,	St. Martin's, St. John's, Miller's, Hasse's, St. Paul's, and Coble's, churches,	N. Carolina.
3	T. A. Lloyd,	Solomon's church,	Virginia.
4	George Fultz,	Zion's "	"
5	Philip Pence,	Pine "	"
6	Philip Delinger,	St. Jacob's and St. Paul's churches,	"
7	Shem Bowers,	Trinity church,	"
8	Michael Armentrout,	Armentrout's church,	"
9	Martin Orebaugh,	St. Jacob's "	"
10	Ulrich Wittich,	Phanuel's "	"
11	Dr. S. G. Henkel,	Emanuel's "	"
12	Siram P. Henkel,	Rader's "	"
13	Cyrus Koiner,	Bethlehem "	"
14	John Leonard,	Coiner's "	"
15	William Baker,	Frieden's and St. Stephen's chs.	"
16	John Orebaugh,	St. Paul's, "	"
17	David Norman,	Stinebarger's, "	"
18	Peter Bushong,	Kipps' School-house,	"
19	Jonathan Gets,	Mill Creek church,	"

The names of the Ministers and Lay-delegates being recorded, the election of officers for the ensuing session was held, and, upon ballotting, the result was found to be as follows:

Rev. A. J. Brown, *President.*
" J. Killian, *Secretary.*
" S. Henkel, *Treasurer.*

The papers, documents, &c., addressed to this body, were now called for, handed in, and placed in the hands of Committees to report upon them.

On motion, it was

I. *Resolved,* That the reading of the minutes of the last Synod be dispensed with, and, that a committee be appointed to report thereon.

The President appointed the following Standing Committees:

Committee No. 1,—On letters and petitions,—Rev'ds A. Efird, H. Goodman, and Mr. Samuel T. Lorick.

Committee No. 2,—On Minutes of Sister Synods,—Rev'ds D. M. Henkel, P. J. Stirewalt, and Mr. Cyrus Koiner.

Committee No. 3,—On Treasurer's report,—Rev. A. Henkel, and Messrs. T. A. Lloyd, and G. Fultz.

Committee No. 4,—On Minutes of last Synod,—Rev. H. Wetzel, and Messrs. M. Orebaugh, and P. Pence.

On motion, Synod now adjourned to meet to-morrow at 3 o'clock, in the afternoon. Closed with singing and prayer by Rev. A. Efird.

In the evening, at early candle-light, divine service was held, and the Rev. H. Wetzel addressed the congregation from Mark 7, 31-37.

SATURDAY, 10 *o'clock A. M.*

At 10 o'clock this morning the congregation assembled for public worship, and a discourse, preparatory to the celebration of the Lord's Supper, was delivered by the Secretary, from Matt. 26, 38.

SECOND SESSION.

SATURDAY, 3 *o'clock P. M.*

Synod met and was opened with singing and prayer by the President.

The roll was called and the minutes of the former session read and approved.

President Spielman of Capital University, Columbus, Ohio, the delegate appointed to this body, by the Western District Synod of Ohio, was introduced to Synod, and invited to a seat and vote with us.

On motion, by Rev. H. Wetzel, it was

II. *Resolved*, That we highly appreciate the kind and fraternal regard manifested towards us by the Western District Synod of Ohio, in appointing as delegate to our Synod, the Rev. President Spielman, and that we reciprocate the manifestation of friendly feeling towards us, by appointing a delegate to the next meeting of that body.

Rev. J. P. Cline, a member of the Evangelical Lutheran Synod of Virginia, was introduced to Synod, and invited to a seat as an advisory member.

The application of the Rev. Martin Sondhaus, formerly a member of the German Evangelical Lutheran Synod of Pennsylvania and adjacent States, asking for admission into this Synod as a member of the same, was now presented by Rev. H. Wetzel, and also a certificate of honorable dismission from the Synod of Pennsylvania, granted Rev. Sondhaus by the President of that Synod. Brother

Sondhaus also declared his attachment to the entire body of the Symbolical Books of our Church. Whereupon, it was

III. *Resolved unanimously*, That the Rev. MARTIN SONDHAUS be received as a member of the Evangelical Lutheran Tenessee Synod.

On motion, it was

IV. *Resolved*, That the examination of Candidates for the Ministry be attended to on Monday during the afternoon session.

On motion, the Synod adjourned to meet again on Monday morning at 9 o'clock.

Closed with singing and prayer by Rev. J. P. Cline.

SUNDAY, *Sept.* 16, 1855.

This morning at 10 o'clock, a large congregation assembled at the church for public worship. After the usual introductory exercises, the Rev. H. Goodman delivered a discourse, from Luke 9, 26, in the German language. Rev. A. J. Brown then preached a sermon from Num. 14, 24, in the English language. Confession and Absolution were then attended to by the Pastor of the congregation, after which, the members of Synod joined with the communicant members of the congregation in the celebration of the Lord's Supper.

During the time that the German sermon was preached in the Church, the Rev. A. Efird delivered an English discourse in St. Matthew's church, in Newmarket, from Rev. 2, 10.

In the evening at early candle light, divine service was again held and the Rev. P. J. Stirewalt addressed the congregation, from Rev. 1, 12–15.

THIRD SESSION.

MONDAY, 9 *o'clock A. M.*

Synod met and was opened with singing and prayer by President Spielman.

The minutes of the previous session were read and approved.

Committee No 1,—On letters and petitions addressed to this body, submitted the following report:

We, the Committee, appointed to class, number, and make extracts from papers addressed to this body, beg leave to submit the following:

Class I. No. 1, is a petition from Pine church, Shenandoah co., Va., in which the petitioners express their satisfaction with their Pastors, Rev'ds A. and S. Henkel. They also express an unwillingness to have this body divided into District Synods.

No. 2, is a petition from Phanuel's church, Rockingham county, Va., in which the petitioners ask to be taken into connection with

our Synod. They also return thanks for the ministerial labors of Rev. M. Sondhaus and others, and recommend M. Sondhaus as a faithful and efficient Pastor, and express a desire that he should be taken into connection with this Synod.

No. 3, is a petition from Bethlehem church, Augusta county, Va., in which the petitioners return thanks for the ministerial labors of their Pastor, Rev. J. Killian, and also ask to be taken into connection with this Synod.

Nos. 4 and 5, are petitions from St. Jacob's and Armentrout's churches, Rockingham county, Va., in which the petitioners ask Synod to make a full and distinct expression of her attachment to the Symbolical Books of our Church. They also very respectfully advise Synod to exercise great care in reference to districting our Synod.

No. 6, is a petition from Solomon's church, in which the petitioners express themselves as opposed to districting Synod. They also express their close attachment to our present Constitution, and their entire satisfaction with their Pastor, Rev. J. Stirewalt.

No. 7, is a memorial from St. Paul's church, Shenandoah county, Va., returning thanks for ministerial labors.

No. 8, is a petition from St. Martin's church, Iredell county, N. C. in which the petitioners return thanks for the ministerial labors of Rev. T. Moser. They also ask Synod to take into consideration the propriety of dividing this body into District Synods.

No. 9, is a petition from Melanchthon's church, Randolph county, N. C. in which the petitioners return thanks for the services of Rev. T. Crouse. They also ask Synod to hold her next session in their church.

No. 10, is a memorial from Emanuel's, Piney Wood, St. Peter's, Zion's, Salem, and St. Paul's churches, Lexington District, S. C. in which the memorialists return thanks for the ministerial labors of their present Pastors, Rev'ds A. and D. Efird.

No. 11, is a petition from Mill Creek church, Hardy county, Va., of similar import to No. 2.

No. 12, is a petition from Trinity church, Lincoln county, N. C. in which the petitioners express their satisfaction with their present Pastor, Rev. A. J. Fox, and ask the next session of Synod to convene in their church.

No. 13, is a petition from Koiner's church, Augusta county, Va., in which the petitioners express their satisfaction with their present Pastor, Rev. J. Killian. They also very respectfully suggest to this body, the propriety of not acting too hastily upon the subject of districting our Synod.

No. 14, is a petition from the Lima charge, in Allen county, Ohio, in which the petitioners express their entire satisfaction with the ministerial labors of their Pastor, Rev. P. J. Stirewalt. They also ask Synod to examine him in reference to his qualifications as Pas-

tor, and, if found qualified, to ordain him to that office. They also pray Synod to take into consideration the wants and destitutions of the Lutheran church in the West. They also recommend the wisdom and propriety of encouraging Education Societies, as a means of furnishing pious young men in indigent circumstances, with the necessary literary qualifications to labor efficiently and successfully in the Lord's vineyard.

No. 15, is a memorial from Mount Calvary church, Page county, Va., in which the memorialists return thanks for the ministerial labors of Rev. J. Stirewalt.

No. 16, is a petition from Jackson's church, Wautauga county, N. C., in which the petitioners express their satisfaction with the ministerial labors of Rev. C. Moretz. They also ask Synod to appoint a committee to examine and ordain Rev. C. Moretz, Pastor.

No. 17, is a petition from St. Martin's church, Stanly co., N. C. in which the petitioners lament their destitute condition, and ask that the Rev. T. Moser, or some other minister in connection with this Synod, may take charge of their church as their Spiritual Shepherd.

No. 18, is a petition from Emanuel's and Zion's churches Sullivan county, Tenn., in which the petitioners return thanks for the ministerial labors of Rev'ds A. J. Brown and William Hancher. They also ask the next session of Synod to convene in one of their churches.

No. 19, is a petition from St. Paul's church, Augusta county, Va., desiring Synod to make a full and clear expression of attachment to the Symbols of our church, and also that great care should be observed in reference to districting Synod.

Class II. No. 1, is a letter from Rev. Wm. Hancher, giving his reasons for not attending this meeting of Synod.

No. 2, is a letter from Rev. T. Moser, in which he renders his excuse for not attending the present session of Synod.

Nos. 3 and 4, are communications from the Rev. A. J. Fox, in which he renders his excuse for not attending the present convention of Synod. He also gives it as his opinion, that Synod should clearly define her position in reference to the Symbolical Books of the Church. He also expresses himself in favor of districting the Synod.

No. 5, is a letter from Rev. P. C. Henkel, in which he expresses his satisfaction with the position our Synod now occupies in reference to the Symbols of our church; nevertheless, he is willing that Synod should (if thought necessary,) make a full and clear declaration of her attachment to the entire body of our Symbolical Books. He also expresses himself opposed to districting the Synod, and renders his excuse for not attending this meeting of Synod.

No. 6, is a letter from Rev. J. M. Wagner, in which he favors a division of Synod, provided it can be done upon safe grounds. He also thinks inasmuch as our Synod is acknowledged to be Symbolic in her confession, it is unnecessary for her, at this time, to give an

expression of her views on this subject. He also renders his excuse for not attending this session of Synod.

No. 7, is a letter from Rev. C. Moretz, in which he gives his reasons for not attending this meeting of Synod. He also favors the division of Synod into District Synods.

No. 8, is a letter from Rev. J. Fleenor, in which he renders his excuse for not attending this session of Synod.

No. 9, is a communication from Rev. J. K. Hancher, in which he furnishes his excuse for not attending this convention of Synod.

No. 10, is a letter from Rev. J. R. Peterson, in which he renders his excuse for not attending this session of Synod. He expresses his satisfaction with our present confessional basis, as it is established by our Constitution. He is, also, in favor of districting our Synod. He also advises Synod to erase Rev. J. Hull's name from our clerical catalogue.

Respectfullly submitted,

A. EFIRD.
M. SONDHAUS.
H. GOODMAN.
S. T. LORICK.

The above report was accepted and adopted, and acted upon by items.

In reference to petitions Nos. 2 and 3, it was

V. *Resolved*, That Phanuel's church, in Rockingham co., Va., and Bethlehem church, in Augusta county, Va., be received under the fostering care of this Synod.

In answer to petition No. 14, it was

VI. *Resolved*, That Bro. P. J. Stirewalt be examined in reference to his qualifications for the office of Pastor, and, if he be found qualified, to ordain him to that office.

On motion, it was

VII. *Resolved*, That the President and Secretary conduct the examination of Rev. P. J. Stirewalt.

In answer to petition No. 15, it was

VIII. *Resolved*, That for certain reasons, we deem it inexpedient to appoint a Committee to examine and ordain Rev. C. Moretz, Pastor.

In answer to petitions and letters in reference to districting this Synod, Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted:

Inasmuch as the committee appointed last year to report a plan for districting the Synod, failed to report, and as there are letters and petitions now before Synod, in reference to this matter, and which require our notice, therefore, as the best answer we can return for the present, be it

IX. *Resolved*, That in order to meet the inconveniences which

seem to present themselves for want of some annual meeting of our clergy, where young men may be examined and ordained, and also to give an opportunity to interchange views in reference to the wants of the church, and also to give occasion for united efforts in preaching—we would recommend that the members of this Synod, who reside near enough to each other for that purpose, hold some annual meeting, according to their own appointment, where they may transact such matters as would not seem to call for the united advice of Synod. This meeting might be termed a Special Conference.

In reply to letters and petitions, as well as to a verbal call from Rev. H. Wetzel, concerning an expression of opinion in reference to the Confessional basis of our Synod: it was

X. *Resolved*, That we stand, where we have always heretofore stood, on the Unaltered Augsburg Confession, interpreted in the spirit of the Symbols of the Church.

Committee No. 4,—On unfinished business of last Synod,—now reported.

We, the committee appointed to report on unfinished business, desire to submit the following:

1. We direct the attention of Synod to the second Section of the Report of the Fifth Committee, (Minutes, of last year, page 11,) respecting the case of Rev. J. W. Hull, and recommend Synod to call for the report of the Committee which was suggested by this fifth Committee, and appointed on page 12, as the seventh committee of last year. We also remind Synod of the duty of either confirming or reversing the decision of the said Seventh Committee, agreable to the said Second Section.

2. We direct the attention of the Synod to the fifteenth Resolution of the Synod of last year, (Minutes, page 13,) in reference to the appointment of Rev'ds S. Henkel and J. R. Moser, as delegates to the Eastern and Western Conferences of the Missouri Synod, and recommend Synod to inquire whether that Resolution has been complied with.

3. We direct the attention of Synod to the Eighteenth Resolution of last year's Minutes, page 14, and recommend Synod to inquire whether a plan for districting our Synod has been devised by the committee (No. 9) contemplated by the said eighteenth Resolution.

Respectfully submitted,

H. WETZEL.
P. PENCE.
M. OREBAUGH.

The above report was accepted and acted upon by items.

In reference to the first item, it was

XI. *Resolved*, That a committee be appointed to report on Rev. J. W. Hull's case.

Committee, Rev'ds H. Goodman, H. Wetzel, A. Henkel, and

Mr. I. L. Wagner. In reference to the second item, Rev. S. Henkel explained to the satisfaction of this body, the reason he did not attend the last convention of the Eastern District Synod of Missouri.

In reference to the third item, on inquiry it was learned that the committee, appointed at the last meeting of this body, to devise a plan to divide this Synod into District Synods, did not report a plan for districting this Synod.

Synod now adjourned to attend the burial service of Mr. John J. Rowles, a member of the Protestant Episcopal church. In compliance with the especial request of the consort of the deceased, the Rev. S. Henkel read the burial service of the Protestant Episcopal church, at the grave.

During recess the Rev. M. Sondhaus preached from Rom. 8, 9.

FOURTH SESSION.

MONDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The examination of the Rev. P. J. Stirewalt being the first business on hand, the committee proceeded to the examination. After the examination was concluded, it was

XII. *Resolved unanimously,* That Rev. P. J. Stirewalt be ordained to the office of Pastor.

On motion by Rev. H. Wetzel, it was

XIII. *Resolved,* That the President, Secretary, and Rev. A. Henkel, ordain Rev. P. J. Stirewalt.

On motion, by the Secretary, it was

XIV. *Resolved,* That Rev. D. M. Henkel preach the ordination sermon.

Synod now adjourned to meet to-morrow morning at 8 o'clock.

Closed, with singing and prayer, by the Secretary.

At early candle light the Rev. A. Efird preached a sermon from Luke, 19, 10.

FIFTH SESSION.

TUESDAY, 8 *o'clock A. M.*

Synod met and was opened, with singing and prayer, by Rev. H. Goodman.

The minutes of yesterday were read and confirmed.

The committee appointed to examine the papers in reference to J. W. Hull's case, and report upon the same, submitted the following report:

We, the committee appointed to report on the first item of the report on unfinished business, beg leave to submit the following:

After mature and deliberate consideration and consultation on the case of Rev. J. W. Hull, in connection with all the information with-

in our reach, we respectfully propose to Synod for adoption the following Resolution:

XIV. *Resolved*, That Rev. J. W. Hull's name be erased from our clerical catalogue, and that we consider ourselves no longer responsible for any of his private or official acts.

Respectfully submitted,

H. WETZEL.
H. GOODMAN.
A. HENKEL.
I. L. WAGNER.

The above report was received, and after free and full discussion was unanimously adopted.

Committee No. 2,—On Minutes of sister Synods,—submitted the following:

We, your committee appointed to examine the Minutes of sister Synods, beg leave to report as follows:

No. 1, Is the Minutes of the Evangelical Lutheran Synod of Virginia; convened in Martinsburg, Va., Nov. 16–22, A. D. 1854. —This body numbers 21 Ministers and 2 Licentiates. The Minutes report 45 congregations, 2584 communicants, 321 confirmations, 397 baptism, 241 deaths. Officers of this body are, Rev. C. P Krauth, President, Rev. R. A. Fink, Secretary, and Rev. W. F. Greaver, Treasurer.

No, 2, Is the Minutes of the Evan. Lutheran Synod of Western Virginia and adjacent parts. This Synod held its Thirteenth Annual Meeting in Zion's church, Floyd co., Va., Sept. 28th, to Oct. 3d, A. D. 1854. Officers,—Rev. E. Hawkins, President, Rev. J. A. Brown, Secretary, and Rev. S. Rudy, Treasurer. This body numbers 8 Ministers and 2 Licentiates. The Minutes report 29 congregations, 106 baptisms, 90 confirmations, 1803 communicants, and 24 deaths.

No. 3, Is the Minutes of the Eighteenth Annual Session of the Frankean Evan. Lutheran Synod, convened at East Shodach, Rensalear co., N. Y., June 7, A. D. 1855. The Minutes report 17 Ministers, 2 Licentiates, and 28 congregations. Officers,—Rev. P. Weiting, President, Rev. R. Smith, Secretary, and Rev. N. Van Alstine, Treasurer.

No. 4, Is the Minutes of the Eighteenth Convention of the English Evan. Lutheran Synod and Ministerium of Ohio and adjacent States: convened in New Jefferson, Harrison co., Ohio. Oct. 5, A. D. 1855. The Minutes report 19 Ministers, 1 Candidate, 43 congregations, 2618 communicants, 314 baptisms, and 163 deaths. Officers,—Rev. J. A. Roof, President, Rev. A. Essick, Secretary, and Rev. A. N. Bartholemew, Treasurer.

No. 5, Is the Minutes of the Twenty-fourth Annual Session of the Hartwick Synod of the Evan. Lutheran church in the State of

New York, convened at Dansville, Livingston co., N. Y., Sept. 2, 1854. This body consists of 21 Ministers and 1 Licentiate. The Minutes report 24 congregations, 2,778 communicants, 241 baptisms. Officers,—Rev. G. A. Lintner, D. D. President, Rev. R. Rederick, Secretary, and Rev. T. Lape, Treasurer.

No. 6, Is the Minutes of the Fifteenth Session of the Western District of the Evan. Lutheran Synod of Ohio and adjacent States, convened in Emanuel's church, Germantown, Montgomery county, Ohio, June 1–5, A. D. 1855. There are in connection with this body, 34 Ministers and 6 Licentiates. The Minutes report 82 congregations, 9,486 communicants, 1,146 baptisms, and 647 deaths. They recommend the Second English Edition of the Book of Concord, and appoint as Delegate to the present Session of our Synod, Rev. Pres. and Prof. Spielman, of Columbus, Ohio.

Your committee find nothing calling for action from your body, and therefore we submit only the above extracts.

Respectfully submitted,

D. M. HENKEL.
P. J. STIREWALT.
CYRUS KOINER.

The above report was received and adopted.

On motion Synod adjourned to meet at 3 o'clock P. M. During recess the ordination sermon was preached by Rev. D. M. Henkel, from Mark 16, 15.

SIXTH SESSION.

TUESDAY, 3 *o'clock P. M.*

Synod met for the transaction of business.

The ordination of Rev. P. J. Stirewalt, being the first business in order, the committee appointed for that purpose proceeded to ordain him, Pastor, by the imposition of hands and prayer.

Dr. S. G. Henkel offered the following preamble and resolution, which were unanimously adopted:

Whereas, the "Lutheran Standard," heretofore, has not been as extensively circulated amongst us as could be desired, and as we greatly feel the want of a church paper based upon the doctrines of the church, and believing that the "Standard" is the only English church paper which meets our wants, we would again call the attention of our church members, to the support of this paper.

XVI. *Resolved*, That we request all our clerical brethren, and all such as feel an interest in our Institutions, to give it their early and hearty support; and that our Ministers be requested in compliance with the special request of the Editing Committee, to contribute matter for the Tennessee Department of said paper.

Whereupon, President Spielman arose and addressed Synod in most eloquent and impressive terms. His warm appeal to the brethren, in behalf of the "Lutheran Standard," cannot fail to secure the hearty co-operation of every member of this body.

On motion, by Rev. S. Henkel, it was

XVII. *Resolved,* That inasmuch as we have no Theological Seminary under our care, we again recommend the Theological Seminary at Columbus, Ohio, to young men in our connection who desire to prepare themselves for the work of the gospel ministry.

On motion, by Rev. S. Henkel, it was

XVIII. *Resolved,* That our Ministers be requested to read and explain from their pulpits, the preamble and resolution in reference to the "Lutheran Standard."

Dr. S. G. Henkel submitted the following proposition for the consideration of this body.

Inasmuch as the Evangelical Lutheran Tennessee Synod, has been instrumental in bringing before the Lutheran Church in the United States, her fundamental doctrines, by the translation of her Symbols into the English language, would it not, in order that her doctrines be brought before the Church more fully, be advisable that Luther's Church Postill be translated into the English language?

If it meet the approbation of Synod, I propose, as soon as practicable, to procure a correct translation of that work, and to publish it in two octavo volumes.

On motion, it was

XIX. *Resolved,* That a committee be appointed to report on Dr. S. G. Henkel's proposition to this body—"to publish as soon as practicable a correct English translation of Dr. Luther's Church Postill."

The President appointed Rev'ds H. Wetzel, C. Spielman, H. Goodman, and M. Sondhaus, said committee.

On motion, it was

XX. *Resolved,* That the name of Rev. Joel Swartz be enrolled on our clerical catalogue.

On motion, Synod adjourned, to meet to-morrow at 8 o'clock A. M.

Closed with singing and prayer by the President.

At early candle light Rev. H. Wetzel preached a sermon from Acts 20, 21.

SEVENTH SESSION.

WEDNESDAY, 8 *o'clock A. M.*

Synod met and was opened by Rev. A. Henkel.

The Minutes of yesterday were read and confirmed.

Rev. D. M. Henkel asked the Synod to grant him a letter of honorable dismission from this body.

On motion, it was

XXI. *Resolved*, That the President of this body be directed to furnish Rev. D. M. Henkel with a letter of honorable dismission from this Synod.

Committee No. 3,—On Treasurer's Report,—submitted the following:

We, your Committee appointed to examine the Treasurer's Report, beg leave to report, that we have carefully examined the papers placed in our hands, and find them all correct.

Respectfully submitted,

A. HENKEL.
T. A. LLOYD.
G. FULTZ.

This report was received and adopted.

The following preamble and resolutions were submitted by the Rev. H. Wetzel.

Whereas the instruction of all, not only of those who ask for admission to all the privileges of church membership, but also all christians, is made the imperative duty of Ministers of the Gospel, and comprehended in the very commission given by Christ for disciplining all nations and teaching them to observe all that he has enjoined,—and whereas this important duty has always constituted a conspicuous and marked feature in our Church, in her catechetical instruction, and cannot be omitted without violating the order of our Church in a matter which is co-extensive with her existence,—and whereas we learn with deep regret that this duty is, in some portions of the boundary of our Synod, often neglected, therefore, be it

XXII. *Resolved*, That we call the attention of all who have been remiss in this matter, to their duty, and urge upon them the importance of attending to it.

XXIII. *Resolved also*, That we will urge and encourage our church members generally to attend, whenever practicable, at our churches when catechetical instruction is delivered.

On motion, the above preamble and resolutions were unanimously adopted.

On motion Synod adjourned.

During recess Rev. J. Stirewalt preached from Isaiah 9, 2–6.

EIGHTH SESSION.

WEDNESDAY, 3 *o'clock P. M.*

Synod convened for business.

The committee appointed to report on Dr. S. G. Henkel's proposition to publish a correct English translation of Luther's Church Postill, submitted the following:

We, the committee appointed to report on the proposition of Dr.

S. G. Henkel, as to publishing Dr. Luther's Church Postill in the English language, respectfully submit the following:

Being fully convinced of the great value and excellence of Luther's Church Postill, and its importance to our Ministers and Congregations, and being influenced by a desire that this great work be made accessible also to our English Ministers and church members, be it

XXIV. *Resolved*, That we learn with joy that Dr. S. G. Henkel contemplates publishing Luther's Church Postill in the English language.

XXV. *Resolved*, That we will do all that we can to encourage and assist Dr. Henkel in this enterprise.

Respectfully submitted.

H. WETZEL.
H. GOODMAN.
M. SONDHAUS.
C. SPIELMAN.

This report was received and adopted.

Dr. S. G. Henkel now addressed the Synod on the necessity and importance of giving an expression in regard to ministerial support. Whereupon the following committee was appointed to report in reference to this subject.

Committee, Dr. S. G. Henkel, John Leonard, and I. L. Wagner.

On motion, Synod adjourned, to meet again at 8 o'clock to-morrow morning.

Closed with singing and prayer by Rev. M. Sondhaus.

At early candle light the President preached a sermon from Mat. 16, 26.

NINTH SESSION.

THURSDAY, 8 *o'clock A. M.*

Synod met for the transaction of business, and was opened with singing, and prayer by Rev. S. Henkel.

The Minutes of the former session were read and approved.

The committee appointed to report on the subject of Ministerial support submitted the following:

Inasmuch as the Ministers of the Tenessee Synod have heretofore received from their congregations a very inadequate support, so much so, that many of them have been compelled to resort to some other employment in order to be sustained, thereby, to a great extent, destroying their usefulness in the ministry, we respectfully submit the following resolution for adoption:

XXVI. *Resolved*, That we remind our church members, both as individuals and congregations, of the teaching of the word of God that the laborer is worthy of his hire, and that we appeal to them as to Christians, and with a view to their own best interests and the

interests of their congregations, and the perpetuity of the preaching of the Gospel among them, that they see to it, that their pastors be not thus neglected, and left to struggle amidst pecuniary embarrassments. We would also assure them, unless they use more diligence in this matter, the time will come when they will be deprived of the services of the faithful minister of the truth, and they will be visited only by wolves in sheep's clothing.

Respectfully submitted,

S. G. HENKEL.
JOHN LEONARD.
I. L. WAGNER.

On motion the above preamble and resolution were unanimously adopted.

An election for delegates to Sister Synods resulted in the choice of the following:

Rev. A. J. Brown, delegate to the Joint Synod of Ohio.
Rev. A. Henkel,—Western District Synod of Ohio.
Rev. H. Wetzel,—Eastern District Synod of Ohio.
Rev. M. Sondhaus,—Northern District Synod of Ohio.
Rev. J. R. Moser,—Synod of Missouri.

On motion Synod adjourned to meet again at 1 o'clock this after-noon.

TENTH SESSION.

THURSDAY, 1 *o'clock P. M.*

Synod met.

On motion, it was

XXVII. *Resolved*, That this body return a vote of thanks to the Pastor and Trustees of St. Matthew's church, for the fraternal offer and use of their church on Sabbath, and that the Secretary furnish them with a copy of this resolution.

XXVIII. *Resolved*, That the Secretary, in the name of Synod, return the thanks of Synod, to the citizens of Newmarket for their kindness and hospitality during our sojourn among them.

XXIX. *Resolved*, That a vote of thanks be returned by this body, to the choir of this (Emanuel's) church for their excellent and delightful performances during our meeting.

XXX. *Resolved*, That our Minutes be printed in the English and German languages, and that Rev. J. Stirewalt furnish the German translation of them, and that our Treasurer send two copies to each Lutheran Synod in the United States, and five copies to each Minister of this Synod.

XXXI. *Resolved*, That when this Synod adjourns it adjourn to meet again in Melanchthon's church, in Randolph county, North Carolina, on Saturday before the fourth Sunday in October, 1856.

The Secretary then returned the thanks of the Synod to the citizens of Harrisonburg for their kindness and hospitality during our sojourn among them.

There being no other business demanding attention Synod adjourned with singing a hymn, and prayer by the President.

J. KILLIAN, *Secretary.*

PAROCHIAL REPORTS.

PASTORS	Congregations	Communicants	Baptisms			Confirmed	Burials
			Infants	Adults	Slaves		
Rev. M. Sondhaus, - - -	2	98	10	4		7	2
" H. Wetzel, - - - - - -	4	191	19	1		22	7
" P. C. Henkel, - - - - -	6	700	80	3	2	58	28
" D. Efird, - - - - - - }	9	790	77	4	7	26	28
" A. Efird, - - - - - - }							
" A. Henkel, - - - - }			11				3
" S. Henkel, - - - - }	6	690	11	10		21	15
" J. Strowalt, - - - -	8	450	30				13
" J. R. Peterson, - - -	6	345	29			19	2
" Wm Hancher, - - - - -	5		100	10		41	
" J. K. Hancher, - - - - -	8	475	5	6		27	7
" C. Moritz, - - - - - -	3		16				
" J. Killian, - - - - - - -	2	116	38	2		18	12
" A. J. Fox, - - - - - -	5	375	46	5	1	1	11
" J. M. Wagner, - - - - -	6	375	48	1		1	8
	70	5195	513	46	10	244	136

CONTRIBUTIONS FOR PRINTING MINUTES.

Mill Creek Church,	Hardy county,	Virginia,	$1 00
St. Paul's "	Rockingham,	"	2 00
Phanuel's "	"	"	75
Armentrout's "	"	"	1 00
Rader's "	"	"	2 00
Mc'Gaheysville	"	"	1 35
Trinity "	"	"	87
Solomon's "	"	"	2 00

Koiner's	"	Augusta	Virginia.	2 50
St. Paul's	"	"	"	2 25
Kipp's schoolhouse		Shenandoah	"	1 20
Zion's	Church	"	"	1 00
Pine	"	"	"	1 00
St. Jacob's	"	"	"	75
St. Paul's	"	"	"	75
Emanuel's	"	"	"	1 50
St. David's	"	"	"	60
Stinebarger's	"	Page	"	87
Mt. Calvary's	"	"	"	1 37
St. Martin's	"	Iredell	North Carolina	80
Zion's	"	"	"	1 30
St. Paul's	"	Catawba	"	1 30
Sharon	"	"	"	50
St. Peter's	"	"	"	1 00
St. John's	"	"	"	1 00
Grace	"	"	"	1 10
Miller's	"	"	"	1 00
White Haven	"	Lincoln	"	50
Salem	"	"	"	1 20
Trinity	"	"	"	1 00
Liberty	"	"	"	80
St. Daniel's	"	"	"	1 30
Beaverdam	"	Gaston	"	1 30
Christ's	"	"	"	1 00
Lutheran Chapel		"	"	1 20
Philadelphia Church		"	"	1 60
Zion's	"	Sullivan	Tennessee	1 00
Emanuel's	"	"	"	1 50
New Hope	"	"	"	50
Emanuel's	"	Lexington District,	South Carolina,	60
Pineywood	"	"	"	1 10
Mentz's	"	"	"	60
St. John's	"	"	"	1 10
St. Jacob's	"	"	"	90
Bethlehem	"	"	"	70
Zion's	"	"	"	2 70
Salem	"	"	"	1 50
St. Paul's	"	"	"	1 20
From Individuals,				12 95
Balance in Treasury,				23 95
		Total amount		$92 97

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MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

Held in Melanchton's Church,

Randolph County, North Carolina, October

25—30, 1856.

PRINTED AT THE HERALD OFFICE,

SALISBURY, N. C.

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MINUTES.

OF THE

THIRTY-SIXTH ANNUAL CONVENTION

OF THE EVANGELICAL

LUTHERAN TENNESSEE SYNOD.

PURSUANT TO ADJOURNMENT, the Ministers and Lay Delegates composing the THIRTY-SIXTH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN TENNESSEE SYNOD, assembled in *Melancthon's Church*, Randolph County, North Carolina, on Saturday the 25th of October, 1856.

Saturday and Sunday were devoted to Religious exercises. The members of Synod and Congregation, having convened in the Church, the Rev. J. Hancher preached a discourse from Luke xi, 28. "But he said, yea, rather blessed are they that hear the word of God, and keep it."

In the afternoon, the Rev. T. Moser preached from 1 Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

In the evening, at early candlelight, Rev. D. Efird, preached in the Church from 1 Peter, iv, 18–19: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Wherefere, let them that suffer ac-

cording to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful creator.

On Sunday at an early hour, a large congregation assembled at a stand, in the grove, near the Church, and the Rev. J. Killian preached a sermon from Isaiah liii, 5, last clause: "And with his stripes we are healed."

After a short intermission, the exercises were resumed, when the Rev. A. J. Fox addressed the congregation from Romans i, 16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Confession and Absolution were then solemnized according to the custom of our Church, and the Lord's Supper administered to a large number of communicants. The protracted exercises of the day being concluded, the large and attentive congregation was dismissed with the Apostolic Benediction.

In the evening, Rev. A. Efird preached at the Church, from 1 Kings xix, 13, last clause: "What doest thou here Elijah?"

Rev. James Fleenor preached at William Staley's from John x, 14: "I am the good Shepherd, and know my sheep, and am known of mine."

FIRST SESSION.

MONDAY, OCTOBER 27, 1856.

The Synod was opened with singing and prayer by the Rev. H. Goodman.

The President of the last meeting of Synod, being absent, Rev. J. K. Hancher, was chosen President, *pro tem.*, and ministerial roll was called.

The following is a list of the Ministers of this body with the absentees noted:

PASTORS.

	NAMES.	POST OFFICE ADDRESS.
1	REV. A. HENKEL*	*New Market, Va.*
2	" H. GOODMAN,	*Statesville, N. C.*
3	" WILLIAM HANCHER,	*Mill Point, Tenn.*
4	" J. KILLIAN,	*Waynesboro', Va.*
5	" A. J. BROWN,	*Greenville, Tenn.*
6	" A. J. FOX,	*Lincolnton, N. C.*
7	" J. R. MOSER,	*Castor, Mo.*
8	" J. STIREWALT,	*New Market, Va.*
9	" H. WETZEL,	*Mount Solon, Va.*
10	" C. G. REITZEL,	*Flint Rock, N. C.*
11	" P. C. HENKEL,	*Newton,* "
12	" J. R. PETERSON,	*Dallas,* "
13	" J. M. SHÆFFER,*	*Morganton, Tenn.*
14	" T. MOSER,	*Bost's Mills, N. C.*
15	" J. K. HANCHER,	*Little Chucky, Tenn.*
16	" J. M. WAGNER,	*Lexington, N. C.*
17	" T. CROUSE,	*Sandy Creek, N. C.*
18	" A. EFIRD,	*Lexington, N. C.*
19	" S. HENKEL,*	*New Market, Va.*
20	" D. EFIRD,	*Countsville, S. C.*
21	" J. FLEENOR,	*Rocky Point, Va.*
22	" J. B. EMMERT,*	*Elizabethton, Tenn.*
23	" J. L. STIREWALT,	*East Germanton, Ia.*
24	" JOEL SWARTZ,*	*Strasburg, Va.*
25	" P. J. STIREWALT,*	*Lima, Ohio.*
26	" M. SONDHAUS*	*Barbeetown, Va.*
27	" C. MORETZ,‡	*Moretz' Mills, N. C.*
28	" A. FLEENOR,‡	*Parrottsville, Tenn.*

* *Absent and excused.* ‡ *Ordained this Session.*

DEACONS.

1	REV. J. A. COSTNER,*	*Dallas, N. C.*
2	" J. E. SENEKER,†	*Blountville, Tenn.*
3	" J. A. SENEKER,†	*Cherry Grove, Tenn.*
4	" J. M. SMITH,	*Newton, N. C.*

The following Lay Delegates presented certificates of election to this Convention of Synod:

PETER COBLE,	Coble's,	North Carolina.
Dr. M. L. FOX,	Melancthon,	"
JOEL SHARP,	Mount Pleasant,	"
JACOB BYERLY,	Emanuel's,	"
JOHN FINK.	Mount Moriah,	"
AARON FINK,	Phanuel's and St. Peter's,	"
WILEY CROUSE,	Beck's,	"
HENRY DARR,	Pilgrim's,	"
G. B. DAVIS,	Morning Star and Emanuel's,	"
JOHN E. TETER,	Lutheran Union, Flat Rock and Rocky River,	North Carolina.
J. J. EFIRD,	St. Martin's,	"
WILLIAM ROWEL,	Bethlehem, South Carolina.	
GEORGE A. ARNT,	Salem and Liberty,	North Carolina.
JONATHAN RHYNE,	Beaver Dam, Lutheran Chapel, Philadelphia, and White Haven,	N. C.
DANIEL LEONARD,	Grace,	"
DANIEL SEAGLE,	St. Daniel's and Trinity,	"
J. M. SMITH,	Miller's,	"
SIMON CLIVE,	St. Paul's,	"
ELI E. SMYRE,	Hasses',	"
TOBIAS MOSER,	St. John's, St. Peter's, St. Martin's and Sharon,	North Carolina.
SHOMAS BARNES,	Friendship and Salem,	"
ELI WHITENER,	Zion,	"
JOHN MORETZ,	Friendship and Jackson's,	"
JOHN MOSER, Jun.,	St. Mary's and St. Paul's,	Tennessee,
SAMUEL PARMAN,	Solomon's, Blue Spring, Sinking Spring, Salem, Union, Bible's Chapel and Miller's,	Tennessee.
S. T. LORICK,	St. Peter's, Emanuel's, St. Jacob's, St. John's, and St. Peter's, (or Piney Woods,)	South Carolina.
S. W. CRAPS,	Salem, St. Paul's and Bethlehem,	S. C.

**Absent and excused. †Absent and not excused ‡Ordained this Session.*

An election for Officers of Synod was then held, which resulted as follows:

Rev. J. K. HANCHER, President,
" T. MOSER, Secretary,
" J. M. WAGNER, Treasurer.

The papers addressed to this body, being called for, were handed in, and placed into the hands of a Committee to class and number them.

Committee No. 1.—Rev'ds J. Killian, J. R. Peterson, and J. M. Smith.

The President then appointed the following Standing Committees:

Committee No. 2—*On Letters and Petitions addressed to this body.*—Rev'ds J. Killian, C. G. Reitzel, J. M. Wagner, D. Efird, and Messrs. T. Lorick, and Daniel Seagle.

Committee No. 3—*On Unfinished Business of last Session.*—Rev'ds A. J. Fox, H. Goodman, and Messrs. S. Parman, and M. L. Fox.

Committee No. 4—*On Minutes of Sister Synods.*—Rev'ds J. Stirewalt, J. R. Peterson, A. Efird, and Messrs. Wiley Crouse, and Daniel Leonard.

Committee No. 5—*On Treasurer's Report.*—Rev'ds C. G. Reitzel, James Fleenor, and C. Moretz.

Committee No. 6—*To examine the Candidates for Ordination.*—Bev'ds H. Wetzel, A. J. Fox, and P. C. Henkel.

During a recess now given, Rev. J. R. Peterson preached a discourse from St. John iii, 7: "Marvel not that I said unto thee, ye must be born again."

SECOND SESSION.

Monday, 2 o'clock, P. M.

The afternoon Session was spent in considering the excuses of absent brethren.

Eli E. Smyre and A. R. Benwick, were received under the care of this body, as students of Theology.

In the evening, Rev. C. Moretz preached at the Church, from St. John iii, 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life."

Rev. H. Goodman preached at William Staley's.

THIRD SESSION.

Tuesday, 9 o'clock, A. M.

Opened with singing and prayer by Rev. A. Fleenor.—The minutes of yesterday were read and approved.

Petitions addressed to this session of Synod, were read, praying for the Ordination of Rev'ds C. Moretz and A. Fleenor, to the office of Pastor, and of J. M. Smith, to the office of Deacon: Whereupon, it was

I. *Resolved*, That the examination take place this afternoon.

Committee No. 3, presented the following report:

We, the Committee, appointed to report on the unfinished business, of the last session of Synod, would submit the following report:

1. We direct the attention of Synod, to the twenty-first Resolution, which made it the duty of the President to furnish, Rev. D. M. Henkel, a letter of Honorable Dismission, from this body; and recommend, that inquiry be made whether such letter has been furnished.

2. We direct the attention of Synod, to the appointment of the following brethren, delegates to sister Synods -

Rev. A. J. Brown, to the Joint Synod of Ohio; Rev. A. Henkel, to the Western District Synod of Ohio; Rev. H. Wetzel, to the Eastern District Synod of Ohio; Rev. M. Sondhaus, to the Northern District Synod of Ohio; and Rev. J. R. Moser, to the Synod of Missouri. We recommend Synod to inquire, whether any or all of these brethren, have discharged the duties of such delegation.

Respectfully submitted,

A. J. FOX,
SAMUEL PARMAN,
M. L. FOX,
HENRY GOOMAN.

The above report was accepted and acted upon. Upon inquiry, in reference to the first item, it was learned that the President of last Synod, furnished the Rev. D. M. Henkel with a letter of honorable dismission from this body.

2. It was also learned, that the delegates appointed to the meetings of the Joint Synod of Ohio, Western District Synod of Ohio, Eastern District Synod of Ohio, and the Northern District Synod of Ohio, did not attend the Synods to which they were appointed.

3. Rev. J. R. Moser attended the meeting of the Synod of Missouri, and was cordially received.

Notice was then given, that under certain conditions, petitions would be addressed to the next meeting of this body, for a dismission of the Ministers and Churches of our Synod in North and South Carolina, from the Tennessee Synod, with a view to the formation of a new Synod.

After considerable discussion, upon motion, the subject of said notice was postponed until some future period of this session.

A motion was made by the Rev. J. M. Wagner, to create a Corresponding Secretary in the Synod, which after some consideration, was lost.

During recess, Rev. J. Stirewalt preached a Funeral Discourse to the memory of Mr. George Reitzel, and the Rev. C. Moretz from 1 Thess. iv, 13—18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—Wherefore, comfort one another with these words."

FOURTH SESSION.

Tuesday, 2 o'clock, P. M.

The afternoon session was spent in the examination of the Candidates for the Ministry.

Evening having come, and the examination not having been concluded, upon motion, it was

II. *Resolvvd*, That the Examining Committee finish the examination to-night, and report the result to-morrow morning.

This session was concluded by the benediction.

FIFTH SESSION.

Wednesday, 9 *o'clock*, *P. M.*

Opened as usual by Rev. James Fleenor. The minutes of yesterday were read and confirmed.

The Chairman of the Examining Committee, made the following verbal report: The Candidates for Ordination sustained themselves, as they did yesterday, before Synod.

The examination having been sustained to the satisfaction of Synod, it was

III. *Resolved*, That Rev'ds A. Fleenor and C. Moretz, be Ordained to the office of Pastor, and Mr. J. M. Smith, be Ordained to the office of Deacon.

Committee, No. 5, on Treasurer's Report, submitted the following report:

We, your Committee, appointed to examine the Treasurer's account, beg leave to submit the following:

After all necessary expenditures are paid, we find in your agent's hands, forty-two dollars and seventy-nine cents.

Respectfully submitted,

CHRISTIAN G. REITZEL,
JAMES FLEEOR,
C. MORETZ.

The above report was accepted.

Committee, No. 2, on Letters and Petitions, submitted the following report:

We, the Committee, appointed to make extracts from Letters and Petitions addressed to this body, beg leave to submit the following:

Clas I.—No. 1—Is a Letter from the Church Council and Congregation of Zion's Church, in East Germantown, Wayne County, Indiana, in which the writers express the most unbounded confidence in their Pastor, Rev. J. L. Stire-

walt; they also mention a slight difficulty existing between their Pastor and a few disaffected members of the Congregation, but they represent it as a matter of small importance, and hope the difficulty will soon be removed.

No. 2—Is a long letter from Rev. J. L. Stirewalt, in which he gives a detailed account of the disturbance existing in his (Zion) Congregation, in East Germantown, Indiana.—He also, renders his excuse for not attending the present Convention of Synod.

No. 3—Is also, a Letter from Rev. J. L. Stirewalt, in which he gives Synod an account of a tour to a destitute charge, in and about Rossville, Indiana. He represents the charge as being very anxious to obtain a stated Pastor, and says that they promise to sustain him if he is a man, faithful to the Church, and devoted to his work. He also, says they wish this Synod, if possible, to send them a minister. And that it was in consequence of their urgent solicitations, that he has directed the attention of this body to that charge.

No. 4—Is a letter from Rev. J. R. Moser, in which he renders his excuse for not attending this session of Synod. He also gives us a very flattering account of his visit, as delegate from this Synod, to the Western District Synod of Missouri, and the manner in which he was received by said Synod, and the kind spirit they evinced for our body.

No. 5—Is a Letter from Rev. S. Henkel, in which he gives his excuse for not attending this session of Synod.—He also advises, that great caution should be used in reference to districting Synod. He also expresses himself opposed to a division of Synod, and the introduction of a Church Discipline.

No. 6—Is a Letter from Mr. A. R. Bennick, in which he asks to be taken under the care of this body, as a student of Theology.

No. 7—Is a Letter from Rev. Professor Brown, in which he renders his excuse for not attending this session of Synod.

No. 8—Is a letter from Rev. M. Sondhaus, in which he renders his excuse for not attending Synod. He also gives the Synod a very flattering account of the success of his labors in his charge, and asks this body to take into her connection Zion's Church, Virginia. He also, invites the attention of the Synod to the subject of Church Discipline.

Class II.—No. 1—Is a Petition from Friendship Church, praying for the Ordination of Mr. J. M. Smith, to the office of Deacon. They return thanks for the services of Rev. P. C. Henkel, and desire a continuance of the same. Further, if agreeable, they desire a division of the Evangelical Lutheran Tennessee Synod.

No. 2—Is a Petition from Philadelphia Church, Gaston County, North Carolina, praying for the furnishing of Congregational Discipline. They think this of the utmost importance.

They return thanks for the services of Rev. J. R. Peterson, and desire to be visited by some of our senior Ministers.

No. 3—Is a Petition from Miller's Church, Knox County, Tennessee, praying for the next session of the Tennessee Synod, to convene in their Church. They also, express their satisfaction with the services of Rev. J. K. Hancher.

No. 4—Is a Petition from Zion Church, Sullivan County, Tennessee, praying for the next session of Synod to meet in their Church. They also return thanks for the services of Rev. William Hancher, and desire a continuance of the same.

No. 5—Is a Petition from Sinking Spring, Greene County, Tennessee, praying for the next session of Synod to convene in said Church. They express great satisfaction for the services of Rev. J. Hancher, and desire a continuance

of the same. They also, return thanks for the services rendered them from Rev. Professor A. J. Brown, and further, that they desire the Ordination of Rev. A. Fleenor to the office of Pastor, if found qualified; and deslre the services of him in connection with their Pastor.

No. 6—Is a Petition from Salem Church, Cocke County, Tennessee, returning thanks for the services of Rev. J. H. Hancher, and visits from Rev. Professor A. J. Brown.—They also pray for the Ordination of Rev. A. Fleenor, and pray for his rervices in connection with their present Pastor.

No. 7—Is a Petition from Emanuel's Church, Sullivan County, Tennessee, prayiag for the next session of Synod to be held in their Church. They also express thanks for the services rendered them bv Rev. William Hancher.

No. 8—Is a Petition from Hass' Church, Catawba County, North Carolina, praying for the Ordination of Mr. John M. Smith, if found qualified. They also return thanks for the services of Rev. P. C. Henkel, and desire his continuance among them.

No. 9—Is a Petition from St. Paul's, Catawba County, North Carolina, in which the petitioners return thanks for the services of Rev. P. C. Henkel, and pray for his continuance among them. They also, recommend Mr. J. M. Smith to Synod, and that if he be found qualified, Synod Ordain him to the office of Deacon. They also recommend Synod to take some measure for the division of Synod.

No. 10—Is a Petition from Miller's Church, Catawba County, North Carolina, of similar import.

No. 12—Is a Petition from St. Peter's Church, Catawba County, North Carolina, in which the petitioners pray for the services of the Rev. J. Stirewalt. They recommend Mr. J. M. Smith as a man of promising talents. And pray

that he be examined, and if found qualified, that he be Ordained to the office of Deacon.

No. 13—Is a Petition from Sharon Church, Iredell County, North Carolina, of similar import.

No. 14—Is a Petition from St. Martin's Church, Iredell County, North Carolina, of similar import. If they cannot procure the services of Rev. J. Stirewalt, they pray for the services of J. M. Smith.

No. 15—Is a petition from Bethlehem Church, South Carolina, praying for the continuation of the labors of the Rev. T. Moser. They also ask Synod to assist them in procuring the services of some other minister of our body, to assist said T. Moser in his charge.

No. 16—Is a Petition from Trinity Church, Lincoln County, North Carolina, expressing their entire satisfaction with their Pastor, Rev. A. J. Fox, and pray for the next session of Synod to convene in their Church.

No. 17—Is a Petition from St. Paul's Church, Monroe County, Tennessee, in which the petitioners lament their destitute condition, and earnestly pray this body to send them a minister to break to them the bread of life.

No. 18—Is a Petition from St. Mary's Church, Monroe County, Tennessee, in which the petitioners present to this body, the feeble health fo their Pastor, Rev. J. M. Schæffer, and pray this body to supply them with an efficient minister of our Church.

No. 19—Is a Petition from Rich Valley, Washington County, Virginia, in which the petitioners ask for a continuation of the labors of their present Pastor; also, for the next session of Synod to convene in their Church, or in Sullivan county, Tennessee.

No. 20—Is a Petition from Jackson's church, Watauga County, North Carolina, in which the petitioners pray for

the examination and Ordination of Rev. C. Moretz. They also ask for his services.

No. 21—Is a Petition from Friendship Church, Watauga County, North Carolina, praying for the examination and Ordination of Rev. C. Moretz. They also pray for his services, and ask to be received into connection with our body.

No. 22—Is a Petition from Singel's Church, Caldwell County, North Carolina, in which the petitioners express their satisfaction with the services of their minister, Rev. C. Moretz, and pray for his promotion in the Ministry.

No. 23—Is a Petition from Salem Church, Lincoln County, North Carolina, and Beaverdam, Gaston County, North Carolina, in which the petitioners direct the attention of this Synod to the subject of Church Discipline, and urge the imperative necessity of adopting such discipline.

Class III.—No. 1—Is a Memorial from Salem Church, Alexander County, North Carolina, in which the memorialists return thanks to Synod for the ministerial labors of Rev. P. C. Henkel, and wish him to remain with them as their spiritual shepherd.

No. 2—Is a Memorial from St. Peter's Church, in Hagerstown, in Indiana, in which the memorialists return thanks to this body for the ministerial services of Rev. J. L. Stirewalt, and they wish him to remain with them, as their Pastor, as they believe he will do much good among them.

No. 3—Is a Memorial from Blue Spring Church, in Greene County, Tennessee, returning thanks for the ministerial services of Rev. J. K. Hancher, and wish a continuance of the same.

No. 4—Is a Memorial from Union Church, in Washington County, Tennessee, of the same import, with the addition, that the next session of Synod meet in their Church.

No. 5—Is a Memorial from Bible's Chapel, returning

thanks for the ministerial labors of Rev. J. K. Hancher, and wish to be received into connection with this body, and that Rev. J. K. Hancher and Rev. A. Fleenor continue to serve them.

No. 6—Is a Memorial from St. Martin's Church, in Stanly County, North Carolina, returning thanks for services rendered by Rev. T. Moser, and wish his continuance among them.

No. 7—Is a Memorial from Emanuel's Church, in Union County, North Carolina, of the same import.

No. 8—Is a Memorial from Zion's St. Peter's and Emanuel's Churches, in South Carolina, returning thanks for the ministerial labors of their Pastors, Rev'ds. A. and D. Ffird. They express themselves favorable to a uniform Church Discipline.

No. 9—Is a Memorial from Melanchton's Church, Randolph County, North Carolina, in which the memorialists express themselves well pleased with their present Pastor, Rev. T. Crouse, and wish his continuance among them.

No. 10—Is a Memorial from Koiner's Church, in Augusta County, Virginia, in which the memorialists express satisfaction with their present Pastor, Rev. J. Killian, and wish him to continue with them.

No. 11—Is a Memorial from North Fork Church, in Washington county, Virginia, in which the memorialists return thanks for the labors of Rev. J. K. Hancher, and wish his continuance among them.

J. KILLIAN,
DANIEL SIEGEL,
J. M. WAGNER,
CHRISTIAN G. REITZEL,
D. EFIRD,
S. T. LORICK.

The above report was accepted and acted upon.

In reference to Class I, No. 1, the following preamble and resolution were adopted:

Whereas, This body is not in possession of all the facts in the matter of difference between Rev. J. L. Stirewalt and some of the members of his Zion Church, in East Germantown, Indiana, be it therefore

IV. *Resolved*, That we are unprepared to investigate said case, or give an expression of opinion as to the nature of the difficulty, and that we advise both parties to be governed by christian moderation.

In reference to Class I, No. 2, the following action was taken.

V. *Resolved*, That inasmuch as we have no minister to spare, from our field at this time, we cannot now gratify the wish of brethren, in and about Rossville, Indiana; but if at any future time we can send them a minister, we will take pleasure in doing so, and that brother S. Stirewalt be requested, if possible, to visit them soon.

VI. *Resolved*, That Bible's Chapel, Tennessee; Friendship, Watauga county, North Carolina, and Zion Church, Virginia, be received under the fostering care of this Synod.

In reference to petitions, Class II, Nos. 12 and 14, it was

VII. *Resolved*, That inasmuch as Rev. J. Stirewalt is on his way to visit the petitioners, we do not deem any further action necessary.

In answer to petitioners from St. Paul's and St. Mary's Tennessee, it was

VIII. *Resolved*, That Rev. J. K. Hancher, and others, visit them as often as possible.

In answer to petitioners, Nos. 2 and 23, the following action was taken:

Whereas, This body is not prepared to take any definite action in reference to a uniform Church Discipline:

IX. *Resolved*, That this subject be postponed for the present.

Upon motion, it was

X. *Resolved*, That Rev. H. Wetzel be requested to translate into the English language, the Old Lutheran Church Regulations, and present them to the next meeting of this body.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

After a short recess, Rev. H. Wetzel preached an excellent Ordination Sermon from Acts xx, and 28th verse: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

After which, Rev. C. Moretz and Rev. A. Fleenor, were Ordained to the Office of Pastor, and Mr. John M. Smith was Ordained to the Office of Deacon.

Upon motion, it was

XI. *Resolved*, That Rev. H. Wetzel be requested to furnish a manuscript copy of his Sermon, for publication in the Tennessee Department of the Lutheran Standard.

Upon motion, by Rev. C. G. Reitzel, the following preamble and resolution were adopted:

Whereas, The destitutions of our beloved Lutheran Zion, are alarmingly great, and whereas, from the North and South, East and West, the Macedonian cry is annually coming to us, "Come over and help us," and break the bread of life to us, and our children. And whereas, we believe that it is the christians duty to make provision for his destitute and perishing brethren, be it therefore

XII. *Resolved*, That this body earnestly recommend, the

congregations connected with this Synod, to establish congregational treasuries for the purpose of aiding Domestic Missionaries, and young men of hopeful piety and promising talents, who are laboring to qualify themselves for the work of the Gospel Ministry in the Lutheran Church, and as a means of encouragement and comfort to our destitute brethren, report the result of such efforts, annually, to Synod.

Closed with prayer by brother Killian.

In the evening, Rev. J. Killian preached at Christian Fox's, from 2 Peter, i chapter, 5—10.

SEVENTH SESSION.

THURSDAY, 8½ o'CLOCK, A. M.

Synod met, and was opened as usual, by Rev. A. Efird. The minutes of yesterday were read and approved.

In answer to petitions, Class II, No. 15, it was

XIII. *Resolved*, That we recommend those who may wish to procure a field of labor, to direct their attention to that point.

At this point in our proceedings, Rev. —— McMasters, of the Episcopal Church, was introduced to Synod, and invited to a seat.

In answer to petitions, praying for a division of this body, be it

XIV. *Resolved*, That it be made the duty of the Ministers of this body, to take the vote of their respective concongregations, with a view to ascertain their wishes upon this subject, and report the result to the next session of Synod: our brethren, present, from Virginia concurring, and willing to form a separate organization in their State; provided the vote should result in favor of such organization.

XV. *Resolved*, That the next session of this Synod be held in Solomon's Church, Greene County, Tennessee, and that it convene (D. V.) on Saturday before the fourth Sunday of September A. D. 1857.

Committee No. IV, on Minutes of sister Synods, then submitted the following report:

We, the Committee, appointed to report on the Minutes of other Synods, beg leave to report the following:

I. Minutes of the Evangelical Lutheran Synod and Ministerium of North Carolina, convened May, 1856.

Officers—Rev. William Gerhardt, President; Rev. Simeon Sherer, Recording Secretary; Rev. Joseph A. Linn, Corresponding Secretary, Gold Hill, N. C.; Mr. M. Barrier, Treasurer. Meets again on Thursday preceding first Sunday of May, A. D. 1857.

2. Minutes of the Evangelical Lutheran Synod of South Carolina, convened November, 1855. Meets again on Thursday before the second Sunday of November, 1856.

Officers—Rev. J. Anthony, President; Rev. J. P. Margart, Recording Secretary; Rev. Prof. Eichelberger, D.D. Corresponding Secretary, Lexington, S. C.; Mr. S. Corley, Treasurer.

3. Minutes of Evangelical Lutheran Synod of Western Virginia, convened September, 1855: meets again Thursday before the fourth Sunday of August, 1856.

Officers——Rev. E. Hawkins, President; Rev. J. A. Brown, Secretary, Wytheville, Virginia; S. Rhudy, Treas.

4. Minutes of the Franckean Evangelical Lutheran Synod, convened June, 1855; meets first Thursday of June, 1857. *Officers*—Rev. P. Weiting, President; Rev. H. L. Dox, Secretary; Perch River, New York; Rev. N. Van Alstine, Treasurer.

5. Minutes of Evangelical Lutheran Synod and Ministerium, of New York, convened September, 1855. Meets

again on Saturday before the first Sunday of September, 1856. *Officers*—Rev. H. N. Pohlman, President; G. Neff, Secretary, Rhinebeck, New York; E. Deyoe, Treasurer.

6. Hartwick Synod. Convened September, 1855; meets again on Saturday before the second Sabbath of September, 1856. *Officers*—Rev. G. A. Lentner, President; Rev. F. W. Brauns, Secretary, Dansville, New York; Rev. T. Lape, Treasurer.

7. Synod of Maryland, convened in October, 1855, meets again the third Sabbath of October, 1856. *Officers*—Rev. G. Deel, President; Rev. H. Bishop, Secretary, Emmetsburg, Maryland; Rev. J. Unruh, Treasurer.

8. Eastern District Synod of Missouri, held in Baltimore, Md., September, 1855; meets August, 1856. *Officers*—Rev. C. G. W. Keyl, President; Rev. A. Hoyer, Vice President; C. Diehlman, Secretary, Buffalo, New York; J. H. Beryman, Treasurer.

9. Minutes of the Evangelical Lutheran Ministerium of Pennsylvania, held June, 1855. To meet, Trinity, 1856.

Officers—Rev. J. C. Baker, D. D., President; Rev. A. T. Geisenheiner, Secretary, Trenton, N. Jersey, C. W. Schæffer, Treasurer.

10. The Northern District Synod of Ohio, convened October, 1855, meets again, October, 1856. *Officers*—Pastor H. Lang, President; Pastor C. H. Hochstetter, Secretary, Toledo, Ohio; Pastor J. Schladermundt, Treasurer.

11. Are the Minutes of the Western District Synod of Ohio, held May, 1856, meets again on Thursday after Whit-Sunday, 1857. *Officers*—Pastor H. Heincke, President; Pastor H. Borchers, Secretary, New Bremen, Ohio; Pastor P. Gast, Treasurer.

12. The Western District Synod of Missouri, was held April, 1856, and meets again on the second Sunday of Oc-

tober, 1857. *Officers*—Rev. G. A. Schieferdecker, President; Rev. J. F. Bünger, Vice President; Rev. C. A. Th. Lelle, Secretary, Crete, Illinois; Rev. E. Roschke, Treasurer.

13. Is a copy of the German Lutheran Almanac for A. D. 1857. Published by S. K. Brebst, Allentown, Pa.

From the shortness of the time allotted us, and the number of Documents placed in our hands, we have been unable to give them a close examination, and have not found any thing claiming particular attention from this body.—Delegates were appointed by the Ohio and Missouri Synods to ours. We regret that none of these delegates found it convenient to attend.

From the Minutes of the Western District of Missouri, we learn that our Delegate, Rev. J. R. Moser, attended the last meeting of that Synod, and was cordially received.—Several questions concerning our Church usages were proposed to the Synod, by brother Moser, in answer to which, an answer is given; concerning only one of which we think it now necessary to give an expression of our views.

With all due deference to the learning and high character of the Missouri Synod for orthodoxy, we have been unable to see sufficient reason to make any change in our manner of administering the Lord's Supper. We are influenced in our practice, in this respect, by the authority of both the Holy Scriptures and the Symbolical Books of the Lutheran Church. St. Paul says, (1 Cor. x, 16,) "The bread which we *break*, is it not the communion of the body of Christ?"

The Book of Concord, (2d Newmarket Editlon) says:—(page 671) "From these words, we perceive clearly, that not only the cup which Christ blessed in the first supper, and not only the bread which Christ broke and distributed, but *that* bread also, which *we* break, and that cup which *we* bless, are the communion of the body and of the blood of Christ; and page 672—Luther and other pure teachers of

the Augsburg Confession, explain this declaration of Paul, with such words that it accords most fully with the words of Christ, when they thus write: "The bread which *we break*, is the distributed body of Christ, or the common body of Christ, distributed to those who receive the *broken* bread." And page 677: "But the command of Christ, *this do*, must be observed entire and inviolate, which comprises the whole *action* or administration of this sacrament, namely, in a christian assembly, to take bread and wine, to bless, to administer, and to receive them, that is to eat and to drink, and at the same time, to show the death of the Lord, as also St. Paul presents before our eyes the whole action of *breaking* bread, or of distributing it and receiving it—1 Cor. x, 16—17.

For the present, therefore, we feel fully justified in our present practice.

Respectfully submitted,

J. R. PETERSON,
J. STIREWALT,
A. EFIRD,
D. L. LEONARD,
WILIE CROUSE.

The above report was received and adopted.

XVI. *Resolved*, That our Minutes be printed in the English language, and that two copies be sent to each Lutheran Synod in the United States, and five copies to each Minister of this body.

The following brethren were appointed delegates to sister Synods:

Rev. M. Sondhaus, to Joint Synod of Ohio; Rev. J. Stirewalt, Northern District Synod of Ohio; Rev. J. M. Wagner, Western District Synod of Ohio; Rev. J. R. Moser, Missouri Synod; Rev. J. Killian, Pennsylvania Synod; Rev. H. Wetzel, Eastern District Synod of Missouri

XVII. *Resolved*, That Rev. J. Killian, in the name of the Synod, return the thanks of this body to the people of this vicinity, for their kindness and hospitality during our sojourn among them.

XVIII. *Resolved*, That the proceedings of the Evangelical Lutheran Special Conference of Virginia, held at McGaheysville, on the third Sunday of May, be published with the proceedings of this body.

EIGHTH SESSION.

THURSDAY, 1 O'CLOCK, P. M.

Synod met. On motion, it was

XIX. *Resolved*, That Rev. A. Henkel be requested to furnish for publication in our minutes, a copy of one of the Sermons contained in Luther's Church Postill.

The minutes of to-day were read and approved.

The business of our present meeting being concluded. Rev. J. Killian returned the thanks of Synod to those by whom we have been so kindly and hospitably entertained during our present meeting. The Synod was then adjourned to meet again at the time and place appointed.

T. MOSER, *Secretary.*

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. J. M. Wagner,	6	450	75	2	00	38	9
" J. Stirewalt,	8	500	62	5	00	53	13
" S. Henkel,	5	400	22	16	00	31	13
" T. Crouse,	3	145	32	00	00	25	3
" A. J. Fox,	4	450	78	10	1	109	14
" J. K Hancher,	8	500	57	5	00	43	20
" J. R. Peterson,	6	369	38	3	3	27	5
" H Wetzel,	4	289	26	1	00	205	7
" A. Efird, " D. Efird,	9	800	110	7	00	101	70
" C. Moretz,	3	75	17	4	00	000	2
" P. C. Henkel,	6	611	106	2	12	108	31
" J. Killian,	2	162	32	00	00	00	4
" J. Fleenor,	3	50	16	00	1	3	6
" H. Goodman,	0	000	000	00	00	00	00
" T. Moser,	7	350	70	2	7	9	9

CONTRIBUTIONS FOR MINUTES.

Rev'ds A. and S. Henkel's Charge.

Emanuel's,	$1 00	
Pine,	1 50	
Kipp's,	1 00	$3 50

Rev. J. Killian's Charge.

Koiner's,	2 50	2 50

Rev. M. Sondhaus' Charge.

Mill Creek,	1 50	
Zion's,	75	
Phanuel's,	80	3 05

Rev. H. Wetzel's Charge.

St. Paul's,	.....	
Armentrents,	.....	2 80
McGaheysville,	.....	

Rev. J. Stirewalt's Charge.

St. Jacob's,	50	
Mount Calvary,	87	
Linebarger's,	75	
Trinity,	25	
Solomon's,	1 25	3 62

Rev. J. Fleenor's Charge.

Rich Valley,	2 50	2 50

REV. WILLIAM HANCHER'S CHARGE.

Emanuel's	2 00	
Buehler's,	90	2 90

REV. J. K. HANCHER'S CHARGE.

Solomon's,	1 50	
Miller's,	1 70	
Salem,	1 60	
Union,	1 20	
Sinking Spring,	60	
Blue Spring,	50	7 10

REV. J. M. SHAEFFER'S CHARGE.

St. Paul's,	80	80

REV. A. AND D. EFIRD'S CHARGE.

St. Peter's, (or Piney Woods,)	1 40	
St. John's,	2 50	
St. Jacob's,	40	
Bethlehem,	40	
St. Peter's,	30	
St. Paul's,	1 40	
Salem,	1 00	
Zion's,	2 50	10 30

REV. H. GOODMAN'S CHARGE.

Zion's,	1 60	1 60

REV. P. C. HENKEL'S CHARGE.

Miller's,	2 50	
St. Paul's,	1 50	
Salem,	70	
Friendship,	60	
St. John's,	1 40	
Haase's,	1 40	8 20

REV. A. J. FOX'S CHARGE.

Christ's,	1 70	
Trinity,	2 00	
St. Daniel's,	2 00	
Grace,	1 50	7 20

REV. J. M. WAGNER'S CHARGE.

Beck's,	2 60	
Pilgrim's,	1 20	
St. Peter's,	50	
Mount Moriah,	1 60	
Phanuel's,	60	7 70

REV. C. MORETZ' CHARGE.

Friendship,	50	
Jackson,	50	1 00

REV. J. R. PETERSON'S CHARGE.

Lutheran Chapel,	1 50	
White Haven,	1 00	
Liberty,	1 20	
Salem,	1 40	
Beaverdam,	1 20	
Philadelphia,	1 60	7 90

REV. T. MOSER'S CHARGE.

Flat Rock,	60	
Rocky River,	40	
Lutheran Union,	50	
Morning Star,	2 00	
Bethlehem,	60	
St. Martin's,	1 00	5 10

REV. T. CROUSE'S CHARGE.

Mount Pleasant,	1 30	
Melanchton's,	2 00	3 30

REV. J. L. STIREWALT'S CHARGE.

East Germantown.....6 00—6 00

VACANT CHURCHES.

St. Martin's.....1 10
Sharon, ...50
From Individuals, ...20
From the Treasury, ...42 79—44 59

Officers for the Ensuing Year.

PRESIDENT.

REV. J. K. HANCHER.

SECRETARY.

REV. T. MOSER.

TREASURER.

REV. J. M. WAGNER.

Genl L. Seagle

MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

Held in Melanchton's Church,

Randolph County, North Carolina, October

25—30, 1856.

PRINTED AT THE HERALD OFFICE,

SALISBURY, N. C.

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MINUTES.

OF THE

THIRTY-SIXTH ANNUAL CONVENTION

OF THE EVANGELICAL

LUTHERAN TENNESSEE SYNOD.

PURSUANT TO ADJOURNMENT, the Ministers and Lay Delegates composing the THIRTY-SIXTH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN TENNESSEE SYNOD, assembled in *Melancthon's Church*, Randolph County, North Carolina, on Saturday the 25th of October, 1856.

Saturday and Sunday were devoted to Religious exercises. The members of Synod and Congregation, having convened in the Church, the Rev. J. Hancher preached a discourse from Luke xi, 28. "But he said, yea, rather blessed are they that hear the word of God, and keep it."

In the afternoon, the Rev. T. Moser preached from 1 Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

In the evening, at early candlelight, Rev. D. Efird, preached in the Church from 1 Peter, iv, 18–19: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Wherefere, let them that suffer ac-

cording to the will of God, commit the keeping of their souls to Him in well doing, as unto a faithful creator.

On Sunday at an early hour, a large congregation assembled at a stand, in the grove, near the Church, and the Rev. J. Killian preached a sermon from Isaiah liii, 5, last clause: "And with his stripes we are healed."

After a short intermission, the exercises were resumed, when the Rev. A. J. Fox addressed the congregation from Romans i, 16: "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

Confession and Absolution were then solemnized according to the custom of our Church, and the Lord's Supper administered to a large number of communicants. The protracted exercises of the day being concluded, the large and attentive congregation was dismissed with the Apostolic Benediction.

In the evening, Rev. A. Efird preached at the Church, from 1 Kings xix, 13, last clause: "What doest thou here Elijah?"

Rev. James Fleenor preached at William Staley's from John x, 14: "I am the good Shepherd, and know my sheep, and am known of mine."

FIRST SESSION.

Monday, October 27, 1856.

The Synod was opened with singing and prayer by the Rev. H. Goodman.

The President of the last meeting of Synod, being absent, Rev. J. K. Hancher, was chosen President, *pro tem.*, and ministerial roll was called.

The following is a list of the Ministers of this body with the absentees noted:

PASTORS.

	NAMES.	POST OFFICE ADDRESS.
1	REV. A. HENKEL*	*New Market, Va.*
2	" H. GOODMAN,	*Statesville, N. C.*
3	" WILLIAM HANCHER,	*Mill Point, Tenn.*
4	" J. KILLIAN,	*Waynesboro', Va.*
5	" A. J. BROWN,	*Greenville, Tenn.*
6	" A. J. FOX,	*Lincolnton, N. C.*
7	" J. R. MOSER,	*Castor, Mo.*
8	" J. STIREWALT,	*New Market, Va.*
9	" H. WETZEL,	*Mount Solon, Va.*
10	" C. G. REITZEL,	*Flint Rock, N. C.*
11	" P. C. HENKEL,	*Newton,* "
12	" J. R. PETERSON,	*Dallas,* "
13	" J. M. SHÆFFER,*	*Morganton, Tenn.*
14	" T. MOSER,	*Bost's Mills, N. C.*
15	" J. K. HANCHER,	*Little Chucky, Tenn.*
16	" J. M. WAGNER,	*Lexington, N. C.*
17	" T. CROUSE,	*Sandy Creek, N. C.*
18	" A. EFIRD,	*Lexington, N. C.*
19	" S. HENKEL,*	*New Market, Va.*
20	" D. EFIRD,	*Countsville, S. C.*
21	" J. FLEENOR,	*Rocky Point, Va.*
22	" J. B. EMMERT,*	*Elizabethton, Tenn.*
23	" J. L. STIREWALT,	*East Germanton, Ia.*
24	" JOEL SWARTZ,*	*Strasburg, Va.*
25	" P. J. STIREWALT,*	*Lima, Ohio.*
26	" M. SONDHAUS*	*Barbeetown, Va.*
27	" C. MORETZ,‡	*Moretz' Mills, N. C.*
28	" A. FLEENOR,‡	*Parrottsville, Tenn.*

**Absent and excused.* ‡*Ordained this Session.*

DEACONS.

1	REV. J. A. COSTNER,*	*Dallas, N. C.*
2	" J. E. SENEKER,†	*Blountville, Tenn.*
3	" J. A. SENEKER,†	*Cherry Grove, Tenn.*
4	" J. M. SMITH,	*Newton, N. C.*

The following Lay Delegates presented certificates of election to this Convention of Synod:

PETER COBLE,	Coble's,	North Carolina
Dr. M. L. FOX,	Melancthon,	"
JOEL SHARP,	Mount Pleasant,	"
JACOB BYERLY,	Emanuel's,	"
JOHN FINK.	Mount Moriah,	"
AARON FINK,	Phanuel's and St. Peter's,	"
WILEY CROUSE,	Beck's,	"
HENRY DARR,	Pilgrim's,	"
G. B. DAVIS,	Morning Star and Emanuel's,	"
JOHN E. TETER,	Lutheran Union, Flat Rock and Rocky River,	North Carolina.
J. J. EFIRD,	St. Martin's,	"
WILLIAM ROWEL,	Bethlehem, South Carolina.	
GEORGE A. ARNT,	Salem and Liberty,	North Carolina.
JONATHAN RHYNE,	Beaver Dam, Lutheran Chapel, Philadelphia, and White Haven,	N. C.
DANIEL LEONARD,	Grace,	"
DANIEL SEAGLE,	St. Daniel's and Trinity,	"
J. M. SMITH,	Miller's,	"
SIMON CLIVE,	St. Paul's,	"
ELI E. SMYRE,	Hasses',	"
TOBIAS MOSER,	St. John's, St. Peter's, St. Martin's and Sharon,	North Carolina.
SHOMAS BARNES,	Friendship and Salem,	"
ELI WHITENER,	Zion,	"
JOHN MORETZ,	Friendship and Jackson's,	"
JOHN MOSER, Jun.,	St. Mary's and St. Paul's,	Tennessee,
SAMUEL PARMAN,	Solomon's, Blue Spring, Sinking Spring, Salem, Union, Bible's Chapel and Miller's,	Tennessee.
S. T. LORICK,	St. Peter's, Emanuel's, St. Jacob's, St. John's, and St. Peter's, (or Piney Woods,)	South Carolina.
S. W. CRAPS,	Salem, St. Paul's and Bethlehem,	S. C.

**Absent and excused. †Absent and not excused ‡Ordained this Session.*

An election for Officers of Synod was then held, which resulted as follows:

Rev. J. K. HANCHER, President,
" T. MOSER, Secretary,
" J. M. WAGNER, Treasurer.

The papers addressed to this body, being called for, were handed in, and placed into the hands of a Committee to class and number them.

Committee No. 1.—Rev'ds J. Killian, J. R. Peterson, and J. M. Smith.

The President then appointed the following Standing Committees:

Committee No. 2—*On Letters and Petitions addressed to this body.*—Rev'ds J. Killian, C. G. Reitzel, J. M. Wagner, D. Efird, and Messrs. T. Lorick, and Daniel Seagle.

Committee No. 3—*On Unfinished Business of last Session.*—Rev'ds A. J. Fox, H. Goodman, and Messrs. S. Parman, and M. L. Fox.

Committee No. 4—*On Minutes of Sister Synods.*—Rev'ds J. Stirewalt, J. R. Peterson, A. Efird, and Messrs. Wiley Crouse, and Daniel Leonard.

Committee No. 5—*On Treasurer's Report.*—Rev'ds C. G. Reitzel, James Fleenor, and C. Moretz.

Committee No. 6—*To examine the Candidates for Ordination.*—Bev'ds H. Wetzel, A. J. Fox, and P. C. Henkel.

During a recess now given, Rev. J. R. Peterson preached a discourse from St. John iii, 7: "Marvel not that I said unto thee, ye must be born again."

SECOND SESSION.

Monday, 2 *o'clock*, *P. M.*

The afternoon Session was spent in considering the excuses of absent brethren.

Eli E. Smyre and A. R. Benwick, were received under the care of this body, as students of Theology.

In the evening, Rev. C. Moretz preached at the Church, from St. John iii, 16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life."

Rev. H. Goodman preached at William Staley's.

THIRD SESSION.

Tuesday, 9 *o'clock*, *A. M.*

Opened with singing and prayer by Rev. A. Fleenor.—The minutes of yesterday were read and approved.

Petitions addressed to this session of Synod, were read, praying for the Ordination of Rev'ds C. Moretz and A. Fleenor, to the office of Pastor, and of J. M. Smith, to the office of Deacon: Whereupon, it was

I. *Resolved*, That the examination take place this afternoon.

Committee No. 3, presented the following report:

We, the Committee, appointed to report on the unfinished business, of the last session of Synod, would submit the following report:

1. We direct the attention of Synod, to the twenty-first Resolution, which made it the duty of the President to furnish, Rev. D. M. Henkel, a letter of Honorable Dismission, from this body; and recommend, that inquiry be made whether such letter has been furnished.

2. We direct the attention of Synod, to the appointment of the following brethren, delegates to sister Synods -

Rev. A. J. Brown, to the Joint Synod of Ohio; Rev. A. Henkel, to the Western District Synod of Ohio; Rev. H. Wetzel, to the Eastern District Synod of Ohio; Rev. M. Sondhaus, to the Northern District Synod of Ohio; and Rev. J. R. Moser, to the Synod of Missouri. We recommend Synod to inquire, whether any or all of these brethren, have discharged the duties of such delegation.

Respectfully submitted,

A. J. FOX,
SAMUEL PARMAN,
M. L. FOX,
HENRY GOOMAN.

The above report was accepted and acted upon. Upon inquiry, in reference to the first item, it was learned that the President of last Synod, furnished the Rev. D. M. Henkel with a letter of honorable dismission from this body.

2. It was also learned, that the delegates appointed to the meetings of the Joint Synod of Ohio, Western District Synod of Ohio, Eastern District Synod of Ohio, and the Northern District Synod of Ohio, did not attend the Synods to which they were appointed.

3. Rev. J. R. Moser attended the meeting of the Synod of Missouri, and was cordially received.

Notice was then given, that under certain conditions, petitions would be addressed to the next meeting of this body, for a dismission of the Ministers and Churches of our Synod in North and South Carolina, from the Tennessee Synod, with a view to the formation of a new Synod.

After considerable discussion, upon motion, the subject of said notice was postponed until some future period of this session.

A motion was made by the Rev. J. M. Wagner, to create a Corresponding Secretary in the Synod, which after some consideration, was lost.

During recess, Rev. J. Stirewalt preached a Funeral Discourse to the memory of Mr. George Reitzel, and the Rev. C. Moretz from 1 Thess. iv, 13—18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—Wherefore, comfort one another with these words."

FOURTH SESSION.

Tuesday, 2 *o'clock*, *P. M.*

The afternoon session was spent in the examination of the Candidates for the Ministry.

Evening having come, and the examination not having been concluded, upon motion, it was

II. *Resolvvd*, That the Examining Committee finish the examination to-night, and report the result to-morrow morning.

This session was concluded by the benediction.

FIFTH SESSION.

Wednesday, 9 *o'clock*, *P. M.*

Opened as usual by Rev. James Fleenor. The minutes of yesterday were read and confirmed.

The Chairman of the Examining Committee, made the following verbal report: The Candidates for Ordination sustained themselves, as they did yesterday, before Synod.

The examination having been sustained to the satisfaction of Synod, it was

III. *Resolved*, That Rev'ds A. Fleenor and C. Moretz, be Ordained to the office of Pastor, and Mr. J. M. Smith, be Ordained to the office of Deacon.

Committee, No. 5, on Treasurer's Report, submitted the following report:

We, your Committee, appointed to examine the Treasurer's account, beg leave to submit the following:

After all necessary expenditures are paid, we find in your agent's hands, forty-two dollars and seventy-nine cents.

Respectfully submitted,

CHRISTIAN G. REITZEL,
JAMES FLEEOR,
C. MORETZ.

The above report was accepted.

Committee, No. 2, on Letters and Petitions, submitted the following report:

We, the Committee, appointed to make extracts from Letters and Petitions addressed to this body, beg leave to submit the following:

Clas I.—No. 1—Is a Letter from the Church Council and Congregation of Zion's Church, in East Germantown, Wayne County, Indiana, in which the writers express the most unbounded confidence in their Pastor, Rev. J. L. Stire-

walt; they also mention a slight difficulty existing between their Pastor and a few disaffected members of the Congregation, but they represent it as a matter of small importance, and hope the difficulty will soon be removed.

No. 2—Is a long letter from Rev. J. L. Stirewalt, in which he gives a detailed account of the disturbance existing in his (Zion) Congregation, in East Germantown, Indiana.—He also, renders his excuse for not attending the present Convention of Synod.

No. 3—Is also, a Letter from Rev. J. L. Stirewalt, in which he gives Synod an account of a tour to a destitute charge, in and about Rossville, Indiana. He represents the charge as being very anxious to obtain a stated Pastor, and says that they promise to sustain him if he is a man, faithful to the Church, and devoted to his work. He also, says they wish this Synod, if possible, to send them a minister. And that it was in consequence of their urgent solicitations, that he has directed the attention of this body to that charge.

No. 4—Is a letter from Rev. J. R. Moser, in which he renders his excuse for not attending this session of Synod. He also gives us a very flattering account of his visit, as delegate from this Synod, to the Western District Synod of Missouri, and the manner in which he was received by said Synod, and the kind spirit they evinced for our body.

No. 5—Is a Letter from Rev. S. Henkel, in which he gives his excuse for not attending this session of Synod.—He also advises, that great caution should be used in reference to districting Synod. He also expresses himself opposed to a division of Synod, and the introduction of a Church Discipline.

No. 6—Is a Letter from Mr. A. R. Bennick, in which he asks to be taken under the care of this body, as a student of Theology.

No. 7—Is a Letter from Rev. Professor Brown, in which he renders his excuse for not attending this session of Synod.

No. 8—Is a letter from Rev. M. Sondhaus, in which he renders his excuse for not attending Synod. He also gives the Synod a very flattering account of the success of his labors in his charge, and asks this body to take into her connection Zion's Church, Virginia. He also, invites the attention of the Synod to the subject of Church Discipline.

Class II.—No. 1—Is a Petition from Friendship Church, praying for the Ordination of Mr. J. M. Smith, to the office of Deacon. They return thanks for the services of Rev. P. C. Henkel, and desire a continuance of the same. Further, if agreeable, they desire a division of the Evangelical Lutheran Tennessee Synod.

No. 2—Is a Petition from Philadelphia Church, Gaston County, North Carolina, praying for the furnishing of Congregational Discipline. They think this of the utmost importance.

They return thanks for the services of Rev. J. R. Peterson, and desire to be visited by some of our senior Ministers.

No. 3—Is a Petition from Miller's Church, Knox County, Tennessee, praying for the next session of the Tennessee Synod, to convene in their Church. They also, express their satisfaction with the services of Rev. J. K. Hancher.

No. 4—Is a Petition from Zion Church, Sullivan County, Tennessee, praying for the next session of Synod to meet in their Church. They also return thanks for the services of Rev. William Hancher, and desire a continuance of the same.

No. 5—Is a Petition from Sinking Spring, Greene County, Tennessee, praying for the next session of Synod to convene in said Church. They express great satisfaction for the services of Rev. J. Hancher, and desire a continuance

of the same. They also, return thanks for the services rendered them from Rev. Professor A. J. Brown, and further, that they desire the Ordination of Rev. A. Fleenor to the office of Pastor, if found qualified; and deslre the services of him in connection with their Pastor.

No. 6—Is a Petition from Salem Church, Cocke County, Tennessee, returning thanks for the services of Rev. J. H. Hancher, and visits from Rev. Professor A. J. Brown.—They also pray for the Ordination of Rev. A. Fleenor, and pray for his rervices in connection with their present Pastor.

No. 7—Is a Petition from Emanuel's Church, Sullivan County, Tennessee, prayiag for the next session of Synod to be held in their Church. They also express thanks for the services rendered them bv Rev. William Hancher.

No. 8—Is a Petition from Hass' Church, Catawba County, North Carolina, praying for the Ordination of Mr. John M. Smith, if found qualified. They also return thanks for the services of Rev. P. C. Henkel, and desire his continuance among them.

No. 9—Is a Petition from St. Paul's, Catawba County, North Carolina, in which the petitioners return thanks for the services of Rev. P. C. Henkel, and pray for his continuance among them. They also, recommend Mr. J. M. Smith to Synod, and that if he be found qualified, Synod Ordain him to the office of Deacon. They also recommend Synod to take some measure for the division of Synod.

No. 10—Is a Petition from Miller's Church, Catawba County, North Carolina, of similar import.

No. 12—Is a Petition from St. Peter's Church, Catawba County, North Carolina, in which the petitioners pray for the services of the Rev. J. Stirewalt. They recommend Mr. J. M. Smith as a man of promising talents. And pray

that he be examined, and if found qualified, that he be Ordained to the office of Deacon.

No. 13—Is a Petition from Sharon Church, Iredell County, North Carolina, of similar import.

No. 14—Is a Petition from St. Martin's Church, Iredell County, North Carolina, of similar import. If they cannot procure the services of Rev. J. Stirewalt, they pray for the services of J. M. Smith.

No. 15—Is a petition from Bethlehem Church, South Carolina, praying for the continuation of the labors of the Rev. T. Moser. They also ask Synod to assist them in procuring the services of some other minister of our body, to assist said T. Moser in his charge.

No. 16—Is a Petition from Trinity Church, Lincoln County, North Carolina, expressing their entire satisfaction with their Pastor, Rev. A. J. Fox, and pray for the next session of Synod to convene in their Church.

No. 17—Is a Petition from St. Paul's Church, Monroe County, Tennessee, in which the petitioners lament their destitute condition, and earnestly pray this body to send them a minister to break to them the bread of life.

No. 18—Is a Petition from St. Mary's Church, Monroe County, Tennessee, in which the petitioners present to this body, the feeble health fo their Pastor, Rev. J. M. Schæffer, and pray this body to supply them with an efficient minister of our Church.

No. 19—Is a Petition from Rich Valley, Washington County, Virginia, in which the petitioners ask for a continuation of the labors of their present Pastor; also, for the next session of Synod to convene in their Church, or in Sullivan county, Tennessee.

No. 20—Is a Petition from Jackson's church, Watauga County, North Carolina, in which the petitioners pray for

the examination and Ordination of Rev. C. Moretz. They also ask for his services.

No. 21—Is a Petition from Friendship Church, Watauga County, North Carolina, praying for the examination and Ordination of Rev. C. Moretz. They also pray for his services, and ask to be received into connection with our body.

No. 22—Is a Petition from Singel's Church, Caldwell County, North Carolina, in which the petitioners express their satisfaction with the services of their minister, Rev. C. Moretz, and pray for his promotion in the Ministry.

No. 23—Is a Petition from Salem Church, Lincoln County, North Carolina, and Beaverdam, Gaston County, North Carolina, in which the petitioners direct the attention of this Synod to the subject of Church Discipline, and urge the imperative necessity of adopting such discipline.

Class III.—No. 1—Is a Memorial from Salem Church, Alexander County, North Carolina, in which the memorialists return thanks to Synod for the ministerial labors of Rev. P. C. Henkel, and wish him to remain with them as their spiritual shepherd.

No. 2—Is a Memorial from St. Peter's Church, in Hagerstown, in Indiana, in which the memorialists return thanks to this body for the ministerial services of Rev. J. L. Stirewalt, and they wish him to remain with them, as their Pastor, as they believe he will do much good among them.

No. 3—Is a Memorial from Blue Spring Church, in Greene County, Tennessee, returning thanks for the ministerial services of Rev. J. K. Hancher, and wish a continuance of the same.

No. 4—Is a Memorial from Union Church, in Washington County, Tennessee, of the same import, with the addition, that the next session of Synod meet in their Church.

No. 5—Is a Memorial from Bible's Chapel, returning

thanks for the ministerial labors of Rev. J. K. Hancher, and wish to be received into connection with this body, and that Rev. J. K. Hancher and Rev. A. Fleenor continue to serve them.

No. 6—Is a Memorial from St. Martin's Church, in Stanly County, North Carolina, returning thanks for services rendered by Rev. T. Moser, and wish his continuance among them.

No. 7—Is a Memorial from Emanuel's Church, in Union County, North Carolina, of the same import.

No. 8—Is a Memorial from Zion's St. Peter's and Emanuel's Churches, in South Carolina, returning thanks for the ministerial labors of their Pastors, Rev'ds. A. and D. Ffird. They express themselves favorable to a uniform Church Discipline.

No. 9—Is a Memorial from Melanchton's Church, Randolph County, North Carolina, in which the memorialists express themselves well pleased with their present Pastor, Rev. T. Crouse, and wish his continuance among them.

No. 10—Is a Memorial from Koiner's Church, in Augusta County, Virginia, in which the memorialists express satisfaction with their present Pastor, Rev. J. Killian, and wish him to continue with them.

No. 11—Is a Memorial from North Fork Church, in Washington county, Virginia, in which the memorialists return thanks for the labors of Rev. J. K. Hancher, and wish his continuance among them.

J. KILLIAN,
DANIEL SIEGEL,
J. M. WAGNER,
CHRISTIAN G. REITZEL,
D. EFIRD,
S. T. LORICK.

The above report was accepted and acted upon.

In reference to Class I, No. 1, the following preamble and resolution were adopted:

Whereas, This body is not in possession of all the facts in the matter of difference between Rev. J. L. Stirewalt and some of the members of his Zion Church, in East Germantown, Indiana, be it therefore

IV. *Resolved*, That we are unprepared to investigate said case, or give an expression of opinion as to the nature of the difficulty, and that we advise both parties to be governed by christian moderation.

In reference to Class I, No. 2, the following action was taken.

V. *Resolved*, That inasmuch as we have no minister to spare, from our field at this time, we cannot now gratify the wish of brethren, in and about Rossville, Indiana; but if at any future time we can send them a minister, we will take pleasure in doing so, and that brother S. Stirewalt be requested, if possible, to visit them soon.

VI. *Resolved*, That Bible's Chapel, Tennessee; Friendship, Watauga county, North Carolina, and Zion Church, Virginia, be received under the fostering care of this Synod.

In reference to petitions, Class II, Nos. 12 and 14, it was

VII. *Resolved*, That inasmuch as Rev. J. Stirewalt is on his way to visit the petitioners, we do not deem any further action necessary.

In answer to petitioners from St. Paul's and St. Mary's Tennessee, it was

VIII. *Resolved*, That Rev. J. K. Hancher, and others, visit them as often as possible.

In answer to petitioners, Nos. 2 and 23, the following action was taken:

Whereas, This body is not prepared to take any definite action in reference to a uniform Church Discipline:

IX. *Resolved*, That this subject be postponed for the present.

Upon motion, it was

X. *Resolved*, That Rev. H. Wetzel be requested to translate into the English language, the Old Lutheran Church Regulations, and present them to the next meeting of this body.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

After a short recess, Rev. H. Wetzel preached an excellent Ordination Sermon from Acts xx, and 28th verse: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

After which, Rev. C. Moretz and Rev. A. Fleenor, were Ordained to the Office of Pastor, and Mr. John M. Smith was Ordained to the Office of Deacon.

Upon motion, it was

XI. *Resolved*, That Rev. H. Wetzel be requested to furnish a manuscript copy of his Sermon, for publication in the Tennessee Department of the Lutheran Standard.

Upon motion, by Rev. C. G. Reitzel, the following preamble and resolution were adopted:

Whereas, The destitutions of our beloved Lutheran Zion, are alarmingly great, and whereas, from the North and South, East and West, the Macedonian cry is annually coming to us, "Come over and help us," and break the bread of life to us, and our children. And whereas, we believe that it is the christians duty to make provision for his destitute and perishing brethren, be it therefore

XII. *Resolved*, That this body earnestly recommend, the

congregations connected with this Synod, to establish congregational treasuries for the purpose of aiding Domestic Missionaries, and young men of hopeful piety and promising talents, who are laboring to qualify themselves for the work of the Gospel Ministry in the Lutheran Church, and as a means of encouragement and comfort to our destitute brethren, report the result of such efforts, annually, to Synod.

Closed with prayer by brother Killian.

In the evening, Rev. J. Killian preached at Christian Fox's, from 2 Peter, i chapter, 5—10.

SEVENTH SESSION.

THURSDAY, 8½ o'CLOCK, A. M.

Synod met, and was opened as usual, by Rev. A. Efird. The minutes of yesterday were read and approved.

In answer to petitions, Class II, No. 15, it was

XIII. *Resolved*, That we recommend those who may wish to procure a field of labor, to direct their attention to that point.

At this point in our proceedings, Rev. —— McMasters, of the Episcopal Church, was introduced to Synod, and invited to a seat.

In answer to petitions, praying for a division of this body, be it

XIV. *Resolved*, That it be made the duty of the Ministers of this body, to take the vote of their respective concongregations, with a view to ascertain their wishes upon this subject, and report the result to the next session of Synod: our brethren, present, from Virginia concurring, and willing to form a separate organization in their State; provided the vote should result in favor of such organization.

XV. *Resolved*, That the next session of this Synod be held in Solomon's Church, Greene County, Tennessee, and that it convene (D. V.) on Saturday before the fourth Sunday of September A. D. 1857.

Committee No. IV, on Minutes of sister Synods, then submitted the following report:

We, the Committee, appointed to report on the Minutes of other Synods, beg leave to report the following:

I. Minutes of the Evangelical Lutheran Synod and Ministerium of North Carolina, convened May, 1856.

Officers—Rev. William Gerhardt, President; Rev. Simeon Sherer, Recording Secretary; Rev. Joseph A. Linn, Corresponding Secretary, Gold Hill, N. C.; Mr. M. Barrier, Treasurer. Meets again on Thursday preceding first Sunday of May, A. D. 1857.

2. Minutes of the Evangelical Lutheran Synod of South Carolina, convened November, 1855. Meets again on Thursday before the second Sunday of November, 1856.

Officers—Rev. J. Anthony, President; Rev. J. P. Margart, Recording Secretary; Rev. Prof. Eichelberger, D.D. Corresponding Secretary, Lexington, S. C.; Mr. S. Corley, Treasurer.

3. Minutes of Evangelical Lutheran Synod of Western Virginia, convened September, 1855: meets again Thursday before the fourth Sunday of August, 1856.

Officers——Rev. E. Hawkins, President; Rev. J. A. Brown, Secretary, Wytheville, Virginia; S. Rhudy, Treas.

4. Minutes of the Franckean Evangelical Lutheran Synod, convened June, 1855; meets first Thursday of June, 1857. *Officers*—Rev. P. Weiting, President; Rev. H. L. Dox, Secretary; Perch River, New York; Rev. N. Van Alstine, Treasurer.

5. Minutes of Evangelical Lutheran Synod and Ministerium, of New York, convened September, 1855. Meets

again on Saturday before the first Sunday of September, 1856. *Officers*—Rev. H. N. Pohlman, President; G. Neff, Secretary, Rhinebeck, New York; E. Deyoe, Treasurer.

6. Hartwick Synod. Convened September, 1855; meets again on Saturday before the second Sabbath of September, 1856. *Officers*—Rev. G. A. Lentner, President; Rev. F. W. Brauns, Secretary, Dansville, New York; Rev. T. Lape, Treasurer.

7. Synod of Maryland, convened in October, 1855, meets again the third Sabbath of October, 1856. *Officers*—Rev. G. Deel, President; Rev. H. Bishop, Secretary, Emmetsburg, Maryland; Rev. J. Unruh, Treasurer.

8. Eastern District Synod of Missouri, held in Baltimore, Md., September, 1855; meets August, 1856. *Officers*—Rev. C. G. W. Keyl, President; Rev. A. Hoyer, Vice President; C. Diehlman, Secretary, Buffalo, New York; J. H. Beryman, Treasurer.

9. Minutes of the Evangelical Lutheran Ministerium of Pennsylvania, held June, 1855. To meet, Trinity, 1856.

Officers—Rev. J. C. Baker, D. D., President; Rev. A. T. Geisenheiner, Secretary, Trenton, N. Jersey, C. W. Schæffer, Treasurer.

10. The Northern District Synod of Ohio, convened October, 1855, meets again, October, 1856. *Officers*—Pastor H. Lang, President; Pastor C. H. Hochstetter, Secretary, Toledo, Ohio; Pastor J. Schladermundt, Treasurer.

11. Are the Minutes of the Western District Synod of Ohio, held May, 1856, meets again on Thursday after Whit-Sunday, 1857. *Officers*—Pastor H. Heincke, President; Pastor H. Borchers, Secretary, New Bremen, Ohio; Pastor P. Gast, Treasurer.

12. The Western District Synod of Missouri, was held April, 1856, and meets again on the second Sunday of Oc-

tober, 1857. *Officers*—Rev. G. A. Schieferdecker, President; Rev. J. F. Bünger, Vice President; Rev. C. A. Th. Lelle, Secretary, Crete, Illinois; Rev. E. Roschke, Treasurer.

13. Is a copy of the German Lutheran Almanac for A. D. 1857. Published by S. K. Brebst, Allentown, Pa.

From the shortness of the time allotted us, and the number of Documents placed in our hands, we have been unable to give them a close examination, and have not found any thing claiming particular attention from this body.—Delegates were appointed by the Ohio and Missouri Synods to ours. We regret that none of these delegates found it convenient to attend.

From the Minutes of the Western District of Missouri, we learn that our Delegate, Rev. J. R. Moser, attended the last meeting of that Synod, and was cordially received.—Several questions concerning our Church usages were proposed to the Synod, by brother Moser, in answer to which, an answer is given; concerning only one of which we think it now necessary to give an expression of our views.

With all due deference to the learning and high character of the Missouri Synod for orthodoxy, we have been unable to see sufficient reason to make any change in our manner of administering the Lord's Supper. We are influenced in our practice, in this respect, by the authority of both the Holy Scriptures and the Symbolical Books of the Lutheran Church. St. Paul says, (1 Cor. x, 16,) "The bread which we *break*, is it not the communion of the body of Christ?"

The Book of Concord, (2d Newmarket Editlon) says:—(page 671) "From these words, we perceive clearly, that not only the cup which Christ blessed in the first supper, and not only the bread which Christ broke and distributed, but *that* bread also, which *we* break, and that cup which *we* bless, are the communion of the body and of the blood of Christ; and page 672—Luther and other pure teachers of

the Augsburg Confession, explain this declaration of Paul, with such words that it accords most fully with the words of Christ, when they thus write: "The bread which *we break*, is the distributed body of Christ, or the common body of Christ, distributed to those who receive the *broken* bread." And page 677: "But the command of Christ, *this do*, must be observed entire and inviolate, which comprises the whole *action* or administration of this sacrament, namely, in a christian assembly, to take bread and wine, to bless, to administer, and to receive them, that is to eat and to drink, and at the same time, to show the death of the Lord, as also St. Paul presents before our eyes the whole action of *breaking* bread, or of distributing it and receiving it—1 Cor. x, 16—17.

For the present, therefore, we feel fully justified in our present practice.

Respectfully submitted,

J. R. PETERSON,
J. STIREWALT,
A. EFIRD,
D. L. LEONARD,
WILIE CROUSE.

The above report was received and adopted.

XVI. *Resolved*, That our Minutes be printed in the Engligh language, and that two copies be sent to each Lutheran Synod in the United States, and five copies to each Minister of this body.

The following brethren were appointed delegates to sister Synods:

Rev. M. Sondhaus, to Joint Synod of Ohio; Rev. J. Stirewalt, Northern District Synod of Ohio; Rev. J. M. Wagner, Western District Synod of Ohio; Rev. J. R. Moser, Missouri Synod; Rev. J. Killian, Pennsylvania Synod; Rev. H. Wetzel, Eastern District Synod of Missouri.

XVII. *Resolved*, That Rev. J. Killian, in the name of the Synod, return the thanks of this body to the people of this vicinity, for their kindness and hospitality during our sojourn among them.

XVIII. *Resolved*, That the proceedings of the Evangelical Lutheran Special Conference of Virginia, held at McGaheysville, on the third Sunday of May, be published with the proceedings of this body.

EIGHTH SESSION.

THURSDAY, 1 O'CLOCK, P. M.

Synod met. On motion, it was

XIX. *Resolved*, That Rev. A. Henkel be requested to furnish for publication in our minutes, a copy of one of the Sermons contained in Luther's Church Postill.

The minutes of to-day were read and approved.

The business of our present meeting being concluded, Rev. J. Killian returned the thanks of Synod to those by whom we have been so kindly and hospitably entertained during our present meeting. The Synod was then adjourned to meet again at the time and place appointed.

T. MOSER, *Secretary.*

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. J. M. Wagner,	6	450	75	2	00	38	[illegible]
" J. Stirewalt,	8	500	62	5	00	53	13
" S. Henkel,	5	400	22	16	00	31	13
" T. Crouse,	3	145	32	00	00	25	3
" A. J. Fox,	4	450	78	10	1	109	14
" J. K Hancher,	8	500	57	5	00	43	20
" J. R. Peterson,	6	369	38	3	3	27	5
" H Wetzel,	4	289	26	1	00	205	7
" A. Efird, " D. Efird,	9	800	110	7	00	101	70
" C. Moretz,	3	75	17	4	00	000	2
" P. C. Henkel,	6	611	106	2	12	108	31
" J. Killian,	2	162	32	00	00	00	4
" J. Fleenor,	3	50	16	00	1	3	6
" H. Goodman,	0	000	000	00	00	00	00
" T. Moser,	7	350	70	2	7	9	9

CONTRIBUTIONS FOR MINUTES.

Rev'ds A. and S. Hrnkel's Charge.

Emanuel's,	$1 00	
Pine,	1 50	
Kipp's,	1 00	$3 50

Rev. J. Killian's Charge.

Koiner's,	2 50	2 50

Rev. M. Sondhaus' Charge.

Mill Creek,	1 50	
Zion's,	75	
Phanuel's,	80	3 05

Rev. H. Wetzel's Charge.

St. Paul's,	.....	
Armentrents,	.....	2 80
McGaheysville,	.....	

Rev. J. Stirewalt's Charge.

St. Jacob's	50	
Mount Calvary,	87	
Linebarger's,	75	
Trinity,	25	
Solomon's,	1 25	3 62

Rev. J. Fleenor's Charge.

Rich Valley,	2 50	2 50

Rev. William Hancher's Charge.

Emanuel's	2 00	
Buehler's,	90	2 90

Rev. J. K. Hancher's Charge.

Solomon's,	1 50	
Miller's,	1 70	
Salem,	1 60	
Union,	1 20	
Sinking Spring,	60	
Blue Spring,	50	7 10

Rev. J. M. Shæffer's Charge.

St. Paul's,	80	80

Rev. A. and D. Efird's Charge.

St. Peter's, (or Piney Woods,)	1 40	
St. John's,	2 50	
St. Jacob's,	40	
Bethlehem,	40	
St. Peter's,	30	
St. Paul's,	1 40	
Salem,	1 00	
Zion's,	2 50	10 30

Rev. H. Goodman's Charge.

Zion's,	1 60	1 60

Rev. P. C. Henkel's Charge.

Miller's,	2 50	
St. Paul's,	1 50	
Salem,	70	
Friendship,	60	
St. John's,	1 40	
Haase's,	1 40	8 20

Rev. A. J. Fox's Charge.

Christ's,	1 70	
Trinity,	2 00	
St. Daniel's,	2 00	
Grace,	1 50	7 20

Rev. J. M. Wagner's Charge.

Beck's,	2 60	
Pilgrim's,	1 20	
St. Peter's,	50	
Mount Moriah,	1 60	
Phanuel's,	60	7 70

Rev. C. Moretz' Charge.

Friendship,	50	
Jackson,	50	1 00

Rev. J. R. Peterson's Charge.

Lutheran Chapel,	1 50	
White Haven,	1 00	
Liberty,	1 20	
Salem,	1 40	
Beaverdam,	1 20	
Philadelphia,	1 60	7 90

Rev. T. Moser's Charge.

Flat Rock,	60	
Rocky River,	40	
Lutheran Union,	50	
Morning Star,	2 00	
Bethlehem,	60	
St. Martin's,	1 00	5 10

Rev. T. Crouse's Charge.

Mount Pleasant,	1 30	
Melanchton's,	2 00	3 30

Rev. J. L. Stirewalt's Charge.

East Germantown	6 00	6 00

Vacant Churches.

St. Martin's	1 10	
Sharon,	50	
From Individuals,	20	
From the Treasury,	42 79	44 59

Officers for the Ensuing Year.

PRESIDENT.

REV. J. K. HANCHER.

SECRETARY.

REV. T. MOSER.

TREASURER.

REV. J. M. WAGNER.

MINUTES

OF THE

THIRTY-SIXTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

Held in Melanchton's Church,

Randolph County, North Carolina, October 25—30, 1856.

PRI D AT THE HERALD OFFICE,

SALISBURY, N. C.

1856.

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MINUTES.

OF THE

THIRTY-SIXTH ANNUAL CONVENTION

OF THE EVANGELICAL

LUTHERAN TENNESSEE SYNOD.

PURSUANT TO ADJOURNMENT, the Ministers and Lay Delegates composing the THIRTY-SIXTH ANNUAL CONVENTION OF THE EVANGELICAL LUTHERAN TENNESSEE SYNOD, assembled in *Melancthon's Church*, Randolph County, North Carolina, on Saturday the 25th of October, 1856.

Saturday and Sunday were devoted to Religious exercises. The members of Synod and Congregation, having convened in the Church, the Rev. J. Hancher preached a discourse from Luke xi, 28. "But he said, yea, rather blessed are they that hear the word of God, and keep it."

In the afternoon, the Rev. T. Moser preached from 1 Timothy i. 15: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

In the evening, at early candlelight, Rev. D. Efird, preached in the Church from 1 Peter, iv, 18–19: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear. Wherefere, let them that suffer ac-

cording to the will of God, commit the keeping of th souls to Him in well doing, as unto a faithful creator.

On Sunday at an early hour, a large congregation ass bled at a stand, in the grove, near the Church, and the E J. Killian preached a sermon from Isaiah liii, 5, last clau "And with his stripes we are healed."

After a short intermission, the exercises were resum when the Rev. A. J. Fox addressed the congregation fr Romans i, 16: "For I am not ashamed of the gospel Christ; for it is the power of God unto salvation to eve one that believeth; to the Jew first and also to the Gree

Confession and Absolution were then solemnized acc ing to the custom of our Church, and the Lord's Sup administered to a large number of communicants. protracted exercises of the day being concluded, the lar and attentive congregation was dismissed with the Apost ic Benediction.

In the evening, Rev. A. Efird preached at the Chur from 1 Kings xix, 13, last clause: "What doest thou h Elijah?"

Rev. James Fleenor preached at William Staley's fr John x, 14: "I am the good Shepherd, and know sheep, and am known of mine."

FIRST SESSION.

Monday, October 27, 18

The Synod was opened with singing and prayer by Rev. H. Goodman.

.he President of the last meeting of Synod, being absent, v. J. K. Hancher, was chosen President, *pro tem.*, and nisterial roll was called.

The following is a list of the Ministers of this body with e absentees noted:

PASTORS.

	NAMES.	POST OFFICE ADDRESS.
1	REV. A. HENKEL*	*New Market, Va.*
	" H. GOODMAN,	*Statesville, N. C.*
	" WILLIAM HANCHER,	*Mill Point, Tenn.*
	" J. KILLIAN,	*Waynesboro', Va.*
	" A. J. BROWN,	*Greenville, Tenn.*
	" A. J. FOX,	*Lincolnton, N. C.*
	" J. R. MOSER,	*Castor, Mo.*
	" J. STIREWALT,	*New Market, Va.*
	" H. WETZEL,	*Mount Solon, Va.*
)	" C. G. REITZEL,	*Flint Rock, N. C.*
.	" P. C. HENKEL,	*Newton,* "
2	" J. R. PETERSON,	*Dallas,* "
3	" J. M. SHÆFFER,*	*Morganton, Tenn.*
4	" T. MOSER,	*Bost's Mills, N. C.*
5	" J. K. HANCHER,	*Little Chucky, Tenn.*
6	" J. M. WAGNER,	*Lexington, N. C.*
7	" T. CROUSE,	*Sandy Creek, N. C.*
8	" A. EFIRD,	*Lexington, N. C.*
9	" S. HENKEL,*	*New Market, Va.*
0	" D. EFIRD,	*Countsville, S. C.*
1	" J. FLEENOR,	*Rocky Point, Va.*
2	" J. B. EMMERT,*	*Elizabethton, Tenn.*
3	" J. L. STIREWALT,	*East Germanton, Ia.*
4	" JOEL SWARTZ,*	*Strasburg, Va.*
5	" P. J. STIREWALT,*	*Lima, Ohio.*
26	" M. SONDHAUS*	*Barbeetown, Va.*
27	" C. MORETZ,‡	*Moretz' Mills, N. C.*
28	" A. FLEENOR,‡	*Parrottsville, Tenn.*

Absent and excused. ‡*Ordained this Session.*

DEACONS.

1	REV. J. A. COSTNER,*	*Dallas, N. C.*
2	" J. E. SENEKER,†	*Blountville, Tenn.*
3	" J. A. SENEKER,†	*Cherry Grove, Tenn.*
4	" J. M. SMITH,	*Newton, N. C.*

The following Lay Delegates presented certificates of election to this Convention of Synod:

PETER COBLE,	Coble's,	North Carolina.
Dr. M. L. FOX,	Melancthon,	"
JOEL SHARP,	Mount Pleasant,	"
JACOB BYERLY,	Emanuel's,	"
JOHN FINK.	Mount Moriah,	"
AARON FINK,	Phanuel's and St. Peter's,	"
WILEY CROUSE,	Beck's,	"
HENRY DARR,	Pilgrim's,	"
G. B. DAVIS,	Morning Star and Emanuel's,	"
JOHN E. TETER,	Lutheran Union, Flat Rock and Rocky River,	North Carolina.
J. J. EFIRD,	St. Martin's,	"
WILLIAM ROWEL,	Bethlehem, South Carolina.	
GEORGE A. ARNT,	Salem and Liberty,	North Carolina.
JONATHAN RHYNE,	Beaver Dam, Lutheran Chapel, Philadelphia, and White Haven,	N. C.
DANIEL LEONARD,	Grace,	"
DANIEL SEAGLE,	St. Daniel's and Trinity,	"
J. M. SMITH,	Miller's,	"
SIMON CLIVE,	St. Paul's,	"
ELI E. SMYRE,	Hasses',	"
TOBIAS MOSER,	St. John's, St. Peter's, St. Martin's and Sharon,	North Carolina.
THOMAS BARNES,	Friendship and Salem,	"
ELI WHITENER,	Zion,	"
JOHN MORETZ,	Friendship and Jackson's,	"
JOHN MOSER, Jun.,	St. Mary's and St. Paul's,	Tennessee,
SAMUEL PARMAN,	Solomon's, Blue Spring, Sinking Spring, Salem, Union, Bible's Chapel and Miller's,	Tennessee.
S. T. LORICK,	St. Peter's, Emanuel's, St. Jacob's, St. John's, and St. Peter's, (or Piney Woods,)	South Carolina.
S. W. CRAPS,	Salem, St. Paul's and Bethlehem,	S. C.

**Absent and excused.* †*Absent and not excused* ‡*Ordained this Session.*

An election for Officers of Synod was then held, which resulted as follows:

Rev. J. K. HANCHER, President,
" T. MOSER, Secretary,
" J. M. WAGNER, Treasurer.

The papers addressed to this body, being called for, were handed in, and placed into the hands of a Committee to class and number them.

Committee No. 1.—Rev'ds J. Killian, J. R. Peterson, and J. M. Smith.

The President then appointed the following Standing Committees:

Committee No. 2—*On Letters and Petitions addressed to this body.*—Rev'ds J. Killian, C. G. Reitzel, J. M. Wagner, D. Efird, and Messrs. T. Lorick, and Daniel Seagle.

Committee No. 3—*On Unfinished Business of last Session.*—Rev'ds A. J. Fox, H. Goodman, and Messrs. S. Parman, and M. L. Fox.

Committee No. 4—*On Minutes of Sister Synods.*—Rev'ds J. Stirewalt, J. R. Peterson, A. Efird, and Messrs. Wiley Crouse, and Daniel Leonard.

Committee No. 5—*On Treasurer's Report.*—Rev'ds C. G. Reitzel, James Fleenor, and C. Moretz.

Committee No. 6—*To examine the Candidates for Ordination.*—Bev'ds H. Wetzel, A. J. Fox, and P. C. Henkel.

During a recess now given, Rev. J. R. Peterson preached a discourse from St. John iii, 7: "Marvel not that I said unto thee, ye must be born again."

SECOND SESSION.

Monday, 2 *o'clock*, *P. M.*

'he afternoon Session was spent in considering the excu- of absent brethren.

'li E. Smyre and A. R. Benwick, were received under care of this body, as students of Theology.

n the evening, Rev. C. Moretz preached at the Church, m St. John iii, 16: "For God so loved the world, that gave his only begotten Son, that whosoever believeth on n, should not perish, but have everlasting life."

Rev. H. Goodman preached at William Staley's.

THIRD SESSION.

Tuesday, 9 *o'clock*, *A. M.*

Opened with singing and prayer by Rev. A. Fleenor.— ie minutes of yesterday were read and approved.

Petitions addressed to this session of Synod, were read, aying for the Ordination of Rev'ds C. Moretz and A. eenor, to the office of Pastor, and of J. M. Smith, to the ice of Deacon: Whereupon, it was

I. *Resolved*, That the examination take place this after- on.

Committee No. 3, presented the following report:

We, the Committee, appointed to report on the unfinish- l business, of the last session of Synod, would submit the llowing report:

1. We direct the attention of Synod, to the twenty-first esolution, which made it the duty of the President to fur- sh, Rev. D. M. Henkel, a letter of Honorable Dismission, om this body; and recommend, that inquiry be made hether such letter has been furnished.

2. We direct the attention of Synod, to the appointment the following brethren, delegates to sister Synods -

Rev. A. J. Brown, to the Joint Synod of Ohio; Rev. A. ınkel, to the Western District Synod of Ohio; Rev. H. etzel, to the Eastern District Synod of Ohio; Rev. M. ndhaus, to the Northern District Synod of Ohio; and Rev. R. Moser, to the Synod of Missouri. We recommend nod to inquire, whether any or all of these brethren, ve discharged the duties of such delegation.

Respectfully submitted,

A. J. FOX,
SAMUEL PARMAN,
M. L. FOX,
HENRY GOOMAN.

The above report was accepted and acted upon. Upon quiry, in reference to the first item, it was learned that e President of last Synod, furnished the Rev. D. M. Hen- l with a letter of honorable dismission from this body.

2. It was also learned, that the delegates appointed to e meetings of the Joint Synod of Ohio, Western District nod of Ohio, Eastern District Synod of Ohio, and the orthern District Synod of Ohio, did not attend the Syn- s to which they were appointed.

3. Rev. J. R. Moser attended the meeting of the Synod Missouri, and was cordially received.

Notice was then given, that under certain conditions, etitions would be addressed to the next meeting of this ody, for a dismission of the Ministers and Churches of our nod in North and South Carolina, from the Tennessee nod, with a view to the formation of a new Synod.

After considerable discussion, upon motion, the subject said notice was postponed until some future period of is session.

A motion was made by the Rev. J. M. Wagner, to create a Corresponding Secretary in the Synod, which after some consideration, was lost.

During recess, Rev. J. Stirewalt preached a Funeral Discourse to the memory of Mr. George Reitzel, and the Rev. C. Moretz from 1 Thess. iv, 13—18: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.—Wherefore, comfort one another with these words."

FOURTH SESSION.

Tuesday, 2 o'clock, P. M.

The afternoon session was spent in the examination of the Candidates for the Ministry.

Evening having come, and the examination not having been concluded, upon motion, it was

II. *Resolved*, That the Examining Committee finish the examination to-night, and report the result to-morrow morning.

This session was concluded by the benediction.

FIFTH SESSION.

Wednesday, 9 o'clock, P. M.

Opened as usual by Rev. James Fleenor. The minutes of yesterday were read and confirmed.

The Chairman of the Examining Committee, made the following verbal report: The Candidates for Ordination sustained themselves, as they did yesterday, before Synod.

The examination having been sustained to the satisfaction of Synod, it was

III. *Resolved*, That Rev'ds A. Fleenor and C. Moretz, be Ordained to the office of Pastor, and Mr. J. M. Smith, be Ordained to the office of Deacon.

Committee, No. 5, on Treasurer's Report, submitted the following report:

We, your Committee, appointed to examine the Treasurer's account, beg leave to submit the following:

After all necessary expenditures are paid, we find in your agent's hands, forty-two dollars and seventy-nine cents.

Respectfully submitted,

CHRISTIAN G. REITZEL,
JAMES FLEEOR,
C. MORETZ.

The above report was accepted.

Committee, No. 2, on Letters and Petitions, submitted the following report:

We, the Committee, appointed to make extracts from Letters and Petitions addressed to this body, beg leave to submit the following:

CLAS I.—No. 1—Is a Letter from the Church Council and Congregation of Zion's Church, in East Germantown, Wayne County, Indiana, in which the writers express the most unbounded confidence in their Pastor, Rev. J. L. Stire-

lt; they also mention a slight difficulty existing between ·ir Pastor and a few disaffected members of the Congre- tion, but they represent it as a matter of small impor- ıce, and hope the difficulty will soon be removed.

No. 2—Is a long letter from Rev. J. L. Stirewalt, in which gives a detailed account of the disturbance existing in : (Zion) Congregation, in East Germantown, Indiana.— : also, renders his excuse for not attending the present nvention of Synod.

No. 3—Is also, a Letter from Rev. J. L. Stirewalt, in ıich he gives Synod an account of a tour to a destitute arge, in and about Rossville, Indiana. He represents : charge as being very anxious to obtain a stated Pastor, d says that they promise to sustain him if he is a man, thful to the Church, and devoted to his work. He also, vs they wish this Synod, if possible, to send them a min- er. And that it was in consequence of their urgent soli- ations, that he has directed the attention of this body to ıt charge.

No. 4—Is a letter from Rev. J. R. Moser, in which he ıders his excuse for not attending this session of Synod. : also gives us a very flattering account of his visit, as legate from this Synod, to the Western District Synod of issouri, and the manner in which he was received by id Synod, and the kind spirit they evinced for our body.

No. 5—Is a Letter from Rev. S. Henkel, in which he ves his excuse for not attending this session of Synod.— e also advises, that great caution should be used in refer- ıce to districting Synod. He also expresses himself op- osed to a division of Synod, and the introduction of a hurch Discipline.

No. 6—Is a Letter from Mr. A. R. Bennick, in which he ks to be taken under the care of this body, as a student Theology.

No. 7—Is a Letter from Rev. Professor Brown, in wh
he renders his excuse for not attending this session of Syn

No. 8—Is a letter from Rev. M. Sondhaus, in which
renders his excuse for not attending Synod. He also gi
the Synod a very flattering account of the success of
labors in his charge, and asks this body to take into
connection Zion's Church, Virginia. He also, invites
attention of the Synod to the subject of Church Discipli

Class II.—No. 1—Is a Petition from Friendship Chu
praying for the Ordination of Mr. J. M. Smith, to the of
of Deacon. They return thanks for the services of Rev.
C. Henkel, and desire a continuance of the same. Furt
if agreeable, they desire a division of the Evangelical
theran Tennessee Synod.

No. 2—Is a Petition from Philadelphia Church, Gas
County, North Carolina, praying for the furnishing of C
gregational Discipline. They think this of the utmost
portance.

They return thanks for the services of Rev. J. R. Pe
son, and desire to be visited by some of our senior Minis

No. 3—Is a Petition from Miller's Church, Knox Cou
Tennessee, praying for the next session of the Tenne
Synod, to convene in their Church. They also, exp
their satisfaction with the services of Rev. J. K. Hanc

No. 4—Is a Petition from Zion Church, Sullivan Cou
Tennessee, praying for the next session of Synod to mee
their Church. They also return thanks for the service
Rev. William Hancher, and desire a continuance of
same.

No. 5—Is a Petition from Sinking Spring, Greene Co
ty, Tennessee, praying for the next session of Synod to c
vene in said Church. They express great satisfaction
the services of Rev. J. Hancher, and desire a continua

of the same. They also, return thanks for the services rendered them from Rev. Professor A. J. Brown, and further, that they desire the Ordination of Rev. A. Fleenor to the office of Pastor, if found qualified; and desire the services of him in connection with their Pastor.

No. 6—Is a Petition from Salem Church, Cocke County, Tennessee, returning thanks for the services of Rev. J. H. Hancher, and visits from Rev. Professor A. J. Brown.—They also pray for the Ordination of Rev. A. Fleenor, and pray for his rervices in connection with their present Pastor.

No. 7—Is a Petition from Emanuel's Church, Sullivan County, Tennessee, praying for the next session of Synod to be held in their Church. They also express thanks for the services rendered them by Rev. William Hancher.

No. 8—Is a Petition from Hass' Church, Catawba County, North Carolina, praying for the Ordination of Mr. John M. Smith, if found qualified. They also return thanks for the services of Rev. P. C. Henkel, and desire his continuance among them.

No. 9—Is a Petition from St. Paul's, Catawba County, North Carolina, in which the petitioners return thanks for the services of Rev. P. C. Henkel, and pray for his continuance among them. They also, recommend Mr. J. M. Smith to Synod, and that if he be found qualified, Synod Ordain him to the office of Deacon. They also recommend Synod to take some measure for the division of Synod.

No. 10—Is a Petition from Miller's Church, Catawba County, North Carolina, of similar import.

No. 12—Is a Petition from St. Peter's Church, Catawba County, North Carolina, in which the petitioners pray for the services of the Rev. J. Stirewalt. They recommend Mr. J. M. Smith as a man of promising talents. And pray

that he be examined, and if found qualified, that he be Ordained to the office of Deacon.

No. 13—Is a Petition from Sharon Church, Iredell County, North Carolina, of similar import.

No. 14—Is a Petition from St. Martin's Church, Iredell County, North Carolina, of similar import. If they cannot procure the services of Rev. J. Stirewalt, they pray for the services of J. M. Smith.

No. 15—Is a petition from Bethlehem Church, South Carolina, praying for the continuation of the labors of the Rev. T. Moser. They also ask Synod to assist them in procuring the services of some other minister of our body, to assist said T. Moser in his charge.

No. 16—Is a Petition from Trinity Church, Lincoln County, North Carolina, expressing their entire satisfaction with their Pastor, Rev. A. J. Fox, and pray for the next session of Synod to convene in their Church.

No. 17—Is a Petition from St. Paul's Church, Monroe County, Tennessee, in which the petitioners lament their destitute condition, and earnestly pray this body to send them a minister to break to them the bread of life.

No. 18—Is a Petition from St. Mary's Church, Monroe County, Tennessee, in which the petitioners present to this body, the feeble health fo their Pastor, Rev. J. M. Schæffer, and pray this body to supply them with an efficient minister of our Church.

No. 19—Is a Petition from Rich Valley, Washington County, Virginia, in which the petitioners ask for a continuation of the labors of their present Pastor; also, for the next session of Synod to convene in their Church, or in Sullivan county, Tennessee.

No. 20—Is a Petition from Jackson's church, Watauga County, North Carolina, in which the petitioners pray for

the examination and Ordination of Rev. C. Moretz. T
also ask for his services.

No. 21—Is a Petition from Friendship Church, Watau
County, North Carolina, praying for the examination a
Ordination of Rev. C. Moretz. They also pray for his s
vices, and ask to be received into connection with our bo

No. 22—Is a Petition from Singel's Church, Caldw
County, North Carolina, in which the petitioners exp
their satisfaction with the services of their minister, I
C. Moretz, and pray for his promotion in the Ministry.

No. 23—Is a Petition from Salem Church, Lincoln Co
ty, North Carolina, and Beaverdam, Gaston County, N
Carolina, in which the petitioners direct the attentio
this Synod to the subject of Church Discipline, and a
the imperative necessity of adopting such discipline.

Class III.—No. 1—Is a Memorial from Salem Church,
exander County, North Carolina, in which the memorial
return thanks to Synod for the ministerial labors of Rev
C. Henkel, and wish him to remain with them as their s
itual shepherd.

No. 2—Is a Memorial from St. Peter's Church, in
gerstown, in Indiana, in which the memorialists ret
thanks to this body for the ministerial services of Rev. J
Stirewalt, and they wish him to remain with them, as t
Pastor, as they believe he will do much good among th

No. 3—Is a Memorial from Blue Spring Church
Greene County, Tennessee, returning thanks for the m
terial services of Rev. J. K. Hancher, and wish a cont
ance of the same.

No. 4—Is a Memorial from Union Church, in Wash
ton County, Tennessee, of the same import, with the a
tion, that the next session of Synod meet in their Chur

No. 5—Is a Memorial from Bible's Chapel, retu

thanks for the ministerial labors of Rev. J. K. Hancher, and wish to be received into connection with this body, and that Rev. J. K. Hancher and Rev. A. Fleenor continue to serve them.

No. 6—Is a Memorial from St. Martin's Church, in Stanly County, North Carolina, returning thanks for services rendered by Rev. T. Moser, and wish his continuance among them.

No. 7—Is a Memorial from Emanuel's Church, in Union County, North Carolina, of the same import.

No. 8—Is a Memorial from Zion's St. Peter's and Emanuel's Churches, in South Carolina, returning thanks for the ministerial labors of their Pastors, Rev'ds. A. and D. Ffird. They express themselves favorable to a uniform Church Discipline.

No. 9—Is a Memorial from Melanchton's Church, Randolph County, North Carolina, in which the memorialists express themselves well pleased with their present Pastor, Rev. T. Crouse, and wish his continuance among them.

No. 10—Is a Memorial from Koiner's Church, in Augusta County, Virginia, in which the memorialists express satisfaction with their present Pastor, Rev. J. Killian, and wish him to continue with them.

No. 11—Is a Memorial from North Fork Church, in Washington county, Virginia, in which the memorialists return thanks for the labors of Rev. J. K. Hancher, and wish his continuance among them.

J. KILLIAN,
DANIEL SIEGEL,
J. M. WAGNER,
CHRISTIAN G. REITZEL,
D. EFIRD,
S. T. LORICK.

The above report was accepted and acted upon.

In reference to Class I, No. 1, the following preamble and resolution were adopted:

Whereas, This body is not in possession of all the facts in the matter of difference between Rev. J. L. Stirewalt and some of the members of his Zion Church, in East Germantown, Indiana, be it therefore

IV. *Resolved*, That we are unprepared to investigate said case, or give an expression of opinion as to the nature of the difficulty, and that we advise both parties to be governed by christian moderation.

In reference to Class I, No. 2, the following action was taken.

V. *Resolved*, That inasmuch as we have no minister to spare, from our field at this time, we cannot now gratify the wish of brethren, in and about Rossville, Indiana; but if at any future time we can send them a minister, we will take pleasure in doing so, and that brother S. Stirewalt be requested, if possible, to visit them soon.

VI. *Resolved*, That Bible's Chapel, Tennessee; Friendship, Watauga county, North Carolina, and Zion Church, Virginia, be received under the fostering care of this Synod.

In reference to petitions, Class II, Nos. 12 and 14, it was

VII. *Resolved*, That inasmuch as Rev. J. Stirewalt is on his way to visit the petitioners, we do not deem any further action necessary.

In answer to petitioners from St. Paul's and St. Mary's Tennessee, it was

VIII. *Resolved*, That Rev. J. K. Hancher, and others, visit them as often as possible.

In answer to petitioners, Nos. 2 and 23, the following action was taken:

Whereas, This body is not prepared to take any definite action in reference to a uniform Church Discipline:

IX. *Resolved*, That this subject be postponed for the present.

Upon motion, it was

X. *Resolved*, That Rev. H. Wetzel be requested to translate into the English language, the Old Lutheran Church Regulations, and present them to the next meeting of this body.

SIXTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

After a short recess, Rev. H. Wetzel preached an excellent Ordination Sermon from Acts xx, and 28th verse: "Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood."

After which, Rev. C. Moretz and Rev. A. Fleenor, were Ordained to the Office of Pastor, and Mr. John M. Smith was Ordained to the Office of Deacon.

Upon motion, it was

XI. *Resolved*, That Rev. H. Wetzel be requested to furnish a manuscript copy of his Sermon, for publication in the Tennessee Department of the Lutheran Standard.

Upon motion, by Rev. C. G. Reitzel, the following preamble and resolution were adopted:

Whereas, The destitutions of our beloved Lutheran Zion, are alarmingly great, and whereas, from the North and South, East and West, the Macedonian cry is annually coming to us, "Come over and help us," and break the bread of life to us, and our children. And whereas, we believe that it is the christians duty to make provision for his destitute and perishing brethren, be it therefore

XII. *Resolved*, That this body earnestly recommend, the

congregations connected with this Synod, to establish congregational treasuries for the purpose of aiding Domestic Missionaries, and young men of hopeful piety and promising talents, who are laboring to qualify themselves for the work of the Gospel Ministry in the Lutheran Church, and as a means of encouragement and comfort to our destitute brethren, report the result of such efforts, annually, to Synod.

Closed with prayer by brother Killian.

In the evening, Rev. J. Killian preached at Christian Fox's, from 2 Peter, i chapter, 5—10.

SEVENTH SESSION.

THURSDAY, 8½ o'CLOCK, A. M.

Synod met, and was opened as usual, by Rev. A. Efird. The minutes of yesterday were read and approved.

In answer to petitions, Class II, No. 15, it was

XIII. *Resolved*, That we recommend those who may wish to procure a field of labor, to direct their attention to that point.

At this point in our proceedings, Rev. —— McMasters, of the Episcopal Church, was introduced to Synod, and invited to a seat.

In answer to petitions, praying for a division of this body, be it

XIV. *Resolved*, That it be made the duty of the Ministers of this body, to take the vote of their respective con-congregations, with a view to ascertain their wishes upon this subject, and report the result to the next session of Synod: our brethren, present, from Virginia concurring, and willing to form a separate organization in their State; provided the vote should result in favor of such organization.

XV. *Resolved*, That the next session of this Synod be held in Solomon's Church, Greene County, Tennessee, and that it convene (D. V.) on Saturday before the fourth Sunday of September A. D. 1857.

Committee No. IV, on Minutes of sister Synods, then submitted the following report:

We, the Committee, appointed to report on the Minutes of other Synods, beg leave to report the following:

I. Minutes of the Evangelical Lutheran Synod and Ministerium of North Carolina, convened May, 1856.

Officers—Rev. William Gerhardt, President; Rev. Simeon Sherer, Recording Secretary; Rev. Joseph A. Linn, Corresponding Secretary, Gold Hill, N. C.; Mr. M. Barrier, Treasurer. Meets again on Thursday preceding first Sunday of May, A. D. 1857.

2. Minutes of the Evangelical Lutheran Synod of South Carolina, convened November, 1855. Meets again on Thursday before the second Sunday of November, 1856.

Officers—Rev. J. Anthony, President; Rev. J. P. Margart, Recording Secretary; Rev. Prof. Eichelberger, D.D. Corresponding Secretary, Lexington, S. C.; Mr. S. Corley, Treasurer.

3. Minutes of Evangelical Lutheran Synod of Western Virginia, convened September, 1855: meets again Thursday before the fourth Sunday of August, 1856.

Officers——Rev. E. Hawkins, President; Rev. J. A. Brown, Secretary, Wytheville, Virginia; S. Rhudy, Treas.

4. Minutes of the Franckean Evangelical Lutheran Synod, convened June, 1855; meets first Thursday of June, 1857. *Officers*—Rev. P. Weiting, President; Rev. H. L. Dox, Secretary; Perch River, New York; Rev. N. Van Alstine, Treasurer.

5. Minutes of Evangelical Lutheran Synod and Ministerium, of New York, convened September, 1855. Meets

again on Saturday before the first Sunday of September, 1856. *Officers*—Rev. H. N. Pohlman, President; G. Neff, Secretary, Rhinebeck, New York; E. Deyoe, Treasurer.

6. Hartwick Synod. Convened September, 1855; meets again on Saturday before the second Sabbath of September, 1856. *Officers*—Rev. G. A. Lentner, President; Rev. F. W. Brauns, Secretary, Dansville, New York; Rev. T. Lape, Treasurer.

7. Synod of Maryland, convened in October, 1855, meets again the third Sabbath of October, 1856. *Officers*—Rev. G. Deel, President; Rev. H. Bishop, Secretary, Emmetsburg, Maryland; Rev. J. Unruh, Treasurer.

8. Eastern District Synod of Missouri, held in Baltimore, Md., September, 1855; meets August, 1856. *Officers*—Rev. C. G. W. Keyl, President; Rev. A. Hoyer, Vice President; C. Diehlman, Secretary, Buffalo, New York; J. H. Beryman, Treasurer.

9. Minutes of the Evangelical Lutheran Ministerium of Pennsylvania, held June, 1855. To meet, Trinity, 1856.

Officers—Rev. J. C. Baker, D. D., President; Rev. A. T. Geisenheiner, Secretary, Trenton, N. Jersey, C. W. Schæffer, Treasurer.

10. The Northern District Synod of Ohio, convened October, 1855, meets again, October, 1856. *Officers*—Pastor H. Lang, President; Pastor C. H. Hochstetter, Secretary, Toledo, Ohio; Pastor J. Schladermundt, Treasurer.

11. Are the Minutes of the Western District Synod of Ohio, held May, 1856, meets again on Thursday after Whit-Sunday, 1857. *Officers*—Pastor H. Heincke, President; Pastor H. Borchers, Secretary, New Bremen, Ohio; Pastor P. Gast, Treasurer.

12. The Western District Synod of Missouri, was held April, 1856, and meets again on the second Sunday of Oc-

tober, 1857. *Officers*—Rev. G. A. Schieferdecker, President; Rev. J. F. Bünger, Vice-President; Rev. C. A. Th. Lelle, Secretary, Crete, Illinois; Rev. E. Roschke, Treasurer.

13. Is a copy of the German Lutheran Almanac for A. D. 1857. Published by S. K. Brebst, Allentown, Pa.

From the shortness of the time allotted us, and the number of Documents placed in our hands, we have been unable to give them a close examination, and have not found any thing claiming particular attention from this body.—Delegates were appointed by the Ohio and Missouri Synods to ours. We regret that none of these delegates found it convenient to attend.

From the Minutes of the Western District of Missouri, we learn that our Delegate, Rev. J. R. Moser, attended the last meeting of that Synod, and was cordially received.—Several questions concerning our Church usages were proposed to the Synod, by brother Moser, in answer to which, an answer is given; concerning only one of which we think it now necessary to give an expression of our views.

With all due deference to the learning and high character of the Missouri Synod for orthodoxy, we have been unable to see sufficient reason to make any change in our manner of administering the Lord's Supper. We are influenced in our practice, in this respect, by the authority of both the Holy Scriptures and the Symbolical Books of the Lutheran Church. St. Paul says, (1 Cor. x, 16,) "The bread which we *break*, is it not the communion of the body of Christ?"

The Book of Concord, (2d Newmarket Editlon) says:—(page 671) "From these words, we perceive clearly, that not only the cup which Christ blessed in the first supper, and not only the bread which Christ broke and distributed, but *that* bread also, which *we* break, and that cup which *we* bless, are the communion of the body and of the blood of Christ; and page 672—Luther and other pure teachers of

the Augsburg Confession, explain this declaration of Paul, with such words that it accords most fully with the words of Christ, when they thus write: "The bread which *we break*, is the distributed body of Christ, or the common body of Christ, distributed to those who receive the *broken* bread." And page 677: "But the command of Christ, *this do*, must be observed entire and inviolate, which comprises the whole *action* or administration of this sacrament, namely, in a christian assembly, to take bread and wine, to bless, to administer, and to receive them, that is to eat and to drink, and at the same time, to show the death of the Lord, as also St. Paul presents before our eyes the whole action of *breaking* bread, or of distributing it and receiving it—1 Cor. x, 16—17.

For the present, therefore, we feel fully justified in our present practice.

Respectfully submitted,

J. R. PETERSON,
J. STIREWALT,
A. EFIRD,
D. L. LEONARD,
WILIE CROUSE.

The above report was received and adopted.

XVI. *Resolved*, That our Minutes be printed in the Engligh language, and that two copies be sent to each Lutheran Synod in the United States, and five copies to each Minister of this body.

The following brethren were appointed delegates to sister Synods:

Rev. M. Sondhaus, to Joint Synod of Ohio; Rev. J. Stirewalt, Northern District Synod of Ohio; Rev. J. M. Wagner, Western District Synod of Ohio; Rev. J. R. Moser, Missouri Synod; Rev. J. Killian, Pennsylvania Synod; Rev. H. Wetzel, Eastern District Synod of Missouri.

XVII. *Resolved*, That Rev. J. Killian, in the name of the Synod, return the thanks of this body to the people of this vicinity, for their kindness and hospitality during our sojourn among them.

XVIII. *Resolved*, That the proceedings of the Evangelical Lutheran Special Conference of Virginia, held at McGaheysville, on the third Sunday of May, be published with the proceedings of this body.

EIGHTH SESSION.

THURSDAY, 1 O'CLOCK, P. M.

Synod met. On motion, it was

XIX. *Resolved*, That Rev. A. Henkel be requested to furnish for publication in our minutes, a copy of one of the Sermons contained in Luther's Church Postill.

The minutes of to-day were read and approved.

The business of our present meeting being concluded, Rev. J. Killian returned the thanks of Synod to those by whom we have been so kindly and hospitably entertained during our present meeting. The Synod was then adjourned to meet again at the time and place appointed.

T. MOSER, *Secretary.*

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. J. M. Wagner,	6	450	75	2	00	38	9
" J. Stirewalt,	8	500	62	5	00	53	13
" S. Henkel,	5	400	22	16	00	31	13
" T. Crouse,	3	145	32	00	00	25	3
" A. J. Fox,	4	450	78	10	1	109	14
" J. K Hancher,	8	500	57	5	00	43	20
" J. R. Peterson,	6	369	38	3	3	27	5
" H Wetzel,	4	289	26	1	00	205	7
" A. Efird, " D. Efird,	9	800	110	7	00	101	70
" C. Moretz,	3	75	17	4	00	000	2
" P. C. Henkel,	6	611	106	2	12	108	31
" J. Killian,	2	162	32	00	00	00	4
" J. Fleenor,	3	50	16	00	1	3	6
" H. Goodman,	0	000	000	00	00	00	00
" T. Moser,	7	350	70	2	7	9	9

CONTRIBUTIONS FOR MINUTES.

Rev'ds A. and S. Hrnkel's Charge.

Emanuel's,	$1 00	
Pine,	1 50	
Kipp's,	1 00	$3 50

Rev. J. Killian's Charge.

Koiner's,	2 50	2 50

Rev. M. Sondhaus' Charge.

Mill Creek,	1 50	
Zion's,	75	
Phanuel's,	80	3 05

Rev. H. Wetzel's Charge.

St. Paul's,	.....	2 80
Armentrents,	.....	
McGaheysville,	.....	

Rev. J. Stirewalt's Charge.

St. Jacob's	50	
Mount Calvary,	87	
Linebarger's,	75	
Trinity,	25	
Solomon's,	1 25	3 62

Rev. J. Fleenor's Charge.

Rich Valley,	2 50	2 50

Rev. William Hancher's Charge.

Emanuel's 2 00
Buehler's, ...90—2 90

Rev. J. K. Hancher's Charge.

Solomon's, ...1 50
Miller's,.....1 70
Salem, ...1 60
Union, ...1 20
Sinking Spring, ...60
Blue Spring, ...50—7 10

Rev. J. M. Shæffer's Charge.

St. Paul's, ...80——80

Rev. A. and D. Efird's Charge.

St. Peter's, (or Piney Woods,) 1 40
St. John's, ...2 50
St. Jacob's,.....40
Bethlehem, ...40
St. Peter's, ...30
St. Paul's, ...1 40
Salem, ...1 00
Zion's, ...2 50—10 30

Rev. H. Goodman's Charge.

Zion's, ...1 60—1 60

Rev. P. C. Henkel's Charge.

Miller's,.....2 50
St. Paul's, ...1 50
Salem, ...70
Friendship, ...60
St. John's,.....1 40
Haase's, ...1 40—8 20

Rev. A. J. Fox's Charge.

Christ's,	1 70	
Trinity,	2 00	
St. Daniel's,	2 00	
Grace,	1 50	7 20

Rev. J. M. Wagner's Charge.

Beck's,	2 60	
Pilgrim's,	1 20	
St. Peter's,	50	
Mount Moriah,	1 60	
Phanuel's,	60	7 70

Rev. C. Moretz' Charge.

Friendship,	50	
Jackson,	50	1 00

Rev. J. R. Peterson's Charge.

Lutheran Chapel,	1 50	
White Haven,	1 00	
Liberty,	1 20	
Salem,	1 40	
Beaverdam,	1 20	
Philadelphia,	1 60	7 90

Rev. T. Moser's Charge.

Flat Rock,	60	
Rocky River,	40	
Lutheran Union,	50	
Morning Star,	2 00	
Bethlehem,	60	
St. Martin's,	1 00	5 10

Rev. T. Crouse's Charge.

Mount Pleasant,	1 30	
Melanchton's,	2 00	3 30

REV. J. L. STIREWALT'S CHARGE.

East Germantown	6 00	6 00

VACANT CHURCHES.

St. Martin's	1 10	
Sharon,	50	
From Individuals,	20	
From the Treasury,	42 79	44 59

Officers for the Ensuing Year.

PRESIDENT.

REV. J. K. HANCHER.

SECRETARY.

REV. T. MOSER.

TREASURER.

REV. J. M. WAGNER.

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod,

HELD IN SOLOMON'S CHURCH,

GREENE COUNTY, TENNESSEE,

FROM SEPTEMBER 26 TO OCTOBER 1, 1857.

SALEM, N. C.
L. V. BLUM, PRINTER.
1857.

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MINUTES

OF THE THIRTY-SEVENTH ANNUAL CONVENTION OF THE

Evangelical Lutheran Tennessee Synod.

Pursuant to adjournment, the Ministers and Lay-Delegates composing the Thirty-Seventh Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Solomon's Church, Greene County, Tennessee, on Saturday the 26th of September, 1857.

Saturday and Sunday were devoted to religious exercises. At the usual hour for Divine Worship, the members of Synod and congregation assembled in the Church, when service was opened by Rev. J. M. Sheaffer, who preached a discourse from Mark XI, 22. "Have faith in God." He was immediately followed by Rev. H. Goodman, who preached from I Peter III, 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." After which Confession and Absolution were held, according to the usages of the Church, and the congregation was then dismissed by the benediction.

On Sunday morning, at a very early hour, a large congregation assembled in the grove near the Church, and Rev. A. J. Fox preached a sermon from Titus II, 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Immediately after this 17 persons were admitted to full membership in the church, by the Rite of Confirmation,

A short recess was then given, after which the congregation again assembled in the grove and Rev. J. M. Wagner preached from I John IV, 10. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins The elements were then consecrated by the pastor of the Church, and the Lord's Supper administered to the members of Synod, and a large number of communicants. During the exercises of these days good order prevailed, and solemnity pervaded the minds of the assembly. At the conclusion of divine worship, the congregation was dismissed by the Apostolic Benediction.

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FIRST SESSION.

MONDAY, Sept. 28, 1857.

Synod was opened with singing and prayer by Rev. H. Wetzel.

Rev. A. J. Fox was chosen President *pro tem.;* and Rev. J. M. Wagner was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

PASTORS.

	NAMES.	POST OFFICE ADDRESS.
1.	Rev. A. HENKEL,*	New Market, Va.
2.	" H. GOODMAN,	Statesville, N. C.
3.	" WM. HANCHER,*	Mill Point, Tenn.
4.	" J. KILLIAN,*	Waynesborough, Va.
5.	" A. J BROWN,	
6.	" A. J. FOX,	Lincolnton, N. C.
7.	" J. R. MOSER,*	Castor, Missouri.
8.	" J. STIREWALT,	New Market, Va.
9.	" H. WETZEL,	Mount Solon, Va.
10.	" C. G. REITZEL,*	Flint Rock, N. C.
11.	" P. C. HENKEL,*	Newton, N. C.
12.	" J. R. PETERSON,*	Dallas, N. C.
13.	" J. M. SHEAFFER,	Morganton, Tenn.
14.	" T. MOSER,*	Bost's Mills, N. C.
15.	" J. K. HANCHER,	Little Chucky, Tenn.
16.	" J. M. WAGNER,	Lexington, N. C.
17.	" T. CROUSE,*	Sandy Creek, N. C.
18.	" A. EFIRD,*	Lexington, S. C.
19.	" S. HENKEL,*	New Market, Va.
20.	" D. EFIRD,	Countsville, S. C.
21.	" J. FLEENOR,	Rocky Point, Va.
22.	" J. B. EMMERT,	Elizabethton, Va.
23.	" J. L. STIREWALT,*	East Germantown, Ia.
24.	" JOEL SWARTZ,*	Circleville, Ohio.
25.	" P. J. STIREWALT,*	Lima, Ohio.
26.	" M. SONDHAUS,*	Baker's Run, Va.
27.	" C. MORETZ,*	Moretz Mills, N. C.
28.	" A. FLEENOR,	Parrottsville, Tenn.
29.	" J. E. SENEKER,†	Davidson's River, N.C.
30.	" J. A. SENEKER,†	Cherry Grove, Tenn.

DEACONS.

1.	Rev. J. COSTNER,*	Dallas, N. C.
2.	" J. M. SMITH,‡	Newton, N. C.

The following LAY DELEGATES presented certificates of election to this convention of Synod:

Nathan O. Morrell,	Buehler's,	Tennessee.
John Eckard,	Emanuel's,	"
Adam Wagner,	Union,	"
Moses Bowers,	Solomon's,	"

*Absent and excused. †Ordained this session. ‡Absent and not excused.

LAY-DELEGATES.

Joseph Etter, Esq.,	Blue Spring,	Tennessee.
Jacob Keicher,	Sinking Spring,	"
Jacob Stephens,	Salem,	"
Jacob Bible,	Bible's Chapel,	"
Peter Burkhart,	Miller's,	"
John Moser, Sr.,	St. Paul's,	"
John Kincher, Sr.	St. Mary's,	"
Henry Fleenor,	Poor Valley and Rich Valley,	Virginia.
Albert F. Davis,	Jackson's,	North Carolina.
Wm. Moretz,	Friendship,	"
Daniel Seagle, Esq.,	Trinity and Grace,	"
Ambrose Costner, Esq.,	Salem and St. Daniel's	"
S. H. Efird,	St. Martin's, Lutheran Union, Rocky River, Emanuel's, Morning Star, N. C. & Bethlehem,	South Carolina.
M. J. Stirewalt,	St. Peters, St. Paul's, Miller's, Haas', St. Martins, and Sharon,	North Carolina.
L. L. Conrad,	Pilgrim's, Emanuel's, Beck's, New Jerusalem, Mt. Moriah, Phanuel's, and St. Peter's,	North Carolina.
John Mayer,	St. Jacob's, St. John's, Bethlehem and St. Peter's,	South Carolina.
D. J. Roof,	Zion's, Salem, Emanuel's, and St. Paul's,	South Carolina.
H. M. Gross,	St. Peter's,	"

An election for officers of Syond was then held which resulted as follows :

Rev. A. J. FOX, *President.*
" J. M. WAGNER, *Secretary.*
" H. GOODMAN, *Treasurer.*

The papers addressed to this session of Synod, were then called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions, —Rev'ds J. Stirewalt, J. M. Sheaffer and J. Moser, Esq.

The President then appointed the following Standing Committees :

Committee No. II.—On Letters and Petitions addressed to Synod, —Rev'ds H. Wetzel, J. E. Seneker, D. Efird and Messrs. M. J. Stirewalt and D. Seagle.

Committee No. III.—On Unfinished Business of last session of Synod.—Rev. J. K. Hancher, and Messrs. Ambrose Costner and Jacob Keicher.

Committee No. IV.—On Minutes of Sister Synods.—Rev'ds A. J. Brown, H. Goodman, and Messrs. Joseph Etter and John Mayer.

Committee No. V.—On Treasurer's Report.—Rev'ds J. A. Seneker, James Fleenor and J. B. Emmert.

Committee No. VI.—To Examine the Candidates for Ordination.—Rev'ds A. J. Brown, H. Wetzel and J. K. Hancher.

A recess was now given, during which Rev. H. Wetzel preached from St Luke VII, 11–17. "And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And then came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

SECOND SESSION.

MONDAY, 2 o'clock, P. M.

This afternoon session was spent in considering the excuses of absent brethren.

Closed with prayer by Rev. J. M. Wagner.

THIRD SESSION.

TUESDAY, 9 o'clock, A. M.

Opened with singing and prayer by Rev. H. Goodman.

The minutes of former sessions were read and approved.

The second Committee not being prepared to make their report, Committee No. 3 now reported.

We the Committee appointed to report on the unfinished business of last session of Synod, beg leave to submit the following:

I.—We direct the attention of Synod to the 8th Resolution, on page 18, of our last minutes, and inquire whether it has been complied with.

II.—Whether the 10th Resolution, page 19, has been complied with by bro. H. Wetzel, concerning Rules and Regulations for Church discipline.

III.—Whether the 12th Resolution, page 19, has been complied with.

IV.—Whether the 14th Resolution, page 20, has been complied with by our ministers.

V.—On page 24, we direct the Synod to inquire, whether the brethren appointed to Sister Synods have attended according to their respective appointments.

Respectfully submitted.

J. K. HAHCHER,
AMBROSE COSTNER,
JACOB KEICHER.

The above report was received and acted upon.

1. Upon inquiry in reference to item first, it was learned that the requirements were complied with.

2. It was also learned that bro. H. Wetzel has complied with the requirements imposed upon him.

3. It was ascertained that a goodly number of our Churches and Ministers have reported favorably, and others have not as yet taken action upon the establishment of congregational treasuries.

4. In reply to item 4th, it was ascertained that some of our ministers have complied with the requisition of Synod in reference to a division of Synod, but others, for various reasons, have not.

The following was then offered and adopted.

In regard to all petitions, &c., in reference to a division of Synod, be it therefore,

I. *Resolved*, That under existing circumstances, we deem it inexpedient to take further steps in reference to a division of Synod at present.

5. With regard to item 5th, it was learned that Rev'ds Stirewalt, Sondhaus and Wagner did not attend those Synods to which they were appointed as Delegates; but that Rev. H. Wetzel intends to attend the Synod to which he was appointed delegate, when that Synod meets in convention. No information having been received from Rev. J. R. Moser, it was not known whether he attended the Synod to which he was appointed or not.

An intermission was then given, during which Rev. D. Efird preached from St. John XIV, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Committee No. 4, now reported.

We, the committee to whom was referred the Minutes of Sister Synods, respectfully submit the following report:

No. 1, is the Minutes of the Western District Synod of Ohio and adjacent States, convened in Trinity Church, Pickaway Co., Ohio, from 5th to 10th June, 1857. We find nothing in these minutes, which concern us, except that two of our ministers, J. L. Stirewalt and Joel Swartz, were present and cordially received as advisory members.

Officers.—Rev'ds P. Gast, President; M. Loy, Secretary; and C. G. Richard, Treasurer. They report 38 Ministers; 72 Congregations; 1986 Communicants. These brethren seem to be actively and zealously engaged in promoting the interests of the Redeemer's Kingdom.

No. 2, are the "Proceedings of the 18th Convention of the General Synod of the Evangelical Lutheran Church in the United States," convened in Reading, Pa., from May 14–20, 1857.

Officers.—Rev. S. W. Harkey, President; Proff. M. L. Stover, Secretary; Hon. P. S. Michler, Treasurer. They report 25 Synods connected with the General Synod; Ministers, 669; Congregations, 1323; Communicants, 134,004. We find nothing in these minutes which immediately concerns the Tennessee Synod, except a resolution on the 25th page, in which the resolution of that body against our Synod in 1839 is rescinded. Said Resolution reads as follows:

Resolved. That, whereas the resolution with its preamble in reference to the Frankean and Tennessee Synods, adopted at the eleventh convention of the General Synod held at Chambersburg in 1839, is not in accordance with the spirit of our Constitution and not the sentiment of this Convention, be it rescinded.

All of which is respectfully submitted,

A. J. RROWN,
H. GOODMAN,
JOHN MAYER,
JOSEPH ETTER.

Received and adopted.

Closed with the Benediction and Doxology by the President.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer, by Rev. D. Efird.

The minutes of yesterday were read and approved.

Committee No. 5 now made their report.

We the Committee, appointed to examine the Treasurer's account, beg leave to submit the following report.

After all expenditures are paid, there remains in the hands of the Treasurer fifty dollars. Respectfully submitted,

J. FLEENOR,
J. A. SENEKER,
J. B. EMMERT.

This report was received and adopted.

Messrs. M. J. Stirewalt, H. H. Maxwell, J. C. Barb and J. Cloninger made application to be received under the care of Synod as students of Theology. Rev. H. Wetzel then offered the following preamble and resolutions, which were adopted.

WHEREAS it has been customary in this Synod, when applied to, to receive under her care, as Students of Theology, young men; and WHEREAS, we wish to make this as beneficial to them and as safe to ourselves as possible, therefore,

Resolved 1. That young men making application to be received under the care of this Synod, as Students of Theology, be examined as to the motives by which they are prompted in seeking their way into the ministry; and the extent to which they are willing to qualify themselves for this high and holy calling.

Resolved 2; That, if any young man of good report, suitable talents, and a willingness to qualify himself suitably for the ministry, make application as above, but has not the means to qualify himself, we then exert ourselves to secure to him the needed assistance.

Resolved 3, That the examination be conducted by a committee of three ministers and four lay-men, and that they report to Synod.—Whereupon the following committee was appointed, viz: A. J. Brown, H. Wetzel, A. J. Fox, and Messrs. Jacob Keicher, John Moser, Jacob Stephens, and Ambrose Costner.

Report of the Committee of Colloquium.

We, the committee which was to hold a Colloquium with Messrs. Maxwell, Cloninger, Barb and Stirewalt, who made application to be taken under the care of Synod as students of Theology, have attended to that duty; and would report that we were pleased with the young gentlemen, and recommend that they be received as students of Theology. We were gratified to learn that Messrs. Barb and Stirewalt have made respectable progress in literature, the latter having made, in addition to the Sciences and Mathematics, considerable progress in the languages; and that they be advised to prosecute their literary studies still further. We recommend that Mr. Maxwell prosecute his Theological studies under the care some of our older ministers.

A. J. BROWN, JACOB KEICHER,
H. WETZEL, JOHN MOSER,
A. J. FOX, JACOB STEPHENS,
AMBROSE COSTNER.

Report received and adopted.

It was then

II. *Resolved*, That Messrs. Stirewalt, Barb, Maxwell and Cloninger be received under the care of Synod as students of Theology.

During a recess which was now given, Rev. J. Stirewalt preached from Gal. iv, 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

SIXTH SESSION.

Wednesday, 2 o'clock, P. M.

Committee, No. 2, now reported.

We, the committee appointed to make extracts from the letters and petitions addressed to Synod, submit the following report:

Class I,—No. 1, Is a letter from Rev. J. R. Peterson, in which he states, that the vote in his congregations, so far as taken, resulted unfavorable to a division of Synod; he also gives assurance of the readiness of his congregations to enter upon the work of Beneficiary Education and Missions, so soon as some satisfactory plan shall have been

agreed upon. He also urges the necessity of revising our Synodical Constitution, and the importance of church regulations. He gives his reasons for not attending this session of Synod.

No. 2, Is a letter from Rev. J. M. Smith, in which he states that his congregations are opposed to a division of Synod; and that they are willing to enter upon the cause of Missions. His churches have subscribed for that purpose, $26 50.

No. 3, Is a letter from the Elders of Christ's Church, Gaston Co., N. C., stating that their congregation is unanimously opposed to a division of Synod, and also urge the importance of attending to the subject of Missions.

No. 4, Is a letter from Rev. T. Moser, in which he states, that his churches are opposed to a division of Synod.

No. 5, Is a letter from the Elders of Solomon's Church, Va., in which they state that their congregation is unanimously opposed to a division of Synod. They also ask for the next session of Synod to be held in their church.

No. 6, Is a letter from Liberty Church, Lincoln Co., N. C., stating that they have taken the vote in their church, on the subject of division of Synod, which resulted unfavorable to any division at present.

No. 7, Is a letter from Rev. A. Efird, in which he renders his excuse for not attending the present session of Synod and expresses himself as being unfavorable to a division of Synod at present.

No. 8, Is a letter from Rev. P. C. Henkel, in which he renders his excuse for not attending the present session of Synod, and states that his congregations are unanimously opposed to a division of Synod. He also expresses himself favorable to missions, and states that his congregations have subscribed $32 50 for missionary purposes.—He also gives the preamble and resolutions of his congregations in reference to the missionary enterprise.

No 9, Is a letter from Rev'ds A. and S. Henkel, in which they render their excuse for not attending the present session of Synod, and express themselves opposed to a division of Synod, and that their Churches are unanimously opposed to a division. They also earnestly recommend the special Conference system; and call the attention of Synod to a revision of our Liturgy, and invoke on us the guidance of the Great Head of the Church in our deliberations.

No. 11, Is a letter from Dr. S. G. Henkel, in which he expresses himself opposed to a division of Synod, and calls the attention of Synod to the necessity of making some improvement in our Liturgy; and suggests that Rev. S. Henkel be added to the former Committee in preparing a second edition. He also asks for an expression of Synod, in reference to the matter. He further states that a new edition of Luther's smaller Catechism has been published, to which Scriptural references have been added; also that another edition of the Hymn Book, with some additional hymns is about being published, and that the translation of Luther's Church Postil is progressing; he also calls the attention of the Churches to "Mann's Lutheranism in America,"

and prays the blessings of God to rest upon us in our deliberations.

No. 12, Is a letter from Rev. J. Swartz, asking a letter of honorable dismission from this Synod.

No. 13, Is a letter from St. Paul's Church, Monroe Co., Tennessee, stating that they are in favor of a division of Synod.

No. 14, Is a letter from Rev. C. Moretz, in which he renders his excuse for not attending this session of Synod. He is opposed to a division of Synod at present, and directs the attention of Synod to an amendment of the Constitution of our Synod.

No. 15, Is a letter from Zion's Church, Catawba Co., N. C., in which they express themselves opposed to a division of Synod and congregational Treasuries for missionary purposes.

Class II,—No. 1, Is a petition from Emanuel's Church, Sullivan Co., Tenn., praying for the Pastoral Ordination of Rev'ds James E. Seneker and J. A. Seneker.

No. 2 and 3. Are petitions from Friendship and Jackson's Churches, Watauga Co., N. C., praying that H. H. Maxwell be examined, and if found qualified, that he be ordained to the office of Deacon.

No. 4, 5, 6, Are petitions from St. Martin's, Stanly Co., Emanuel's, Union Co., and Morning Star, Mecklenburg Co., N. C., praying for some minister to assist bro. T. Moser in his charge.

No. 7, Is a petition from New Jerusalem Church, Davidson Co., N. C , praying to be received in connection with our Synod, and that the next convention of Synod be held in their Church.

No. 8, Is a petition from Jackson's Church, Watauga Co., N. C., in which the petitioners express themselves opposed to a division of Synod, and recommend that preparatory steps be taken for the amendment of our Constitution.

No. 9, Is a petition from North Fork Church, Washington Co., Va., in which the petitioners pray that our Synod may not be divided.

No. 10, Is a petition from Mt. Calvary Church, Page Co., Va., of similar import, with the addition that they pray for the next session of Synod to be held in their church.

No. 11, 12, 13, 14, 15, 16 and 17, Are petitions from St Peter's, (or Piney Woods,) St John's, St. Jacob's, Bethlehem, Salem, St. Paul's and Zion's Churches, Lexington District, S. C., in which the petitioners express themselves as being opposed to a division of Synod at present, and jointly pray for the next session of Synod to be held in Zion's Church, Lexington District, S. C., and wish the blessings of God to rest upon us in our Synodical deliberations.

No. 18, Is a petition from St. Peter's Church, Lexington District, S. C., of similar import, with the addition that they ask Synod to take into consideration the propriety of publishing our Minutes in both the English and German languages.

No. 19, Is a petition from St. Martin's, Iredell Co., N. C., asking that the Ministers of this body make full Parochial Reports.

Class III, Consists of Memorials from Solomon's, Blue Spring, Bible's Chapel, Sinking Spring Churches, Greene Co., Tenn., and

Salem Church, Cocke Co., and St. Mary's, Monroe Co., Tenn.; and Stinebarger's, Page Co., Va., and Friendship Church, Watauga Co. and Beaverdam Church, Gaston Co., N. C., and Bethlehem Church, S. C., expressing their satisfaction with their present Pastors. Stinebarger's, Va., also expresses herself as being opposed to a division of Synod; and asks for the next session of Synod to be held in that Church. Friendship Church, Watauga Co., N. C., also expresses opposition to a division of Synod, and recommends that measures be taken to amend the Constitution of our Synod, and asks for Church Rules and Regulations to be drawn up for the Churches. Bethlehem Church, S. C., asks for some minister to aid bro. T. Moser, in his labors among them. Beaverdam Church, Gaston Co., N. C., is opposed to a division of Synod and in favor of Missionary operations. St. Mary's Church, Tenn., has a Missionary fund of $47 00.

Respectfully submitted,

J. E. SENEKER, H. WETZEL, JOHN MOSER, D. EFIRD, M. J. STIREWALT.

The above Report was received and acted upon.

Petitions having been received for the Pastoral Ordination of Rev'ds J. E. Seneker and J. A. Seneker, upon inquiry it was learned that these brethren desired to submit to an examination. Dr. H. H. Maxwell declined submitting to an examination for Deacon. It was therefore,

III. *Resolved*, That the Examining Committee attend to the examination to-night and report on to-morrow morning.

A motion to adjourn prevailed; when leave of absence was then granted Rev. J. B. Emmert for the remainder of this session of Synod.

Synod then adjourned.

Closed with prayer, by Rev. J. E. Seneker.

SEVENTH SESSION.

THURSDAY, 9 o'clock, A. M.

Opened with singing and prayer.

The minutes of yesterday were read and approved.

The Committee of Examination having reported favorably, it was

IV. *Resolved*, That Rev'ds J. E. Seneker and J. A. Seneker, be ordained to the office of Pastor, and that Rev. A. J. Brown preach the Ordination Sermon.

In reference to letters and petitions calling for a revision of the Constitution of this Synod, be it

V. *Resolved*, That inasmuch as comparatively but few of our Churches have called for a revision of our Constitution, but it is known that others of our Ministers and members are favorable to a revision, our ministers be required to take the vote in each of their congregations, between this and the next session of our Synod, and if a majority of our Churches require it, we will, in that case, take the necessary steps for a revision of our Constitution.

VI. *Resolved*, That the next session of this Synod be held in Zion's Church, Lexington District, S. C., and that it convene, (God willing,) on Friday before the third Sunday in October, 1858.

In reference to the call in bro. T. Moser's charge, for the assistance of some minister, it was

VII. *Resolved*, That Rev. J. E. Seneker visit them, and if suitable arrangements can be made, that he locate among them.

VIII. *Resolved*, That New Jerusalem Church, Davidson Co., N. C., be taken into connection with this Synod.

IX. *Resolved*, That the Rules and Regulations prepared by bro. H. Wetzel be appended to the minutes of this session of Synod.

The following Committee was appointed to revise the Liturgy of Synod: Rev'ds S. Henkel, J. Killian, A. Henkel, A. J. Brown, J. M. Wagner, J. K. Hancher, J. R. Peterson and Dr. S. G. Henkel. Upon motion, the President, Rev. A. J. Fox, was added to the Committee.

X. *Resolved*, That our Minutes be printed in the English language; and if arrangements can be made, that they be also printed in the German language, and that two copies be sent to each Lutheran Synod in the United States in correspondence with our Synod, and five copies to each Minister belonging to this body.

XI. *Resolved*, That the President return a vote of thanks to the Church and people of this vicinity, for their kindness and hospitality during our stay among them.

XII. *Resolved*, That the President of Synod furnish Rev. Joel Swartz with a letter of honorable dismission from this Synod, with a view of joining one of the District Synods of Ohio.

The following brethren were appointed delegates to sister Synods: Rev. H. Goodman, to the Eastern District Synod of Ohio; Rev. J. Stirewalt, to Joint Synod of Ohio; Rev. J. K Hancher, Western District Synod of Ohio; Rev. Proff. A. J. Brown, Pennsylvania Synod; Rev. J. R. Moser, Missouri Synod.

EIGHTH SESSION.

After a short recess, Prof. A. J. Brown preached an ordination sermon from 2 Corinthians, IV, 5. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." After which Rev'ds J. E. Seneker and J. A. Seneker were ordained to the office of Pastor.

Divine worship was held every evening during the session of Synod by the brethren, at private houses, in the vicinity of the Church.

The business of our present meeting having thus been concluded, the President then, in a feeling and impressive manner, returned the thanks of Synod, to those by whom the Synod had been so kindly and hospitably entertained during our stay among them. The members of Synod and Congregation then kneeling with the President, whilst he returned thanks to the Great Giver of all good, for that preserving care which he has extended towards us, not only through our present meeting but through the whole of our lives; and implored

his protection and guidance through the remainder of our days. The Synod was then adjourned, to meet at the place and time appointed.

J. M. WAGNER, *Secretary.*

PAROCHIAL REPORT.

	Congregations	Communicants	BAPTISMS. Infants	Adults	Slaves	Confirmed	Burials
Rev. A. Henkel, S. Henkel,	5	400	27	4		15	17
" J. K. Hancher,	7	500	57	6		40	4
" T. Moser,	7	400	40			11	9
" C. Moretz,	2	50	9			1	1
" A. Efird, D. Efird,	9	810	84	2		55	44
" J. M. Wagner,	7	475	38		1	30	6
" A. J. Fox,	4	450	68	9		4	17
" H. Goodman,	1	119	46	2	4	12	
" J. B. Emmert,	1	25	17	1		1	
" J. Stirewalt,	7	500	51	10		20	23
" J. Fleenor,	3	50	8			1	3
" H. Wetzel,	4	331	31	1		12	3
" M. Sondhaus,	2	56	20			10	2
" J. Killian,	2	149	13	2	6		17
" P. C. Henkel,	6	620	76	1	5	7	35
" J. M. Smith,	3	225	38		2		12
" J. R. Peterson,	6	369	29	2	3		4
" T. Crouse,	3	155	25	1			12

Contributions for Minutes.

Blue Spring,	$1 00	St. Daniel's,	2 00	Bethlehem,	50
Solomon's,	2 90	Salem,	2 20	Lutheran Union,	70
Buehler's,	1 00	Beaverdam,	1 40	Rocky River,	30
Emanuel's,	1 50	Salem,	30	Flat Rock,	70
Salem,	1 00	Miller's,	1 90	Bethlehem,	60
St. Mary's,	60	Hass,'	1 20	St. Peter's or	
Union,	60	St. John's,	60	Piney Woods,	1 80
Sinking Spring,	50	St. Paul's,	1 40	St. Jacob's,	50
Miller's,	70	St. Martin's,	1 10	St. John's.	2 00
Rich Valley,	1 00	Rev. Wetzel's chs,	3 00	Zion's,	1 50
Trinity,	37	St. Peter's,	50	Salem,	1 80
St. Jacob's.	37	Sharon,	1 00	St. Paul's,	1 00
Stinebarger's,	75	Pilgrim's,	1 00	St. Peter's,	1 75
Mt. Calvery,	75	Emanuel's,	90	Zion's,	1 00
Solomon's,	88	New Jerusalem,	60	Philadelphia,	1 40
Hine Church,	1 50	St. Peter's,	50	Christ's,	1 10
Kipp's,	60	Mt Moriah,	1 40	Koiner's,	2 00
New Market,	1 00	Zion's,	1 70	Bethlehem,	1 50
Rader's,	2 00	Phanuel's,	70	South Fork,	1 00
Trinity,	3 50	Beck's,	1 50	From Individ'als,	90
Grace,	2 50	St. Martin's,	1 30	Former Treas'r,	50 00

APPENDIX A.

Church Regulations for the Evangelical Lutheran ——— Congregation of the unaltered Augsburg Confession, ———, ——— County, ———, 18—.

Sect. 1. Inasmuch as the word of God requires (1 Cor. 14, 40. Col. 2, 5.) that all things in all christian congregations shall be done decently and in order; and as our fathers, in order that this might be effected, have led the way before us by drawing up christian church regulations :—Therefore, we, a number of Lutherans resident in the said (town and vicinity) county, have united and formed ourselves into a congregation, and we lay down by this present document subscribed by ourselves the order by which our congregational connection is to be regulated, and the management of our internal and external congregational affairs is to be determined.

Sect. 2. Our church and congregation shall bear the name ——— Church of the Evangelical Lutheran Congregation of the unaltered Augsburg Confession, ———, ——— County, ———.

Sect. 3. Our congregation acknowledges

1st, All the canonical books of the Old and New Testaments as the revealed Word of God.

2nd, The collective Symbolical Books of the Evangelical Lutheran Church as that form and rule drawn from the Word of God according to which, because it is taken from the Word of God, not only doctrine is to be held and examined in our congregation, but also all doctrinal and religious controversies are to be decided and regulated. These are the Three Chief Symbols, the unaltered Augsburg Confession, the Apology for the same, the Smalkald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord, and the Articles of Visitation. Therefore

Sect. 4. No one can be or become a member, still less an officer in this congregation, or participate in any of the rights of a member, except he who

a. Is baptized;

b. Acknowledges all the canonical books of the Old and New Testaments as the only divine rule and standard of faith and life; and

c. While he may perhaps be yet deficient in the knowledge of the collective Symbolical Books before named, at least knows and acknowledges the Augsburg Confession and Luther's Smaller Catechism;

d. Does not live in manifest works of the flesh, (Gal. 5, 19–21.) but maintains a christian deportment;

e. Receives with the congregation the Lord's Supper as frequently as practicable, when of adult age;

f. Submits to the church regulations which have been established by mutual consent, or which may yet be established, provided they are not contrary to the word of God, and permits himself to be, in brotherly love, corrected, when he has erred.

Sect. 5. The right of suffrage shall belong only to those male church members who have arrived at the age of 21, and who have

subscribed these church regulations; and only those shall be eligible to office who have attained to the age of 25, and have been members of the congregation already one year.

SECT. 6 Every member of the congregation is to contribute according to ability.

a. To the support of the preaching of the Gospel and administration of the Sacraments;

b. To the liquidation of all congregational debts.

c. If any neglect to contribute for the space of ——— without excusing himself on account of inability, he is to be admonished in a brotherly manner by a church warden.

SECT. 7. If any member of the congregation shall, after a fruitless application of the several grades of admonition, (Matt. 18, 15–20.) be excluded from the congregation, he shall thereby lose all the rights of a member, and all right to the property of the congregation as such so long as he is not again received into the congregation.

The same shall also hold good in reference to those who voluntarily withdraw from connection with the congregation, or who bring about this withdrawal by removing away, if they thereby annul their connection with the congregation.

SECT. 8. The office of Pastor in this congregation can be committed to such a minister only who acknowledges all the canonical books of the Old and New Testaments as the revealed word of God, and the collective Symbolical Books of the Evangelical Lutheran Church, as drawn from the Word of God, and named in Sect. 3, to which he is to bind himself in accepting the call.

SECT. 9. The congregation, as a body, has the highest power in the management of all the internal and external ecclesiastical and congregational affairs; no arrangement or decision for the congregation, or for a church member as such, has any validity, whether it proceed from an individual or from a body in the congregation, if it is not made in the name of and according to the general or particular authority given by the congregation; and that which is arranged or decided by individuals or smaller bodies in the name and by the authority of the congregation, may at any time be brought before the congregation, as the highest tribunal, for final decision. Nevertheless, the congregation has no right to arrange or decide any thing contrary to the Word of God and the Symbols of the pure Evangelical Lutheran Church; should she do this, all such arrangements and decisions are null and void.

SECT. 10. The right to call, to elect, and to receive the minister, or ministers, and all other officers of this congregation, shall always belong to the congregation as a body, and never shall be conveyed either to an individual or a small body in the congregation.

SECT. 11. The successive church-wardens have no more power in the congregation than is given them, and have it only so far and so long as they are commissioned with it by the congregation. The instructions given them by the congregation may at any time be altered or abolished by the collective congregation.

Sect. 12. All the property of the congregation is committed to the successive Trustees elected by the congregation, in such a manner, that they are to manage the same as property belonging to other persons, but entrusted to them, to conclude contracts in reference to it, to pay out moneys, to collect and receipt therefor, sign documents, appear before court, and carry out all the transactions which the congregation as possessor would herself have to do; yet in such a manner that they are not authorized to dispose of these goods according to their own will and opinion, but to carry out the said transactions only according to authentic resolutions and orders of the congregation. And for that which the Trustees do upon the resolution and in obedience to the order of the congregation, the latter has to be responsible with her goods, and ever to secure the Trustees against injury; but if, on the other hand, the Trustees arbitralily manage the congregational property without resolution of the congregation, according to their own will, they are personally responsible for the same to the congregation.

Sect. 13. All officers of the congregation may, in christian order, be discharged from their office. Determined adherance to erroneous doctrine, a scandalous life, or wanton unfaithfulness in the discharge of official duty, shall be sufficient ground for the removal from office of ministers and other officers of the congregation.

Sect. 14. For a general assembly of the congregation, it shall be necessary that at least one-fourth of the members having the right of suffrage be present; and for a congregational resolution the agreement of at least two-thirds of those present shall be necessary. Each church member is in duty bound to be present at the assemblages of the congregation if possible, and the absentee renounces by his non appearance his right to a vote on such occasion of his absence.

Sect. 15. All writings proceeding from the congregation, except those mentioned in Sect. 12, shall be signed by the wardens in office at the time, in the name of the congregation.

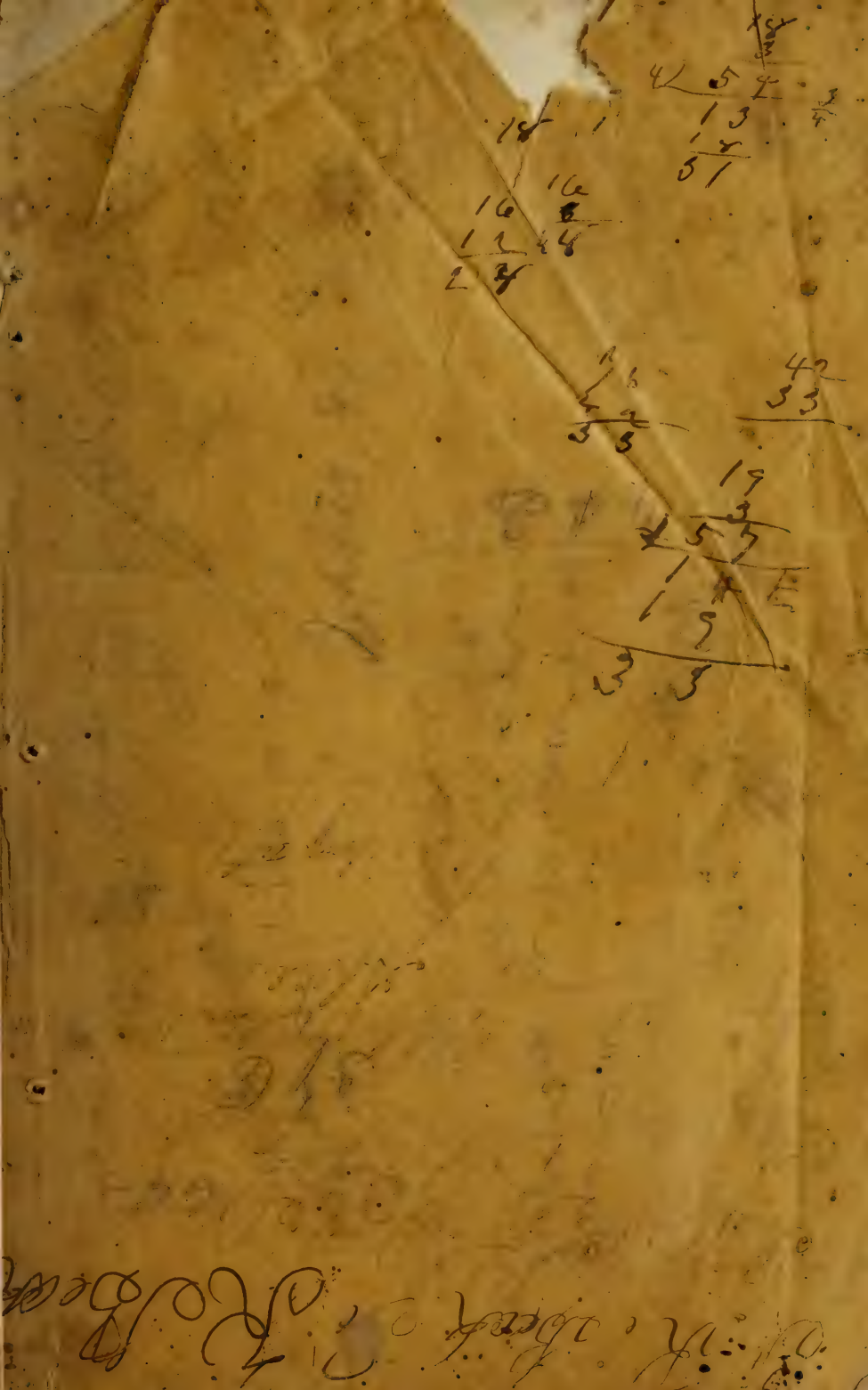
Sect. 16. Should a schism arise in the congregation, (which may God mercifully prevent,) the property and all the interests connected therewith shall belong to those members of it who steadfastly acknowledge the unaltered Augsburg Confession, and agreeably to this require the ministers and wardens to be bound to the collective Symbolical Books of the Evangelical Lutheran Church.

Sect. 17. Those members in the congregation who are yet minors, are required to attend the catechetical instructions to be conducted with them. Parents who are church members, are required to provide for the instruction of their children in the true doctrine and faith of our Church.

Sect. 18. In the public worship none but pure Lutheran Hymns are to be used, and in all official transactions, none but pure Lutheran forms.

Sect. 19. Persons wishing to be received into this congregation, have to make known their desire to the Pastor of the congregation, in order that he may examine them in reference to christianity, and hereupon to make known to a church warden their request for reception. The latter makes known this to the congregation; if no objection is found by the congregation, the applicant has, if he is a male past nonage, to subscribe the church regulations before the public assembly of the congregation. Others are simply registered by a church warden in the list of church members.

Sect. 20. Of these sections, the following are unalterable: 2, 3, 4, 6, a, b, 7, 8, 9, 10, 11, 12, 13, 18, and this, 20.



MINUTES

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod,

HELD IN SOLOMON'S CHURCH,

GREENE COUNTY, TENNESSEE,

FROM SEPTEMBER 26 TO OCTOBER 1, 1857.

SALEM, N. C.
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MINUTES

OF THE THIRTY-SEVENTH ANNUAL CONVENTION OF THE

Evangelical Lutheran Tennessee Synod.

Pursuant to adjournment, the Ministers and Lay-Delegates composing the Thirty-Seventh Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Solomon's Church, Greene County, Tennessee, on Saturday the 26th of September, 1857.

Saturday and Sunday were devoted to religious exercises. At the usual hour for Divine Worship, the members of Synod and congregation assembled in the Church, when service was opened by Rev. J. M. Sheaffer, who preached a discourse from Mark XI, 22. "Have faith in God." He was immediately followed by Rev. H. Goodman, who preached from I Peter III, 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." After which Confession and Absolution were held, according to the usages of the Church, and the congregation was then dismissed by the benediction.

On Sunday morning, at a very early hour, a large congregation assembled in the grove near the Church, and Rev. A. J. Fox preached a sermon from Titus II, 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Immediately after this 17 persons were admitted to full membership in the church, by the Rite of Confirmation.

A short recess was then given, after which the congregation again assembled in the grove and Rev. J. M. Wagner preached from I John IV, 10. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. The elements were then consecrated by the pastor of the Church, and the Lord's Supper administered to the members of Synod, and a large number of communicants. During the exercises of these days good order prevailed, and solemnity pervaded the minds of the assembly. At the conclusion of divine worship, the congregation was dismissed by the Apostolic Benediction.

FIRST SESSION.

MONDAY, Sept. 28, 1857.

Synod was opened with singing and prayer by Rev. H. Wetzel.

Rev. A. J. Fox was chosen President *pro tem.;* and Rev. J. M. Wagner was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

PASTORS.

NAMES.	POST OFFICE ADDRESS.
1. Rev. A. HENKEL,*	New Market, Va.
2. " H. GOODMAN,	Statesville, N. C.
3. " WM. HANCHER,*	Mill Point, Tenn.
4. " J. KILLIAN,*	Waynesborough, Va.
5. " A. J BROWN,	
6. " A. J. FOX,	Lincolnton, N. C.
7. " J. R. MOSER,*	Castor, Missouri.
8. " J. STIREWALT,	New Market, Va.
9. " H. WETZEL,	Mount Solon, Va.
10. " C. G. REITZEL,*	Flint Rock, N. C.
11. " P. C. HENKEL,*	Newton, N. C.
12. " J. R. PETERSON,*	Dallas, N. C.
13. " J. M. SHEAFFER,	Morganton, Tenn.
14. " T. MOSER,*	Bost's Mills, N. C.
15. " J. K. HANCHER,	Little Chucky, Tenn.
16. " J. M. WAGNER,	Lexington, N. C.
17. " T. CROUSE,*	Sandy Creek, N. C.
18. " A. EFIRD,*	Lexington, S. C.
19. " S. HENKEL,*	New Market, Va.
20. " D. EFIRD,	Countsville, S. C.
21. " J. FLEENOR,	Rocky Point, Va.
22. " J. B. EMMERT,	Elizabethton, Va.
23. " J. L. STIREWALT,*	East Germantown, Ia.
24. " JOEL SWARTZ,*	Circleville, Ohio.
25. " P. J. STIREWALT,*	Lima, Ohio.
26. " M. SONDHAUS,*	Baker's Run, Va.
27. " C. MORETZ,*	Moretz Mills, N. C.
28. " A. FLEENOR,	Parrottsville, Tenn.
29. " J. E. SENEKER,†	Davidson's River, N.C.
30. " J. A. SENEKER,†	Cherry Grove, Tenn.

DEACONS.

1. Rev. J. COSTNER,*	Dallas, N. C.
2. " J. M. SMITH,‡	Newton, N. C.

The following LAY DELEGATES presented certificates of election to this convention of Synod:

Nathan O. Morrell,	Buehler's,	Tennessee.
John Eckard,	Emanuel's,	"
Adam Wagner,	Union,	"
Moses Bowers,	Solomon's,	"

*Absent and excused. †Ordained this session. ‡Absent and not excused.

LAY-DELEGATES.

Joseph Etter, Esq.,	Blue Spring,	Tennessee.
Jacob Keicher,	Sinking Spring,	"
Jacob Stephens,	Salem,	"
Jacob Bible,	Bible's Chapel,	"
Peter Burkhart,	Miller's,	"
John Moser, Sr.,	St. Paul's,	"
John Kincher, Sr.	St. Mary's,	"
Henry Fleenor,	Poor Valley and Rich Valley,	Virginia.
Albert F. Davis,	Jackson's,	North Carolina.
Wm. Moretz,	Friendship,	"
Daniel Seagle, Esq.,	Trinity and Grace,	"
Ambrose Costner, Esq.,	Salem and St. Daniel's	"
S. H. Efird,	St. Martin's, Lutheran Union, Rocky River, Emanuel's, Morning Star, N.C. & Bethlehem,	South Carolina.
M. J. Stirewalt,	St. Peters, St. Paul's, Miller's, Haas', St. Martins, and Sharon,	North Carolina.
L. L. Conrad,	Pilgrim's, Emanuel's, Beck's, New Jerusalem, Mt. Moriah, Phanuel's, and St. Peter's,	North Carolina.
John Mayer,	St. Jacob's, St. John's, Bethlehem and St. Peter's,	South Carolina.
D. J. Roof,	Zion's, Salem, Emanuel's, and St. Paul's,	South Carolina.
H. M. Gross,	St. Peter's,	"

An election for officers of Syond was then held which resulted as follows :

Rev. A. J. FOX, *President.*
" J. M. WAGNER, *Secretary.*
" H. GOODMAN, *Treasurer.*

The papers addressed to this session of Synod, were then called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions, —Rev'ds J. Stirewalt, J. M. Sheaffer and J. Moser, Esq.

The President then appointed the following Standing Committees :

Committee No. II.—On Letters and Petitions addressed to Synod. —Rev'ds H. Wetzel, J. E. Seneker, D. Efird and Messrs. M. J. Stirewalt and D. Seagle.

Committee No. III.—On Unfinished Business of last session of Synod.—Rev. J. K. Hancher, and Messrs. Ambrose Costner and Jacob Keicher.

Committee No. IV.—On Minutes of Sister Synods.—Rev'ds A. J. Brown, H. Goodman, and Messrs. Joseph Etter and John Mayer.

Committee No. V.—On Treasurer's Report.—Rev'ds J. A. Seneker, James Fleenor and J. B. Emmert.

Committee No. VI.—To Examine the Candidates for Ordination.—Rev'ds A. J. Brown, H. Wetzel and J. K. Hancher.

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A recess was now given, during which Rev. H. Wetzel preached from St Luke VII, 11–17. "And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And then came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

SECOND SESSION.

MONDAY, 2 o'clock, P. M.

This afternoon session was spent in considering the excuses of absent brethren.

Closed with prayer by Rev. J. M. Wagner.

THIRD SESSION.

TUESDAY, 9 o'clock, A. M.

Opened with singing and prayer by Rev. H. Goodman.

The minutes of former sessions were read and approved.

The second Committee not being prepared to make their report, Committee No. 3 now reported.

We the Committee appointed to report on the unfinished business of last session of Synod, beg leave to submit the following:

I.—We direct the attention of Synod to the 8th Resolution, on page 18, of our last minutes, and inquire whether it has been complied with.

II.—Whether the 10th Resolution, page 19, has been complied with by bro. H. Wetzel, concerning Rules and Regulations for Church discipline.

III.—Whether the 12th Resolution, page 19, has been complied with.

IV.—Whether the 14th Resolution, page 20, has been complied with by our ministers.

V.—On page 24, we direct the Synod to inquire, whether the brethren appointed to Sister Synods have attended according to their respective appointments.

Respectfully submitted.

J. K. HAHCHER,
AMBROSE COSTNER,
JACOB KEICHER.

The above report was received and acted upon.

1. Upon inquiry in reference to item first, it was learned that the requirements were complied with.

2. It was also learned that bro. H. Wetzel has complied with the requirements imposed upon him.

3. It was ascertained that a goodly number of our Churches and Ministers have reported favorably, and others have not as yet taken action upon the establishment of congregational treasuries.

4. In reply to item 4th, it was ascertained that some of our ministers have complied with the requisition of Synod in reference to a division of Synod, but others, for various reasons, have not.

The following was then offered and adopted.

In regard to all petitions, &c., in reference to a division of Synod, be it therefore,

1. *Resolved*, That under existing circumstances, we deem it inexpedient to take further steps in reference to a division of Synod at present.

5. With regard to item 5th, it was learned that Rev'ds Stirewalt, Sondhaus and Wagner did not attend those Synods to which they were appointed as Delegates; but that Rev. H. Wetzel intends to attend the Synod to which he was appointed delegate, when that Synod meets in convention. No information having been received from Rev. J. R. Moser, it was not known whether he attended the Synod to which he was appointed or not.

An intermission was then given, during which Rev. D. Efird preached from St. John XIV, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Committee No. 4, now reported.

We, the committee to whom was referred the Minutes of Sister Synods, respectfully submit the following report:

No. 1, is the Minutes of the Western District Synod of Ohio and adjacent States, convened in Trinity Church, Pickaway Co., Ohio, from 5th to 10th June, 1857. We find nothing in these minutes, which concern us, except that two of our ministers, J. L. Stirewalt and Joel Swartz, were present and cordially received as advisory members.

Officers.—Rev'ds P. Gast, President; M. Loy, Secretary; and C. G. Richard, Treasurer. They report 38 Ministers; 72 Congregations; 1986 Communicants. These brethren seem to be actively and zealously engaged in promoting the interests of the Redeemer's Kingdom.

No. 2, are the "Proceedings of the 18th Convention of the General Synod of the Evangelical Lutheran Church in the United States," convened in Reading, Pa., from May 14–20, 1857.

Officers.—Rev. S. W. Harkey, President; Proff. M. L. Stover, Secretary; Hon. P. S. Michler, Treasurer. They report 25 Synods connected with the General Synod; Ministers, 669; Congregations, 1323; Communicants, 134,004. We find nothing in these minutes which immediately concerns the Tennessee Synod, except a resolution on the 25th page, in which the resolution of that body against our Synod in 1839 is rescinded. Said Resolution reads as follows:

Resolved. That, whereas the resolution with its preamble in reference to the Frankean and Tennessee Synods, adopted at the eleventh convention of the General Synod held at Chambersburg in 1839, is not in accordance with the spirit of our Constitution and not the sentiment of this Convention, be it rescinded.

All of which is respectfully submitted,

A. J. BROWN,
H. GOODMAN,
JOHN MAYER,
JOSEPH ETTER.

Received and adopted.

Closed with the Benediction and Doxology by the President.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer, by Rev. D. Efird.

The minutes of yesterday were read and approved.

Committee No. 5 now made their report.

We the Committee, appointed to examine the Treasurer's account, beg leave to submit the following report.

After all expenditures are paid, there remains in the hands of the Treasurer fifty dollars. Respectfully submitted,

J. FLEENOR,
J. A. SENEKER,
J. B. EMMERT.

This report was received and adopted.

Messrs. M. J. Stirewalt, H. H. Maxwell, J. C. Barb and J. Cloninger made application to be received under the care of Synod as students of Theology. Rev. H. Wetzel then offered the following preamble and resolutions, which were adopted.

WHEREAS it has been customary in this Synod, when applied to, to receive under her care, as Students of Theology, young men; and WHEREAS, we wish to make this as beneficial to them and as safe to ourselves as possible, therefore,

Resolved 1. That young men making application to be received under the care of this Synod, as Students of Theology, be examined as to the motives by which they are prompted in seeking their way into the ministry; and the extent to which they are willing to qualify themselves for this high and holy calling.

Resolved 2, That, if any young man of good report, suitable talents, and a willingness to qualify himself suitably for the ministry, make application as above, but has not the means to qualify himself, we then exert ourselves to secure to him the needed assistance.

Resolved 3, That the examination be conducted by a committee of three ministers and four lay-men, and that they report to Synod.—Whereupon the following committee was appointed, viz: A. J. Brown, H. Wetzel, A. J. Fox, and Messrs. Jacob Keicher, John Moser, Jacob Stephens, and Ambrose Costner.

Report of the Committee of Colloquium.

We, the committee which was to hold a Colloquium with Messrs. Maxwell, Cloninger, Barb and Stirewalt, who made application to be taken under the care of Synod as students of Theology, have attended to that duty; and would report that we were pleased with the young gentlemen, and recommend that they be received as students of Theology. We were gratified to learn that Messrs. Barb and Stirewalt have made respectable progress in literature, the latter having made, in addition to the Sciences and Mathematics, considerable progress in the languages; and that they be advised to prosecute their literary studies still further. We recommend that Mr. Maxwell prosecute his Theological studies under the care some of our older ministers.

A. J. BROWN, JACOB KEICHER,
H. WETZEL, JOHN MOSER,
A. J. FOX, JACOB STEPHENS,
AMBROSE COSTNER.

Report received and adopted.

It was then

II. *Resolved*, That Messrs. Stirewalt, Barb, Maxwell and Cloninger be received under the care of Synod as students of Theology.

During a recess which was now given, Rev. J. Stirewalt preached from Gal. IV, 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

SIXTH SESSION.

Wednesday, 2 o'clock, P. M.

Committee, No. 2, now reported.

We, the committee appointed to make extracts from the letters and petitions addressed to Synod, submit the following report:

Class I,—No. 1, Is a letter from Rev. J. R. Peterson, in which he states, that the vote in his congregations, so far as taken, resulted unfavorable to a division of Synod; he also gives assurance of the readiness of his congregations to enter upon the work of Beneficiary Education and Missions, so soon as some satisfactory plan shall have been

agreed upon. He also urges the necessity of revising our Synodical Constitution, and the importance of church regulations. He gives his reasons for not attending this session of Synod.

No. 2, Is a letter from Rev. J. M. Smith, in which he states that his congregations are opposed to a division of Synod; and that they are willing to enter upon the cause of Missions. His churches have subscribed for that purpose, $26 50.

No. 3, Is a letter from the Elders of Christ's Church, Gaston Co., N. C., stating that their congregation is unanimously opposed to a division of Synod, and also urge the importance of attending to the subject of Missions.

No. 4, Is a letter from Rev. T. Moser, in which he states, that his churches are opposed to a division of Synod.

No. 5, Is a letter from the Elders of Solomon's Church, Va., in which they state that their congregation is unanimously opposed to a division of Synod. They also ask for the next session of Synod to be held in their church.

No. 6, Is a letter from Liberty Church, Lincoln Co., N. C., stating that they have taken the vote in their church, on the subject of division of Synod, which resulted unfavorable to any division at present.

No. 7, Is a letter from Rev. A. Efird, in which he renders his excuse for not attending the present session of Synod and expresses himself as being unfavorable to a division of Synod at present.

No. 8, Is a letter from Rev. P. C. Henkel, in which he renders his excuse for not attending the present session of Synod, and states that his congregations are unanimously opposed to a division of Synod. He also expresses himself favorable to missions, and states that his congregations have subscribed $32 50 for missionary purposes.—He also gives the preamble and resolutions of his congregations in reference to the missionary enterprise.

No 9, Is a letter from Rev'ds A. and S. Henkel, in which they render their excuse for not attending the present session of Synod, and express themselves opposed to a division of Synod, and that their Churches are unanimously opposed to a division. They also earnestly recommend the special Conference system; and call the attention of Synod to a revision of our Liturgy, and invoke on us the guidance of the Great Head of the Church in our deliberations.

No. 11, Is a letter from Dr. S. G. Henkel, in which he expresses himself opposed to a division of Synod, and calls the attention of Synod to the necessity of making some improvement in our Liturgy; and suggests that Rev. S. Henkel be added to the former Committee in preparing a second edition. He also asks for an expression of Synod, in reference to the matter. He further states that a new edition of Luther's smaller Catechism has been published, to which Scriptural references have been added; also that another edition of the Hymn Book, with some additional hymns is about being published, and that the translation of Luther's Church Postil is progressing; he also calls the attention of the Churches to "Manu's Lutheranism in America,"

and prays the blessings of God to rest upon us in our deliberations.

No. 12, Is a letter from Rev. J. Swartz, asking a letter of honorable dismission from this Synod.

No. 13, Is a letter from St. Paul's Church, Monroe Co., Tennessee, stating that they are in favor of a division of Synod.

No. 14, Is a letter from Rev. C. Moretz, in which he renders his excuse for not attending this session of Synod. He is opposed to a division of Synod at present, and directs the attention of Synod to an amendment of the Constitution of our Synod.

No. 15, Is a letter from Zion's Church, Catawba Co., N. C., in which they express themselves opposed to a division of Synod and congregational Treasuries for missionary purposes.

Class II,—No. 1, Is a petition from Emanuel's Church, Sullivan Co., Tenn., praying for the Pastoral Ordination of Rev'ds James E. Seneker and J. A. Seneker.

No. 2 and 3. Are petitions from Friendship and Jackson's Churches, Watauga Co., N. C., praying that H. H. Maxwell be examined, and if found qualified, that he be ordained to the office of Deacon.

No. 4, 5, 6, Are petitions from St. Martin's, Stanly Co., Emanuel's, Union Co., and Morning Star, Mecklenburg Co., N. C., praying for some minister to assist bro. T. Moser in his charge.

No. 7, Is a petition from New Jerusalem Church, Davidson Co., N. C , praying to be received in connection with our Synod, and that the next convention of Synod be held in their Church.

No. 8, Is a petition from Jackson's Church, Watauga Co., N. C., in which the petitioners express themselves opposed to a division of Synod, and recommend that preparatory steps be taken for the amendment of our Constitution.

No. 9, Is a petition from North Fork Church, Washington Co., Va., in which the petitioners pray that our Synod may not be divided.

No. 10, Is a petition from Mt. Calvary Church, Page Co., Va., of similar import, with the addition that they pray for the next session of Synod to be held in their church.

No. 11, 12, 13, 14, 15, 16 and 17, Are petitions from St. Peter's, (or Piney Woods,) St John's, St. Jacob's, Bethlehem, Salem, St. Paul's and Zion's Churches, Lexington District, S. C., in which the petitioners express themselves as being opposed to a division of Synod at present, and jointly pray for the next session of Synod to be held in Zion's Church, Lexington District, S. C., and wish the blessings of God to rest upon us in our Synodical deliberations.

No. 18, Is a petition from St. Peter's Church, Lexington District, S. C., of similar import, with the addition that they ask Synod to take into consideration the propriety of publishing our Minutes in both the English and German languages.

No. 19, Is a petition from St. Martin's, Iredell Co., N. C., asking that the Ministers of this body make full Parochial Reports.

Class III, Consists of Memorials from Solomon's, Blue Spring, Bible's Chapel, Sinking Spring Churches, Greene Co., Tenn., and

Salem Church, Cocke Co., and St. Mary's, Monroe Co., Tenn.; and Stinebarger's, Page Co., Va., and Friendship Church, Watauga Co. and Beaverdam Church, Gaston Co., N. C., and Bethlehem Church, S. C., expressing their satisfaction with their present Pastors. Stinebarger's, Va., also expresses herself as being opposed to a division of Synod; and asks for the next session of Synod to be held in that Church. Friendship Church, Watauga Co., N. C., also expresses opposition to a division of Synod, and recommends that measures be taken to amend the Constitution of our Synod, and asks for Church Rules and Regulations to be drawn up for the Churches. Bethlehem Church, S. C., asks for some minister to aid bro. T. Moser, in his labors among them. Beaverdam Church, Gaston Co., N. C., is opposed to a division of Synod and in favor of Missionary operations. St. Mary's Church, Tenn., has a Missionary fund of $47 00.

Respectfully submitted, J. E. SENEKER,
H. WETZEL, JOHN MOSER,
D. EFIRD, M. J. STIREWALT.

The above Report was received and acted upon.

Petitions having been received for the Pastoral Ordination of Rev'ds J. E. Seneker and J. A. Seneker, upon inquiry it was learned that these brethren desired to submit to an examination. Dr. H. H. Maxwell declined submitting to an examination for Deacon. It was therefore,

III. *Resolved*, That the Examining Committee attend to the examination to-night and report on to-morrow morning.

A motion to adjourn prevailed; when leave of absence was then granted Rev. J. B. Emmert for the remainder of this session of Synod.

Synod then adjourned.

Closed with prayer, by Rev. J. E. Seneker.

SEVENTH SESSION.

THURSDAY, 9 o'clock, A. M.

Opened with singing and prayer.

The minutes of yesterday were read and approved.

The Committee of Examination having reported favorably, it was

IV. *Resolved*, That Rev'ds J. E. Seneker and J. A. Seneker, be ordained to the office of Pastor, and that Rev. A. J. Brown preach the Ordination Sermon.

In reference to letters and petitions calling for a revision of the Constitution of this Synod, be it

V. *Resolved*, That inasmuch as comparatively but few of our Churches have called for a revision of our Constitution, but it is known that others of our Ministers and members are favorable to a revision, our ministers be required to take the vote in each of their congregations, between this and the next session of our Synod, and if a majority of our Churches require it, we will, in that case, take the necessary steps for a revision of our Constitution.

VI. *Resolved*, That the next session of this Synod be held in Zion's Church, Lexington District, S. C., and that it convene, (God willing,) on Friday before the third Sunday in October, 1858.

In reference to the call in bro. T. Moser's charge, for the assistance of some minister, it was

VII. *Resolved*, That Rev. J. E. Seneker visit them, and if suitable arrangements can be made, that he locate among them.

VIII. *Resolved*, That New Jerusalem Church, Davidson Co., N. C., be taken into connection with this Synod.

IX. *Resolved*, That the Rules and Regulations prepared by bro. H. Wetzel be appended to the minutes of this session of Synod.

The following Committee was appointed to revise the Liturgy of Synod: Rev'ds S. Henkel, J. Killian, A. Henkel, A. J. Brown, J. M. Wagner, J. K. Hancher, J. R. Peterson and Dr. S. G. Henkel. Upon motion, the President, Rev. A. J. Fox, was added to the Committee.

X. *Resolved*, That our Minutes be printed in the English language; and if arrangements can be made, that they be also printed in the German language, and that two copies be sent to each Lutheran Synod in the United States in correspondence with our Synod, and five copies to each Minister belonging to this body.

XI. *Resolved*, That the President return a vote of thanks to the Church and people of this vicinity, for their kindness and hospitality during our stay among them.

XII. *Resolved*, That the President of Synod furnish Rev. Joel Swartz with a letter of honorable dismission from this Synod, with a view of joining one of the District Synods of Ohio.

The following brethren were appointed delegates to sister Synods: Rev. H. Goodman, to the Eastern District Synod of Ohio; Rev. J. Stirewalt, to Joint Synod of Ohio; Rev. J. K Hancher, Western District Synod of Ohio; Rev. Proff. A. J. Brown, Pennsylvania Synod; Rev. J. R. Moser, Missouri Synod.

EIGHTH SESSION.

After a short recess, Prof. A. J. Brown preached an ordination sermon from 2 Corinthians, IV, 5. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." After which Rev'ds J. E. Seneker and J. A. Seneker were ordained to the office of Pastor.

Divine worship was held every evening during the session of Synod by the brethren, at private houses, in the vicinity of the Church.

The business of our present meeting having thus been concluded, the President then, in a feeling and impressive manner, returned the thanks of Synod, to those by whom the Synod had been so kindly and hospitably entertained during our stay among them. The members of Synod and Congregation then kneeling with the President, whilst he returned thanks to the Great Giver of all good, for that preserving care which he has extended towards us, not only through our present meeting but through the whole of our lives; and implored

his protection and guidance through the remainder of our days. The Synod was then adjourned, to meet at the place and time appointed.

J. M. WAGNER, *Secretary.*

PAROCHIAL REPORT.

	Congregations	Communicants	BAPTISMS. Infants	Adults	Slaves	Confirmed	Burials
Rev. A. Henkel, " S. Henkel,	5	400	27	4		15	17
" J. K. Hancher,	7	500	57	6		40	4
" T. Moser,	7	400	40			11	9
" C. Moretz,	2	50	9			1	1
" A. Efird, " D. Efird,	9	810	84	2		55	44
" J. M. Wagner,	7	475	38		1	30	6
" A. J. Fox,	4	450	68	9		4	17
" H. Goodman,	1	119	46	2	4	12	
" J. B. Emmert,	1	25	17	1		1	
" J. Stirewalt,	7	500	51	10		20	23
" J. Fleenor,	3	50	8			1	3
" H. Wetzel,	4	331	31	1		12	3
" M. Sondhaus,	2	56	20			10	2
" J. Killian,	2	149	13	2	6		17
" P. C. Henkel,	6	620	76	1	5	7	35
" J. M. Smith,	3	225	38		2		12
" J. R. Peterson,	6	369	29	2	3		4
" T. Crouse,	3	155	25	1			12

Contributions for Minutes.

Blue Spring,	$1 00	St. Daniel's,	2 00	Bethlehem,	50
Solomon's,	2 90	Salem,	2 20	Lutheran Union,	70
Buehler's,	1 00	Beaverdam,	1 40	Rocky River,	30
Emanuel's,	1 50	Salem,	30	Flat Rock,	70
Salem,	1 00	Miller's,	1 90	Bethlehem,	60
St. Mary's,	60	Hass,'	1 20	St. Peter's or	
Union,	60	St. John's,	60	Piney Woods,	1 80
Sinking Spring,	50	St. Paul's,	1 40	St. Jacob's,	50
Miller's,	70	St. Martin's,	1 10	St. John's.	2 00
Rich Valley,	1 00	Rev. Wetzel's chs,	3 00	Zion's,	1 50
Trinity,	37	St. Peter's,	50	Salem,	1 80
St. Jacob's.	37	Sharon,	1 00	St. Paul's,	1 00
Stinebarger's,	75	Pilgrim's,	1 00	St. Peter's,	1 75
Mt. Calvery,	75	Emanuel's,	90	Zion's,	1 00
Solomon's,	88	New Jerusalem,	60	Philadelphia,	1 40
Hine Church,	1 50	St. Peter's,	50	Christ's,	1 10
Kipp's,	60	Mt. Moriah,	1 40	Koiner's,	2 00
New Market,	1 00	Zion's,	1 70	Bethlehem,	1 50
Rader's,	2 00	Phanuel's,	70	South Fork,	1 00
Trinity,	3 50	Beck's,	1 50	From Individ'als,	90
Grace,	2 50	St. Martin's,	1 30	Former Treas'r,	50 00

APPENDIX A.

Church Regulations for the Evangelical Lutheran ——— Congregation of the unaltered Augsburg Confession, ———, ——— County, ———, 18—.

SECT. 1. Inasmuch as the word of God requires (1 Cor. 14, 40. Col. 2, 5.) that all things in all christian congregations shall be done decently and in order; and as our fathers, in order that this might be effected, have led the way before us by drawing up christian church regulations :—Therefore, we, a number of Lutherans resident in the said (town and vicinity) county, have united and formed ourselves into a congregation, and we lay down by this present document subscribed by ourselves the order by which our congregational connection is to be regulated, and the management of our internal and external congregational affairs is to be determined.

SECT. 2. Our church and congregation shall bear the name ——— Church of the Evangelical Lutheran Congregation of the unaltered Augsburg Confession, ———, ——— County, ———.

SECT. 3. Our congregation acknowledges

1st, All the canonical books of the Old and New Testaments as the revealed Word of God.

2nd, The collective Symbolical Books of the Evangelical Lutheran Church as that form and rule drawn from the Word of God according to which, because it is taken from the Word of God, not only doctrine is to be held and examined in our congregation, but also all doctrinal and religious controversies are to be decided and regulated. These are the Three Chief Symbols, the unaltered Augsburg Confession, the Apology for the same, the Smalkald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord, and the Articles of Visitation. Therefore

SECT. 4. No one can be or become a member, still less an officer in this congregation, or participate in any of the rights of a member, except he who

a. Is baptized;

b. Acknowledges all the canonical books of the Old and New Testaments as the only divine rule and standard of faith and life; and

c. While he may perhaps be yet deficient in the knowledge of the collective Symbolical Books before named, at least knows and acknowledges the Augsburg Confession and Luther's Smaller Catechism;

d. Does not live in manifest works of the flesh, (Gal. 5, 19–21.) but maintains a christian deportment;

e. Receives with the congregation the Lord's Supper as frequently as practicable, when of adult age;

f. Submits to the church regulations which have been established by mutual consent, or which may yet be established, provided they are not contrary to the word of God, and permits himself to be, in brotherly love, corrected, when he has erred.

SECT. 5. The right of suffrage shall belong only to those male church members who have arrived at the age of 21, and who have

subscribed these church regulations; and only those shall be eligible to office who have attained to the age of 25, and have been members of the congregation already one year.

Sect. 6 Every member of the congregation is to contribute according to ability.

a. To the support of the preaching or the Gospel and administration of the Sacraments;

b. To the liquidation of all congregational debts.

c. If any neglect to contribute for the space of ——— without excusing himself on account of inability, he is to be admonished in a brotherly manner by a church warden.

Sect. 7. If any member of the congregation shall, after a fruitless application of the several grades of admonition, (Matt. 18, 15–20.) be excluded from the congregation, he shall thereby lose all the rights of a member, and all right to the property of the congregation as such so long as he is not again received into the congregation.

The same shall also hold good in reference to those who voluntarily withdraw from connection with the congregation, or who bring about this withdrawal by removing away, if they thereby annul their connection with the congregation.

Sect. 8. The office of Pastor in this congregation can be committed to such a minister only who acknowledges all the canonical books of the Old and New Testaments as the revealed word of God, and the collective Symbolical Books of the Evangelical Lutheran Church, as drawn from the Word of God, and named in Sect. 3, to which he is to bind himself in accepting the call.

Sect. 9. The congregation, as a body, has the highest power in the management of all the internal and external ecclesiastical and congregational affairs; no arrangement or decision for the congregation, or for a church member as such, has any validity, whether it proceed from an individual or from a body in the congregation, if it is not made in the name of and according to the general or particular authority given by the congregation; and that which is arranged or decided by individuals or smaller bodies in the name and by the authority of the congregation, may at any time be brought before the congregation, as the highest tribunal, for final decision. Nevertheless, the congregation has no right to arrange or decide any thing contrary to the Word of God and the Symbols of the pure Evangelical Lutheran Church; should she do this, all such arrangements and decisions are null and void.

Sect. 10. The right to call, to elect, and to receive the minister, or ministers, and all other officers of this congregation, shall always belong to the congregation as a body, and never shall be conveyed either to an individual or a small body in the congregation.

Sect. 11. The successive church-wardens have no more power in the congregation than is given them, and have it only so far and so long as they are commissioned with it by the congregation. The instructions given them by the congregation may at any time be altered or abolished by the collective congregation.

Sect. 12. All the property of the congregation is committed to the successive Trustees elected by the congregation, in such a manner, that they are to manage the same as property belonging to other persons, but entrusted to them, to conclude contracts in reference to it, to pay out moneys, to collect and receipt therefor, sign documents, appear before court, and carry out all the transactions which the congregation as possessor would herself have to do; yet in such a manner that they are not authorized to dispose of these goods according to their own will and opinion, but to carry out the said transactions only according to authentic resolutions and orders of the congregation. And for that which the Trustees do upon the resolution and in obedience to the order of the congregation, the latter has to be responsible with her goods, and ever to secure the Trustees against injury; but if, on the other hand, the Trustees arbitralily manage the congregational property without resolution of the congregation, according to their own will, they are personally responsible for the same to the congregation.

Sect. 13. All officers of the congregation may, in christian order, be discharged from their office. Determined adherance to erroneous doctrine, a scandalous life, or wanton unfaithfulness in the discharge of official duty, shall be sufficient ground for the removal from office of ministers and other officers of the congregation.

Sect. 14. For a general assembly of the congregation, it shall be necessary that at least one-fourth of the members having the right of suffrage be present; and for a congregational resolution the agreement of at least two-thirds of those present shall be necessary. Each church member is in duty bound to be present at the assemblages of the congregation if possible, and the absentee renounces by his non appearance his right to a vote on such occasion of his absence.

Sect. 15. All writings proceeding from the congregation, except those mentioned in Sect. 12, shall be signed by the wardens in office at the time, in the name of the congregation.

Sect. 16. Should a schism arise in the congregation, (which may God mercifully prevent,) the property and all the interests connected therewith shall belong to those members of it who steadfastly acknowledge the unaltered Augsburg Confession, and agreeably to this require the ministers and wardens to be bound to the collective Symbolical Books of the Evangelical Lutheran Church.

Sect. 17. Those members in the congregation who are yet minors, are required to attend the catechetical instructions to be conducted with them. Parents who are church members, are required to provide for the instruction of their children in the true doctrine and faith of our Church.

Sect. 18. In the public worship none but pure Lutheran Hymns are to be used, and in all official transactions, none but pure Lutheran forms.

Sect. 19. Persons wishing to be received into this congregation, have to make known their desire to the Pastor of the congregation, in order that he may examine them in reference to christianity, and hereupon to make known to a church warden their request for reception. The latter makes known this to the congregation; if no objection is found by the congregation, the applicant has, if he is a male past nonage, to subscribe the church regulations before the public assembly of the congregation. Others are simply registered by a church warden in the list of church members.

Sect. 20. Of these sections, the following are unalterable: 2, 3, 4, 6, a, b., 7, 8, 9, 10, 11, 12, 13, 18, and this, 20.

Minutes of the 37th Annual
Meeting of the Evangelical
Lutheran Tennessee Synod
Held in Solomon's church

MINUTES

OF THE

THIRTY-SEVENTH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod,

HELD IN SOLOMON'S CHURCH,

GREENE COUNTY, TENNESSEE,

FROM SEPTEMBER 26 TO OCTOBER 1, 1857.

SALEM, N. C.
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MINUTES

OF THE THIRTY-SEVENTH ANNUAL CONVENTION OF THE

Evangelical Lutheran Tennessee Synod.

Pursuant to adjournment, the Ministers and Lay-Delegates composing the Thirty-Seventh Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Solomon's Church, Greene County, Tennessee, on Saturday the 26th of September, 1857.

Saturday and Sunday were devoted to religious exercises. At the usual hour for Divine Worship, the members of Synod and congregation assembled in the Church, when service was opened by Rev. J. M. Sheaffer, who preached a discourse from Mark XI, 22. "Have faith in God." He was immediately followed by Rev. H. Goodman, who preached from I Peter III, 21. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ." After which Confession and Absolution were held, according to the usages of the Church, and the congregation was then dismissed by the benediction.

On Sunday morning, at a very early hour, a large congregation assembled in the grove near the Church, and Rev. A. J. Fox preached a sermon from Titus II, 14. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Immediately after this 17 persons were admitted to full membership in the church, by the Rite of Confirmation.

A short recess was then given, after which the congregation again assembled in the grove and Rev. J. M. Wagner preached from I John IV, 10. "Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. The elements were then consecrated by the pastor of the Church, and the Lord's Supper administered to the members of Synod, and a large number of communicants. During the exercises of these days good order prevailed, and solemnity pervaded the minds of the assembly. At the conclusion of divine worship, the congregation was dismissed by the Apostolic Benediction.

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FIRST SESSION.

MONDAY, Sept. 28, 1857.

Synod was opened with singing and prayer by Rev. H. Wetzel.

Rev. A. J. Fox was chosen President *pro tem.;* and Rev. J. M. Wagner was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

PASTORS.

	NAMES.	POST OFFICE ADDRESS.
1.	Rev. A. HENKEL,*	New Market, Va.
2.	" H. GOODMAN,	Statesville, N. C.
3.	" WM. HANCHER,*	Mill Point, Tenn.
4.	" J. KILLIAN,*	Waynesborough, Va.
5.	" A. J BROWN,	
6.	" A. J. FOX,	Lincolnton, N. C.
7.	" J. R. MOSER,*	Castor, Missouri.
8.	" J. STIREWALT,	New Market, Va.
9.	" H. WETZEL,	Mount Solon, Va.
10.	" C. G. REITZEL,*	Flint Rock, N. C.
11.	" P. C. HENKEL,*	Newton, N. C.
12.	" J. R. PETERSON,*	Dallas, N. C.
13.	" J. M. SHEAFFER,	Morganton, Tenn.
14.	" T. MOSER,*	Bost's Mills, N. C.
15.	" J. K. HANCHER,	Little Chucky, Tenn.
16.	" J. M. WAGNER,	Lexington, N. C.
17.	" T. CROUSE,*	Sandy Creek, N. C.
18.	" A. EFIRD,*	Lexington, S. C.
19.	" S. HENKEL,*	New Market, Va.
20.	" D. EFIRD,	Countsville, S. C.
21.	" J. FLEENOR,	Rocky Point, Va.
22.	" J. B. EMMERT,	Elizabethton, Va.
23.	" J. L. STIREWALT,*	East Germantown, Ia.
24.	" JOEL SWARTZ,*	Circleville, Ohio.
25.	" P. J. STIREWALT,*	Lima, Ohio.
26.	" M. SONDHAUS,*	Baker's Run, Va.
27.	" C. MORETZ,*	Moretz Mills, N. C.
28.	" A. FLEENOR,	Parrottsville, Tenn.
29.	" J. E. SENEKER,†	Davidson's River, N.C.
30.	" J. A. SENEKER,†	Cherry Grove, Tenn.

DEACONS.

1.	Rev. J. COSTNER,*	Dallas, N. C.
2.	" J. M. SMITH,‡	Newton, N. C.

The following LAY DELEGATES presented certificates of election to this convention of Synod:

Nathan O. Morrell,	Buehler's,	Tennessee.
John Eckard,	Emanuel's,	"
Adam Wagner,	Union,	"
Moses Bowers,	Solomon's,	"

*Absent and excused. †Ordained this session. ‡Absent and not excused.

LAY-DELEGATES.

Joseph Etter, Esq.,	Blue Spring,	Tennessee.
Jacob Keicher,	Sinking Spring,	"
Jacob Stephens,	Salem,	"
Jacob Bible,	Bible's Chapel,	"
Peter Burkhart,	Miller's,	"
John Moser, Sr.,	St. Paul's,	"
John Kincher, Sr.	St. Mary's,	"
Henry Fleenor,	Poor Valley and Rich Valley,	Virginia.
Albert F. Davis,	Jackson's,	North Carolina.
Wm. Moretz,	Friendship,	"
Daniel Seagle, Esq.,	Trinity and Grace,	"
Ambrose Costner, Esq.,	Salem and St. Daniel's	"
S. H. Efird,	St. Martin's, Lutheran Union, Rocky River, Emanuel's, Morning Star, N. C. & Bethlehem,	South Carolina.
M. J. Stirewalt,	St. Peters, St. Paul's, Miller's, Haas', St. Martins, and Sharon,	North Carolina.
L. L. Conrad,	Pilgrim's, Emanuel's, Beck's, New Jerusalem, Mt. Moriah, Phanuel's, and St. Peter's,	North Carolina.
John Mayer,	St. Jacob's, St. John's, Bethlehem and St. Peter's,	South Carolina.
D. J. Roof,	Zion's, Salem, Emanuel's, and St. Paul's,	South Carolina.
H. M. Gross,	St. Peter's,	"

An election for officers of Syond was then held which resulted as follows :

Rev. A. J. FOX, *President.*
" J. M. WAGNER, *Secretary.*
" H. GOODMAN, *Treasurer.*

The papers addressed to this session of Synod, were then called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions, —Rev'ds J. Stirewalt, J. M. Sheaffer and J. Moser, Esq.

The President then appointed the following Standing Committees :

Committee No. II.—On Letters and Petitions addressed to Synod. —Rev'ds H. Wetzel, J. E. Seneker, D. Efird and Messrs. M. J. Stirewalt and D. Seagle.

Committee No. III.—On Unfinished Business of last session of Synod.—Rev. J. K. Hancher, and Messrs. Ambrose Costner and Jacob Keicher.

Committee No. IV.—On Minutes of Sister Synods.—Rev'ds A. J. Brown, H. Goodman, and Messrs. Joseph Etter and John Mayer.

Committee No. V.—On Treasurer's Report.—Rev'ds J. A. Seneker, James Fleenor and J. B. Emmert.

Committee No. VI.—To Examine the Candidates for Ordination.—Rev'ds A. J. Brown, H. Wetzel and J. K. Hancher.

A recess was now given, during which Rev. H. Wetzel preached from St Luke VII, 11–17. "And it came to pass the day after, that he went into a city called Nain, and many of his disciples went with him, and much people. Now, when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And then came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the region round about."

SECOND SESSION.

MONDAY, 2 o'clock, P. M.

This afternoon session was spent in considering the excuses of absent brethren.

Closed with prayer by Rev. J. M. Wagner.

THIRD SESSION.

TUESDAY, 9 o'clock, A. M.

Opened with singing and prayer by Rev. H. Goodman.

The minutes of former sessions were read and approved.

The second Committee not being prepared to make their report, Committee No. 3 now reported.

We the Committee appointed to report on the unfinished business of last session of Synod, beg leave to submit the following:

I.—We direct the attention of Synod to the 8th Resolution, on page 18, of our last minutes, and inquire whether it has been complied with.

II.—Whether the 10th Resolution, page 19, has been complied with by bro. H. Wetzel, concerning Rules and Regulations for Church discipline.

III.—Whether the 12th Resolution, page 19, has been complied with.

IV.—Whether the 14th Resolution, page 20, has been complied with by our ministers.

V.—On page 24, we direct the Synod to inquire, whether the brethren appointed to Sister Synods have attended according to their respective appointments.

Respectfully submitted.

J. K. HAHCHER,
AMBROSE COSTNER,
JACOB KEICHER.

The above report was received and acted upon.

1. Upon inquiry in reference to item first, it was learned that the requirements were complied with.

2. It was also learned that bro. H. Wetzel has complied with the requirements imposed upon him.

3. It was ascertained that a goodly number of our Churches and Ministers have reported favorably, and others have not as yet taken action upon the establishment of congregational treasuries.

4. In reply to item 4th, it was ascertained that some of our ministers have complied with the requisition of Synod in reference to a division of Synod, but others, for various reasons, have not.

The following was then offered and adopted.

In regard to all petitions, &c., in reference to a division of Synod, be it therefore,

I. *Resolved*, That under existing circumstances, we deem it inexpedient to take further steps in reference to a division of Synod at present.

5. With regard to item 5th, it was learned that Rev'ds Stirewalt, Sondhaus and Wagner did not attend those Synods to which they were appointed as Delegates; but that Rev. H. Wetzel intends to attend the Synod to which he was appointed delegate, when that Synod meets in convention. No information having been received from Rev. J. R. Moser, it was not known whether he attended the Synod to which he was appointed or not.

An intermission was then given, during which Rev. D. Efird preached from St. John XIV, 6. "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father, but by me."

FOURTH SESSION.

TUESDAY, 2 o'clock, P. M.

Committee No. 4, now reported.

We, the committee to whom was referred the Minutes of Sister Synods, respectfully submit the following report:

No. 1, is the Minutes of the Western District Synod of Ohio and adjacent States, convened in Trinity Church, Pickaway Co., Ohio, from 5th to 10th June, 1857. We find nothing in these minutes, which concern us, except that two of our ministers, J. L. Stirewalt and Joel Swartz, were present and cordially received as advisory members.

Officers.—Rev'ds P. Gast, President; M. Loy, Secretary; and C. G. Richard, Treasurer. They report 38 Ministers; 72 Congregations; 1986 Communicants. These brethren seem to be actively and zealously engaged in promoting the interests of the Redeemer's Kingdom.

No. 2, are the "Proceedings of the 18th Convention of the General Synod of the Evangelical Lutheran Church in the United States," convened in Reading, Pa., from May 14–20, 1857.

Officers.—Rev. S. W. Harkey, President; Proff. M. L. Stover, Secretary; Hon. P. S. Michler, Treasurer. They report 25 Synods connected with the General Synod; Ministers, 669; Congregations, 1323; Communicants, 134,004. We find nothing in these minutes which immediately concerns the Tennessee Synod, except a resolution on the 25th page, in which the resolution of that body against our Synod in 1839 is rescinded. Said Resolution reads as follows:

Resolved: That, whereas the resolution with its preamble in reference to the Frankean and Tennessee Synods, adopted at the eleventh convention of the General Synod held at Chambersburg in 1839, is not in accordance with the spirit of our Constitution and not the sentiment of this Convention, be it rescinded.

All of which is respectfully submitted,

A. J. BROWN,
H. GOODMAN,
JOHN MAYER,
JOSEPH ETTER.

Received and adopted.

Closed with the Benediction and Doxology by the President.

FIFTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer, by Rev. D. Efird.

The minutes of yesterday were read and approved.

Committee No. 5 now made their report.

We the Committee, appointed to examine the Treasurer's account, beg leave to submit the following report.

After all expenditures are paid, there remains in the hands of the Treasurer fifty dollars. Respectfully submitted,

J. FLEENOR,
J. A. SENEKER,
J. B. EMMERT.

This report was received and adopted.

Messrs. M. J. Stirewalt, H. H. Maxwell, J. C. Barb and J. Cloninger made application to be received under the care of Synod as students of Theology. Rev. H. Wetzel then offered the following preamble and resolutions, which were adopted.

WHEREAS it has been customary in this Synod, when applied to, to receive under her care, as Students of Theology, young men; and WHEREAS, we wish to make this as beneficial to them and as safe to ourselves as possible, therefore,

Resolved 1. That young men making application to be received under the care of this Synod, as Students of Theology, be examined as to the motives by which they are prompted in seeking their way into the ministry; and the extent to which they are willing to qualify themselves for this high and holy calling.

Resolved 2, That, if any young man of good report, suitable talents, and a willingness to qualify himself suitably for the ministry, make application as above, but has not the means to qualify himself, we then exert ourselves to secure to him the needed assistance.

Resolved 3, That the examination be conducted by a committee of three ministers and four lay-men, and that they report to Synod.—Whereupon the following committee was appointed, viz: A. J. Brown, H. Wetzel, A. J. Fox, and Messrs. Jacob Keicher, John Moser, Jacob Stephens, and Ambrose Costner.

Report of the Committee of Colloquium.

We, the committee which was to hold a Colloquium with Messrs. Maxwell, Cloninger, Barb and Stirewalt, who made application to be taken under the care of Synod as students of Theology, have attended to that duty; and would report that we were pleased with the young gentlemen, and recommend that they be received as students of Theology. We were gratified to learn that Messrs. Barb and Stirewalt have made respectable progress in literature, the latter having made, in addition to the Sciences and Mathematics, considerable progress in the languages; and that they be advised to prosecute their literary studies still further. We recommend that Mr. Maxwell prosecute his Theological studies under the care some of our older ministers.

A. J. BROWN, JACOB KEICHER,
H. WETZEL, JOHN MOSER,
A. J. FOX, JACOB STEPHENS,
AMBROSE COSTNER.

Report received and adopted.

It was then

II. *Resolved*, That Messrs. Stirewalt, Barb, Maxwell and Cloninger be received under the care of Synod as students of Theology.

During a recess which was now given, Rev. J. Stirewalt preached from Gal. IV, 4, 5: "But when the fullness of the time was come, God sent forth his Son, made of woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

SIXTH SESSION.

Wednesday, 2 o'clock, P. M.

Committee, No. 2, now reported.

We, the committee appointed to make extracts from the letters and petitions addressed to Synod, submit the following report:

Class I,—No. 1, Is a letter from Rev. J. R. Peterson, in which he states, that the vote in his congregations, so far as taken, resulted unfavorable to a division of Synod; he also gives assurance of the readiness of his congregations to enter upon the work of Beneficiary Education and Missions, so soon as some satisfactory plan shall have been

agreed upon. He also urges the necessity of revising our Synodical Constitution, and the importance of church regulations. He gives his reasons for not attending this session of Synod.

No. 2, Is a letter from Rev. J. M. Smith, in which he states that his congregations are opposed to a division of Synod; and that they are willing to enter upon the cause of Missions. His churches have subscribed for that purpose, $26 50.

No. 3, Is a letter from the Elders of Christ's Church, Gaston Co., N. C., stating that their congregation is unanimously opposed to a division of Synod, and also urge the importance of attending to the subject of Missions.

No. 4, Is a letter from Rev. T. Moser, in which he states, that his churches are opposed to a division of Synod.

No. 5, Is a letter from the Elders of Solomon's Church, Va., in which they state that their congregation is unanimously opposed to a division of Synod. They also ask for the next session of Synod to be held in their church.

No. 6, Is a letter from Liberty Church, Lincoln Co., N. C., stating that they have taken the vote in their church, on the subject of division of Synod, which resulted unfavorable to any division at present.

No. 7, Is a letter from Rev. A. Efird, in which he renders his excuse for not attending the present session of Synod and expresses himself as being unfavorable to a division of Synod at present.

No. 8, Is a letter from Rev. P. C. Henkel, in which he renders his excuse for not attending the present session of Synod, and states that his congregations are unanimously opposed to a division of Synod. He also expresses himself favorable to missions, and states that his congregations have subscribed $32 50 for missionary purposes.—He also gives the preamble and resolutions of his congregations in reference to the missionary enterprise.

No 9, Is a letter from Rev'ds A. and S. Henkel, in which they render their excuse for not attending the present session of Synod, and express themselves opposed to a division of Synod, and that their Churches are unanimously opposed to a division. They also earnestly recommend the special Conference system; and call the attention of Synod to a revision of our Liturgy, and invoke on us the guidance of the Great Head of the Church in our deliberations.

No. 11, Is a letter from Dr. S. G. Henkel, in which he expresses himself opposed to a division of Synod, and calls the attention of Synod to the necessity of making some improvement in our Liturgy; and suggests that Rev. S. Henkel be added to the former Committee in preparing a second edition. He also asks for an expression of Synod, in reference to the matter. He further states that a new edition of Luther's smaller Catechism has been published, to which Scriptural references have been added; also that another edition of the Hymn Book, with some additional hymns is about being published, and that the translation of Luther's Church Postil is progressing; he also calls the attention of the Churches to "Mann's Lutheranism in America,"

and prays the blessings of God to rest upon us in our deliberations.

No. 12, Is a letter from Rev. J. Swartz, asking a letter of honorable dismission from this Synod.

No. 13, Is a letter from St. Paul's Church, Monroe Co., Tennessee, stating that they are in favor of a division of Synod.

No. 14, Is a letter from Rev. C. Moretz, in which he renders his excuse for not attending this session of Synod. He is opposed to a division of Synod at present, and directs the attention of Synod to an amendment of the Constitution of our Synod.

No. 15, Is a letter from Zion's Church, Catawba Co., N. C., in which they express themselves opposed to a division of Synod and congregational Treasuries for missionary purposes.

Class II,—No. 1, Is a petition from Emanuel's Church, Sullivan Co., Tenn., praying for the Pastoral Ordination of Rev'ds James E. Seneker and J. A. Seneker.

No. 2 and 3. Are petitions from Friendship and Jackson's Churches, Watauga Co., N. C., praying that H. H. Maxwell be examined, and if found qualified, that he be ordained to the office of Deacon.

No. 4, 5, 6, Are petitions from St. Martin's, Stanly Co., Emanuel's, Union Co., and Morning Star, Mecklenburg Co., N. C., praying for some minister to assist bro. T. Moser in his charge.

No. 7, Is a petition from New Jerusalem Church, Davidson Co., N. C , praying to be received in connection with our Synod, and that the next convention of Synod be held in their Church.

No. 8, Is a petition from Jackson's Church, Watauga Co., N. C., in which the petitioners express themselves opposed to a division of Synod, and recommend that preparatory steps be taken for the amendment of our Constitution.

No. 9, Is a petition from North Fork Church, Washington Co., Va., in which the petitioners pray that our Synod may not be divided.

No. 10, Is a petition from Mt. Calvary Church, Page Co., Va., of similar import, with the addition that they pray for the next session of Synod to be held in their church.

No. 11, 12, 13, 14, 15, 16 and 17, Are petitions from St Peter's, (or Piney Woods,) St John's, St. Jacob's, Bethlehem, Salem, St. Paul's and Zion's Churches, Lexington District, S. C., in which the petitioners express themselves as being opposed to a division of Synod at present, and jointly pray for the next session of Synod to be held in Zion's Church, Lexington District, S. C., and wish the blessings of God to rest upon us in our Synodical deliberations.

No. 18, Is a petition from St. Peter's Church, Lexington District, S. C., of similar import, with the addition that they ask Synod to take into consideration the propriety of publishing our Minutes in both the English and German languages.

No. 19, Is a petition from St. Martin's, Iredell Co., N. C., asking that the Ministers of this body make full Parochial Reports.

Class III, Consists of Memorials from Solomon's, Blue Spring, Bible's Chapel, Sinking Spring Churches, Greene Co., Tenn., and

Salem Church, Cocke Co., and St. Mary's, Monroe Co., Tenn.; and Stinebarger's, Page Co., Va., and Friendship Church, Watauga Co. and Beaverdam Church, Gaston Co., N. C., and Bethlehem Church, S. C., expressing their satisfaction with their present Pastors. Stinebarger's, Va., also expresses herself as being opposed to a division of Synod; and asks for the next session of Synod to be held in that Church. Friendship Church, Watauga Co., N. C., also expresses opposition to a division of Synod, and recommends that measures be taken to amend the Constitution of our Synod, and asks for Church Rules and Regulations to be drawn up for the Churches. Bethlehem Church, S. C., asks for some minister to aid bro. T. Moser, in his labors among them. Beaverdam Church, Gaston Co., N. C., is opposed to a division of Synod and in favor of Missionary operations. St. Mary's Church, Tenn., has a Missionary fund of $47 00.

Respectfully submitted,

J. E. SENEKER,
H. WETZEL, JOHN MOSER,
D. EFIRD, M. J. STIREWALT.

The above Report was received and acted upon.

Petitions having been received for the Pastoral Ordination of Rev'ds J. E. Seneker and J. A. Seneker, upon inquiry it was learned that these brethren desired to submit to an examination. Dr. H. H. Maxwell declined submitting to an examination for Deacon. It was therefore,

III. *Resolved*, That the Examining Committee attend to the examination to-night and report on to-morrow morning.

A motion to adjourn prevailed; when leave of absence was then granted Rev. J. B. Emmert for the remainder of this session of Synod.

Synod then adjourned.

Closed with prayer, by Rev. J. E. Seneker.

SEVENTH SESSION.

THURSDAY, 9 o'clock, A. M.

Opened with singing and prayer.

The minutes of yesterday were read and approved.

The Committee of Examination having reported favorably, it was

IV. *Resolved*, That Rev'ds J. E. Seneker and J. A. Seneker, be ordained to the office of Pastor, and that Rev. A. J. Brown preach the Ordination Sermon.

In reference to letters and petitions calling for a revision of the Constitution of this Synod, be it

V. *Resolved*, That inasmuch as comparatively but few of our Churches have called for a revision of our Constitution, but it is known that others of our Ministers and members are favorable to a revision, our ministers be required to take the vote in each of their congregations, between this and the next session of our Synod, and if a majority of our Churches require it, we will, in that case, take the necessary steps for a revision of our Constitution.

VI. *Resolved*, That the next session of this Synod be held in Zion's Church, Lexington District, S. C., and that it convene, (God willing,) on Friday before the third Sunday in October, 1858.

In reference to the call in bro. T. Moser's charge, for the assistance of some minister, it was

VII. *Resolved*, That Rev. J. E. Seneker visit them, and if suitable arrangements can be made, that he locate among them.

VIII. *Resolved*, That New Jerusalem Church, Davidson Co., N. C., be taken into connection with this Synod.

IX. *Resolved*, That the Rules and Regulations prepared by bro. H. Wetzel be appended to the minutes of this session of Synod.

The following Committee was appointed to revise the Liturgy of Synod: Rev'ds S. Henkel, J. Killian, A. Henkel, A. J. Brown, J. M. Wagner, J. K. Hancher, J. R. Peterson and Dr. S. G. Henkel. Upon motion, the President, Rev. A. J. Fox, was added to the Committee.

X. *Resolved*, That our Minutes be printed in the English language; and if arrangements can be made, that they be also printed in the German language, and that two copies be sent to each Lutheran Synod in the United States in correspondence with our Synod, and five copies to each Minister belonging to this body.

XI. *Resolved*, That the President return a vote of thanks to the Church and people of this vicinity, for their kindness and hospitality during our stay among them.

XII. *Resolved*, That the President of Synod furnish Rev. Joel Swartz with a letter of honorable dismission from this Synod, with a view of joining one of the District Synods of Ohio.

The following brethren were appointed delegates to sister Synods: Rev. H. Goodman, to the Eastern District Synod of Ohio; Rev. J. Stirewalt, to Joint Synod of Ohio; Rev. J. K Hancher, Western District Synod of Ohio; Rev. Proff. A. J. Brown, Pennsylvania Synod; Rev. J. R. Moser, Missouri Synod.

EIGHTH SESSION.

After a short recess, Prof. A. J. Brown preached an ordination sermon from 2 Corinthians, IV, 5. "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." After which Rev'ds J. E. Seneker and J. A. Seneker were ordained to the office of Pastor.

Divine worship was held every evening during the session of Synod by the brethren, at private houses, in the vicinity of the Church.

The business of our present meeting having thus been concluded, the President then, in a feeling and impressive manner, returned the thanks of Synod, to those by whom the Synod had been so kindly and hospitably entertained during our stay among them. The members of Synod and Congregation then kneeling with the President, whilst he returned thanks to the Great Giver of all good, for that preserving care which he has extended towards us, not only through our present meeting but through the whole of our lives; and implored

his protection and guidance through the remainder of our days. The Synod was then adjourned, to meet at the place and time appointed.

J. M. WAGNER, *Secretary.*

PAROCHIAL REPORT.

	Congregations	Communicants	BAPTISMS. Infants	Adults	Slaves	Confirmed	Burials
Rev. A. Henkel, " S. Henkel,	5	400	27	4		15	17
" J. K. Hancher,	7	500	57	6		40	4
" T. Moser,	7	400	40			11	9
" C. Moretz,	2	50	9			1	1
" A. Efird, " D. Efird,	9	810	84	2		55	44
" J. M. Wagner,	7	475	38		1	30	6
" A. J. Fox,	4	450	68	9		4	17
" H. Goodman,	1	119	46	2	4	12	
" J. B. Emmert,	1	25	17	1		1	
" J. Stirewalt,	7	500	51	10		20	23
" J. Fleenor,	3	50	8			1	3
" H. Wetzel,	4	331	31	1		12	3
" M. Sondhaus,	2	56	20			10	2
" J. Killian,	2	149	13	2	6		17
" P. C. Henkel,	6	620	76	1	5	7	35
" J. M. Smith,	3	225	38		2		12
" J. R. Peterson,	6	369	29	2	3		4
" T. Crouse,	3	155	25	1			12

Contributions for Minutes.

Blue Spring,	$1 00	St. Daniel's,	2 00	Bethlehem,	50
Solomon's,	2 90	Salem,	2 20	Lutheran Union,	70
Buehler's,	1 00	Beaverdam,	1 40	Rocky River,	30
Emanuel's,	1 50	Salem,	30	Flat Rock,	70
Salem,	1 00	Miller's,	1 90	Bethlehem,	60
St. Mary's,	60	Hass,'	1 20	St. Peter's or	
Union,	60	St. John's,	60	Piney Woods,	1 80
Sinking Spring,	50	St. Paul's,	1 40	St. Jacob's,	50
Miller's,	70	St. Martin's,	1 10	St. John's.	2 00
Rich Valley,	1 00	Rev. Wetzel's chs,	3 00	Zion's,	1 50
Trinity,	37	St. Peter's,	50	Salem,	1 80
St. Jacob's.	37	Sharon,	1 00	St. Paul's,	1 00
Stinebarger's,	75	Pilgrim's,	1 00	St. Peter's,	1 75
Mt. Calvery,	75	Emanuel's,	90	Zion's,	1 00
Solomon's,	88	New Jerusalem,	60	Philadelphia,	1 40
Hine Church,	1 50	St. Peter's,	50	Christ's,	1 10
Kipp's,	60	Mt Moriah,	1 40	Koiner's,	2 00
New Market,	1 00	Zion's,	1 70	Bethlehem,	1 50
Rader's,	2 00	Phanuel's,	70	South Fork,	1 00
Trinity,	3 50	Beck's,	1 50	From Individ'als,	90
Grace,	2 50	St. Martin's,	1 30	Former Treas'r,	50 00

APPENDIX A.

Church Regulations for the Evangelical Lutheran ——— Congregation of the unaltered Augsburg Confession, ———, ——— County, ———, 18—.

SECT. 1. Inasmuch as the word of God requires (1 Cor. 14, 40. Col. 2, 5.) that all things in all christian congregations shall be done decently and in order; and as our fathers, in order that this might be effected, have led the way before us by drawing up christian church regulations :—Therefore, we, a number of Lutherans resident in the said (town and vicinity) county, have united and formed ourselves into a congregation, and we lay down by this present document subscribed by ourselves the order by which our congregational connection is to be regulated, and the management of our internal and external congregational affairs is to be determined.

SECT. 2. Our church and congregation shall bear the name ——— Church of the Evangelical Lutheran Congregation of the unaltered Augsburg Confession, ———, ——— County, ———.

SECT. 3. Our congregation acknowledges

1st, All the canonical books of the Old and New Testaments as the revealed Word of God.

2nd, The collective Symbolical Books of the Evangelical Lutheran Church as that form and rule drawn from the Word of God according to which, because it is taken from the Word of God, not only doctrine is to be held and examined in our congregation, but also all doctrinal and religious controversies are to be decided and regulated. These are the Three Chief Symbols, the unaltered Augsburg Confession, the Apology for the same, the Smalkald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord, and the Articles of Visitation. Therefore

SECT. 4. No one can be or become a member, still less an officer in this congregation, or participate in any of the rights of a member, except he who

a. Is baptized;

b. Acknowledges all the canonical books of the Old and New Testaments as the only divine rule and standard of faith and life; and

c. While he may perhaps be yet deficient in the knowledge of the collective Symbolical Books before named, at least knows and acknowledges the Augsburg Confession and Luther's Smaller Catechism;

d. Does not live in manifest works of the flesh, (Gal. 5, 19–21.) but maintains a christian deportment;

e. Receives with the congregation the Lord's Supper as frequently as practicable, when of adult age;

f. Submits to the church regulations which have been established by mutual consent, or which may yet be established, provided they are not contrary to the word of God, and permits himself to be, in brotherly love, corrected, when he has erred.

SECT. 5. The right of suffrage shall belong only to those male church members who have arrived at the age of 21, and who have

subscribed these church regulations; and only those shall be eligible to office who have attained to the age of 25, and have been members of the congregation already one year.

SECT. 6. Every member of the congregation is to contribute according to ability.

a. To the support of the preaching or the Gospel and administration of the Sacraments;

b. To the liquidation of all congregational debts.

c. If any neglect to contribute for the space of ——— without excusing himself on account of inability, he is to be admonished in a brotherly manner by a church warden.

SECT. 7. If any member of the congregation shall, after a fruitless application of the several grades of admonition, (Matt. 18, 15–20.) be excluded from the congregation, he shall thereby lose all the rights of a member, and all right to the property of the congregation as such so long as he is not again received into the congregation.

The same shall also hold good in reference to those who voluntarily withdraw from connection with the congregation, or who bring about this withdrawal by removing away, if they thereby annul their connection with the congregation.

SECT. 8. The office of Pastor in this congregation can be committed to such a minister only who acknowledges all the canonical books of the Old and New Testaments as the revealed word of God, and the collective Symbolical Books of the Evangelical Lutheran Church, as drawn from the Word of God, and named in Sect. 3, to which he is to bind himself in accepting the call.

SECT. 9. The congregation, as a body, has the highest power in the management of all the internal and external ecclesiastical and congregational affairs; no arrangement or decision for the congregation, or for a church member as such, has any validity, whether it proceed from an individual or from a body in the congregation, if it is not made in the name of and according to the general or particular authority given by the congregation; and that which is arranged or decided by individuals or smaller bodies in the name and by the authority of the congregation, may at any time be brought before the congregation, as the highest tribunal, for final decision. Nevertheless, the congregation has no right to arrange or decide any thing contrary to the Word of God and the Symbols of the pure Evangelical Lutheran Church; should she do this, all such arrangements and decisions are null and void.

SECT. 10. The right to call, to elect, and to receive the minister, or ministers, and all other officers of this congregation, shall always belong to the congregation as a body, and never shall be conveyed either to an individual or a small body in the congregation.

SECT. 11. The successive church-wardens have no more power in the congregation than is given them, and have it only so far and so long as they are commissioned with it by the congregation. The instructions given them by the congregation may at any time be altered or abolished by the collective congregation.

Sect. 12. All the property of the congregation is committed to the successive Trustees elected by the congregation, in such a manner, that they are to manage the same as property belonging to other persons, but entrusted to them, to conclude contracts in reference to it, to pay out moneys, to collect and receipt therefor, sign documents, appear before court, and carry out all the transactions which the congregation as possessor would herself have to do; yet in such a manner that they are not authorized to dispose of these goods according to their own will and opinion, but to carry out the said transactions only according to authentic resolutions and orders of the congregation. And for that which the Trustees do upon the resolution and in obedience to the order of the congregation, the latter has to be responsible with her goods, and ever to secure the Trustees against injury; but if, on the other hand, the Trustees arbitralily manage the congregational property without resolution of the congregation, according to their own will, they are personally responsible for the same to the congregation.

Sect. 13. All officers of the congregation may, in christian order, be discharged from their office. Determined adherance to erroneous doctrine, a scandalous life, or wanton unfaithfulness in the discharge of official duty, shall be sufficient ground for the removal from office of ministers and other officers of the congregation.

Sect. 14. For a general assembly of the congregation, it shall be necessary that at least one-fourth of the members having the right of suffrage be present; and for a congregational resolution the agreement of at least two-thirds of those present shall be necessary. Each church member is in duty bound to be present at the assemblages of the congregation if possible, and the absentee renounces by his non appearance his right to a vote on such occasion of his absence.

Sect. 15. All writings proceeding from the congregation, except those mentioned in Sect. 12, shall be signed by the wardens in office at the time, in the name of the congregation.

Sect. 16. Should a schism arise in the congregation, (which may God mercifully prevent,) the property and all the interests connected therewith shall belong to those members of it who steadfastly acknowledge the unaltered Augsburg Confession, and agreeably to this require the ministers and wardens to be bound to the collective Symbolical Books of the Evangelical Lutheran Church.

Sect. 17. Those members in the congregation who are yet minors, are required to attend the catechetical instructions to be conducted with them. Parents who are church members, are required to provide for the instruction of their children in the true doctrine and faith of our Church.

Sect. 18. In the public worship none but pure Lutheran Hymns are to be used, and in all official transactions, none but pure Lutheran forms.

Sect. 19. Persons wishing to be received into this congregation, have to make known their desire to the Pastor of the congregation, in order that he may examine them in reference to christianity, and hereupon to make known to a church warden their request for reception. The latter makes known this to the congregation; if no objection is found by the congregation, the applicant has, if he is a male past nonage, to subscribe the church regulations before the public assembly of the congregation. Others are simply registered by a church warden in the list of church members.

Sect. 20. Of these sections, the following are unalterable: 2, 3. 4, 6, a, b., 7, 8, 9, 10, 11, 12, 13, 18, and this, 20.

Jacob Stirewalt.

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

THIRTY-EIGHTH ANNUAL CONVENTION,

OF THE

EVANGELICAL Lutheran Tennessee Synod,

HELD IN

ZION'S CHURCH,

LEXINGTON DISTRICT,

So. Ca.

1858

SALISBURY, N. C.:
J. E. NEWSON, PRINTER, BANNER OFFICE.

MDCCCLVIII.

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Salisbury, N. C.

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MINUTES

OF THE

THIRTY-EIGHTH ANNUAL CONVENTION,

OF THE

Evangelical Lutheran Tennessee SYNOD.

PURSUANT to a resolution passed at the last session of Synod, the Ministers and Lay-Delegates composing the Thirty-Eighth Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Zion's Church, Lexington District, South Carolina, on Friday the 15th of October 1858.

Friday, at an early hour in the day, Divine service was introduced by Rev. T. Moser, who preached from Titus, 2; 11, 12, 13, 14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A recess was now given.

First Session.

FRIDAY, 2 O'CLOCK, P. M.

REV. A. J. FOX was chosen President, *pro tem;* and Rev. J. M. WAGNER was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

Pastors.

NAMES.			POST OFFICE.
1.	Rev.	A. Henkel,*	New Market, Va.
2.	"	H. Goodman,	Statesville, N. C.
3.	"	Wm. Hancher,*	Mill Hill, Tenn.
4.	"	J. Killian,	Waynesborough, Va.
5.	"	A. J. Brown,*	Blountville, Tenn.
6.	"	A. J. Fox,	Lincolnton, N. C.
7.	"	J. R. Moser,*	Castor, Mo.
8.	"	J. Stirewalt,†	New Market, Va.
9.	"	H. Wetzel,	Mt. Solon, Va.
10.	"	C. G. Reitzel,*	Flint Rock, N. C.
11.	"	P. C. Henkel,	Newton, N. C.
12.	"	J. R. Peterson,	Dallas, N. C.
13.	"	J. M. Sheaffer,*	Morganton, Tenn.
14.	"	T. Moser,	Bost's Mills, N. C.
15.	"	J. K. Hancher,*	Little Chuckey, Tenn.
16.	"	J. M. Wagner,	Lexington, N. C.
17.	"	T. Crouse,*	Sandy Creek, N. C.
18.	"	A. Efird,	Lexington, S. C.
19.	"	S. Henkel,*	New Market, Va.
20.	"	D. Efird,	Countsville, S. C.
21.	"	J. Fleenor,*	Rocky Point, Va.
22.	"	J. B. Emmert,*	Elizabethton, Tenn.
23.	"	J. L. Stirewalt,*	East Germantown, Ia.

24.	"	P. J. Stirewalt,*	Lima, Ohio.
25.	"	M. Sondhouse,*	Baker's Run, Va.
26.	"	C. Moretz,	Rose Vale, N. C.
27.	"	A. Fleenor,*	Parrottsville, Tenn.
28.	"	J. E. Seneker,*	Davidson's River, N. C.
29.	"	J. A. Seneker,*	Cherry Grove, Tenn.
30.	"	Geo. Schmucker,*	Uper Tract, Va.
31.	"	John N. Hunton,*	Woodstock, Va.
32.	"	J. M. Smith,†	Lowrance's Mills, N. C.

DEACONS.

1.	Rev.	J. Costner,*	Dallas, N. C.
2.	"	M. J. Stirewalt,†	Sandy Creek, N. C.

APPLICANTS.

1.	Mr.	E. E. Smyre,	Lincolnton, N. C.
2.	"	J. C. Barb,	Mossy Creek, Tenn.
3.	"	J. Cloninger,	" " "

The following LAY-DELEGATES presented certificates of election to this convention of Synod.

Mr.	M. Drafts,	Zion's,	S. C.
"	S. M. Roof,	Emanuel's	"
"	H. A. Meetze,	St. Peter's, (or Meetze,)	"
"	D. Osevalt,	St. Paul's,	"
"	Daniel Drafts,	Cedar Grove,	"
"	J. H. Koon,	St. Peters, (or Piny Wood,)	"
"	Geo. Epting,	St. John's,	"
"	J. J. Eargle,	St. Jacob's,	"
"	Joseph Coogler,	Bethlehem,	"
"	Jacob Cloninger,	St. Mary's,	Tenn.

* Absent and excused. † Ordained this session.

" Wm. McCaslin,	Salem,	N. C.
" David Rhodes,	Trinity, and St. Daniel's,	"
" Marcus Yoder,	Grace,	"
" Eli E. Deal, Esq.,	St. John's, Millers, Friendship, and Salem,	N. C.
" Moses Huit,	Hasses' and St. Paul's,	"
" H. C. McAllister,	Philadelphia, White Haven, Christ's, and St. Luke,	"
" Dr. J. F. Smyre,	Lutheran Chapel,	"

LAY DELEGATES.

Mr. Wm. A. Smith,	Lutheran Union, and Rocky River,	N. C.
" J. W. Miller,	Phanuel's, and St. Peter's,	"
" F. M. Graham,	Mt. Moriah,	"
" H. H. Conrad,	Pilgrim's, Emanuels, Beck's, and New Jerusalem,	"
" Martin Plyler,	Bethlehem,	S. C.
" Iraeneus Condor,	Emanuel's & Morning Star,	N.C.
" D. H. Goodman,	St. Peter's & St. Martin's,	"
" S. C. Fox,	Melanchton's, Mt. Pleasant, and Coble's,	"

An election for officers of Synod was then held, which resulted as follows:

REV. J. KILLIAN, PRESIDENT.
" P. C. HENKEL, SECRETARY.
" J. M. WAGNER, TREASURER.

* Absent and excused. † Ordained this session.

Synod being now permanently organized, the letters and papers addressed to her were called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions; Rev'ds. J. R. Peterson, J. M. Smith, Mr. Ireaneus Condor, and Dr. J. F. Smyer.

The President then appointed the following standing Committees:

Committee No. II.—On Letters and Petitions addressed to Synod; Rev'ds. J. M. Wagner, A. Efird, Messrs. S. C. Fox, and J. W. Miller.

Committee No. III.—On the unfinished business of the last session of Synod; Rev'ds. T. Moser, D. Efird, Messrs. J. J. Ergle, and D. Drafts.

Committee No. IV.—On Minutes of Sister Synods; Rev's. A. J. Fox, A. Efird, J. M. Smith, and Mr. W. McCaslin.

Committee No. V.—On Treasurer's Report; Rev. C. Moretz, Messrs. H. H. Conrad, D. Rhodes, and Geo. Epting.

The following special committees were appointed:

Special Committee No. I.—To examine candidates for the Ministry; Rev'ds. H. Wetzel, J. R. Peterson, and T. Moser.

Special Committee No. II.—On a communication from Pastor George Albert Schiefferdecker; Rev'ds. H. Wetzel, A. J. Fox, J. M. Wagner, and Dr. J. F. Smyer.

Resolved, That the examination of candidates for the ministry, take place in open Synod.

Synod now adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer by Brother A. J. Fox.

SECOND SESSION.

SATURDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer, by Rev. C. Moretz.

The minutes of yesterday were read and confirmed.

The Rev. Samuel Rothrock, of the "Evangelical Lutheran Synod of N. C." Rev. Prof. W. Berley, and Rev. N. Aldrick of the Evangelical Lutheran Synod of S. C., were introduced and received as advisory members of this Synod; and also applicant M. J. Stirewalt; also Rev. Godfrey Dreher, was received an honorary member.

Committee No. I.—Now handed in their documents classed and numbered.

Special Committee No. III, was now appointed to report on the petitions for the ordination of candidates for the ministry; Rev'ds. H. Goodman, J. M. Wagner, Mr. J. H. Koon, and Dr. J. F. Smyre.

Special Committee No. IV. was now appointed to report on the letters of absent Brethren; Rev. T. Moser, and H. A. Meetze, Esq.

Special Committee No. II. now reported. This report was, on motion received, and after some discussion, said report was withdrawn by the committee.

The hour for preaching having now arrived, Synod adjourned to meet on Monday, 9 o'clock, A. M.

A large concourse of people, having assembled in the church, were addressed by Rev. P. C. Henkel, from Mat. 16; 18, 19. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of

heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt lose on earth, shall be loosed in heaven.'.

After a recess, the congregatiou re-assembled, and were addressed by Rev. J. R. Peterson, from Mat. 22; 42.—"What think ye of Christ? Whose son is he? They say unto him, The son of David."

On Sunday morning, at an early hour, a large congregation assembled in and around the church, (seats having been prepared around the church,) and the Rev. J. Killian preached a sermon from Phil. 4; 4, 6. "Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God."

After a short intermission, the exercises were resumed, when the Rev. H. Wetzel, delivered a sermon from Mat. 22; 1, 14. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he

to his servants; the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants; Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Confession and Absolution were then solemnized according to the custom of the Evangelical Lutheran Church, and the Lord's Supper administered to 180 communicants.

The protracted exercises of the day being concluded, the large and attentive congregation was dismissed with the Apostolic Benediction.

THIRD SESSION.

MONDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. H. Goodman. Minutes of Saturday were read and confirmed.

Special Committee No. II. now reported as follows:

Upon the question submitted to this Synod, by the Rev. George A. Schieferdecker, as to whether we admit pastors and congregations maintaining the doctrines of a general conversion of the Jews before the last day, and a millenium or reign of Christ on Earth, during the time of which all

the wicked are to be subdued, which are Chiliastic errors, we, the committee appointed to report on this matter, suggest that the Synod return simply a negative answer.

Respectful.y submitted,

H. WETZEL,
A. J. FOX,
J. F. SMYRE,
J. M. WAGNER.

On motion, this report was received, and after some discussion, its further consideration was indefinitely postponed.

Special Committee, No. III. now reported.

We, the undersigned committee, appointed to report on petitions Class 2d, No. 2., beg leave to submit the following, viz:

Class 2d. No. 1.—Is a petition from St. Peter's Church, Catawba county, N. C., praying for the examination of Rev. J. M. Smith, and if qualified, ordain him to the office of Pastor; and also recommends and prays for the examination of Mr. M. J. Stirewalt, and if qualified, ordain him to the office of deacon.

No. 2—Is a petition from Melanchton's Church, Randolph co., N. C., Mt. Pleasant, Alamance co., N. C., and Coble's Church, Guilford co., N. C., praying for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 3—Is a petition from St. John's Church, Catawba co., N. C., expressing their satisfaction with the labors of their Pastor, Rev. P. C. Henkel, and pray his continuation among them; and also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the grade of deacon.

Nos. 4, 5, 6, 7, and 8, are petitions from Miller's, Hasses'

and St. Paul's Churches, Catawba co , N. C., and Friendship and Salem Churches, Alexander co., N. C., of the same import with No. 3.

No. 9.—Is a petition from St. Martin's, Iredell co., N. C. in which the petitioners express their satisfaction with the labors of Rev. J. M. Smith, and pray for his continuation among them, and also pray for his examination, and if found qualified, ordain him to the office of Pastor. They also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 10 —Is a petition from St. Mary's Church, Munroe co., Tenn., expressing their satisfaction with the labors of the Rev. J. M. Shaeffer, and pray for his continuation among them. They also pray for the examination of Mr. Jacob Cloninger, and if qualified, ordain him to the office of deacon.

We the undersigned, committee, recommend that Rev. J. M. Smith be examined, and if qualified, ordain him to the office of Pastor. We also recommend, that Messrs. Jacob Cloninger, and M. J. Stirewalt be examined, and if qualified, ordain them to the office of Deacon.

Respectfully submitted,

HENRY GOODMAN.
J. M. WAGNER,
J H. KOON,
J. F. SMYRE.

The above report was received and adopted.

On motion it was *Resolved*, That the candidates for the ministry be examined to-morrow morning.

Committee No. III. presented the following report:

We, the committee appointed to report on the unfinished business of last session of Synod submit the following:

1st. We direct the attention of Synod to resolution V. page 11, of the Minutes of last session, and recommend her to enquire whether the requirement of that resolution has been complied with, and to take such action in regard to it, as in her judgment she may think necessary.

2nd. We direct the attention of Synod to page 12, and recommend her to enquire whether the Committee, appointed to revise her Liturgy, has performed the duty imposed on it.

3d. We call the attention of Synod to resolution XII, on page 12, and recommend her to enquire whether said resolution was complied with.

4th. We direct the attention of Synod to page 12, and recommend her to enquire whether the delegates appointted to sister Synods, complied with their appointment.

Respectfully submitted,

T. MOSER,
D. EFIRD,
J. J. ERGLE,
D. DRAFTS,

On motion this report was received; but its consideration was deferred for the present.

Syecial Committee No. IV. now reported.

We, the committee appointed to report on the letters of absent brethren, submit the following:

No. 1—Is a letter from Rev. J. E. Seneker, in which he assigns his reasons for his absence from this session of Synod.

No. 2—Is a letter from Rev. A. J. Brown, in which he assigns his reasons for his absence from this session of Synod. He also states that he has not taken the vote of his congregation on the subject of the revision of our Synodical constitution.

No. 3—Is a letter from Rev. J. R. Moser, in which he renders his excuse for his absence from this session of Synod. He recommends Synod to make some provision to supply the spiritual wants of our destitute brethren in the West. He is, in a manner, favorable to a revision of our Synodical constitution; and expresses his confidence that the Synod will remain faithful to the doctrinal positions of our Fathers.

No. 4.—Is a letter from Rev. Wm. Hancher, in which he expresses his reasons for his absence from the present session of Synod.

No. 5—Is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his non-attendance at the present session of Synod. He states that he has not taken the vote in his congregations in regard to the revision of our Synodal constitution.

No. 6—Is a letter from Rev. J. L. Stirewalt, in which he renders his excuse for his absence from the present session of Synod. He asks for a letter of honorable dismission from this body, having attached himself to another Synod.

Synod will perceive that there are other matters in those letters, other than the excuses of absent brethren. Your committee being charged only with the consideration of excuses, submit the following recommendation, viz: That brothers J. E. Seneker, A. J. Brown, J. R. Moser, Wm. Hancher, J. K. Hancher, and J. L. Stirewalt, be excused for their non attendance at this session of our Synod.

Your committee respectfully asks to be discharged from the further consideration of any other matters contained in said letters.

Respectfully submitted,
TIMOTHY MOSER,
HENRY A. MEETZE.

The report was received and adopted.

On motion it was Resolved, That the President furnish Bro. J. L. Stirewalt with a letter of honorable dismission from this body.

A recess was now given, during which Rev. Samuel Rothrock preached a sermon from Jer., 17; 9, with 2 Cor., 13; 5. "The heart is deceitful above all things, and desperately wicked; who can know it?" "Examine yourselves, whether ye be in the faith."

FOURTH SESSION.

MONDAY, 2 O'CLOCK, P. M.

Committee No. 5, reported.

We, the committee appointed to examine and report on the Treasurer's report, submit the following:

After all necessary expenditures, there remains in the hands of the Treasurer $78,66½ cents.

Respectfully submitted,
C. MORETZ,
H. H. CONRAD,
DAVID RHODES,
GEORGE EPTING.

This report was received and adopted.

On motion it was Resolved, That the Treasurer of last year be paid one dollar per day for each day he spent in the service of Synod, as Treasurer.

A letter on the subject of Temperance, having been addressed to this body, the following committee was appointed to report on the same, Rev. H. Wetzel, T. Moser, and C. McAlister.

Resolved, That the President return a vote of thanks to

our brethren and friends in this vicinity, for the kindness and hospitality which they manifested toward us, during our sojourn among them.

Resolved, That the thanks of this body are due, and are hereby tendered to the CHARLOTTE AND SOUTH CAROLINA RAIL ROAD COMPANY; the NORTH CAROLINA CENTRAL RAIL ROAD COMPANY; and the WESTERN EXTENSION RAIL ROAD COMPANY, for their courtesy in extending to the members of this body the privilege of going and returning over their roads for one fare; and that the secretary of this body transmit to the officers of said roads a copy of this resolution.

Committee No. IV, presented the following report:

We, the committee, appointed to report on the minutes of sister Synods, beg leave to submit the following:

Upon examinatlon, we find that but three Synods have favored us with their minutes.

1st. We notice the members of the Evan. Luth. Synod of Illinois, which convened in Litchfield, Montgomery Co, Illinois, on the 3d day of Sept, 1857. Officers—Rev. J. Livengood, President, Rev. C. Kuhl, Secretary, Rev. S. Liese, Treasurer. They report 24 ministers, and 32 congregations; otherwise, we find their parochial report somewhat imperfect; there is nothing in these minutes requiring any action by our Synod.

2nd. We notice the minutes of the Evan. Luth. Hartwich Synod, which held its convention at Athens, N. York, in September 1857. Officers—Rev. Adam Crownse, President, Rev. P. A. Strobel, Secretary, Rev. R. Dedrick, Treas. They report 19 ministers, 34 congregations, 3,300 communicants. They contain nothing meriting the action of this Synod.

3d. We notice the minutes of the Evan. Luth. Synod, and Ministerium of North Carolina, which convened at St. Paul's Church, Alamance co., N. C., on Thursday, April 29th, 1858. Officers—Rev. J. A. Linn, President, Rev. D. J. Dreher, Recording Secretary, Rev. J. S. Hilig, Corresponding Secretary, M. Barrier, Esq., Treasurer.

We notice that their President suggested to their Synod the propriety of rescinding such resolutions of that body, as may heretofore have been passed against the Evan. Luth. Tenn. Synod, and thus pave the way for a reunion of the two Synods. The committee upon this report recommended the appointment of a delegate to the ensuing session of the Tenn. Synod, with a view to bring the two Synods into a closer relationship by the regular interchanging of corresponding delegates. This report was accepted by their body, and Rev. Samuel Rothrock was appointed delegate, and Rev. Wm. Gerheardt his alternate to the present session of the Tennessee Synod. In compliance with this appointment, Rev. Saml. Rothrock appeared, and was introduced as a delegate from the Synod of North Carolina. But for reasons perfectly satisfactory to all concerned, he withheld his credentials for the present, and was then unanimously received as an advisory member.

We, your committee, recommend, that in compliance with the request of our Brethren of the "Evan. Luth. Synod of North Carolina," a delegate be appointed to meet them in the next session of their Synod; and that he be instructed to withhold his credentials until that Synod remove her former resolutions against the Evan. Luth. Tenn. Synod.

Respectfully submitted,

A. J. FOX,
A. EFIRD,
J. M. SMITH,
WM. McASLIN.

This report was received and adopted.

Adjourned till to-morrow morning, 9 o'clock, A. M.,

Closed with the benediction by the President.

FIFTH SESSION.

TUESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. T. Moser.

The minutes of yesterday were received and adopted, with the exception of the recommendation of Committee No. IV, on Minutes of sister Synods, in reference to the appointment of a delegate to the Evan. Luth. Synod of N. C. After some discussion it was

Resolved, That the aforesaid recommendation be reconsidered,

After a satisfactory discussion of this subject, it was

Resolved, That said recommendation does not meet the approbation of this body. The following preamble and resolutions were therefore adopted as a substitute for said recommendation, viz:

Whereas, the "Evan. Luth. Synod of N. C," at her last session, in April last, appointed Rev. Saml. Rothrock, a delegate to this body, with a view "to bring about the necessary preliminaries for the purpose of tracing out some common and safe ground upon which the present generation of Lutheran families may meet, and regard each other in good faith;"

Be it therefore *Resolved*, 1st, That we are happy to see Bro. Rothrock among us, and are happy also to see, on the part of our brethren of the Synod of N. C., a disposition to cultivate friendly relations with this body.

Resolved, 2d, That the friendly intentions of our brethren of the Synod of N. C. are cordially reciprocated by this body.

The examination of candidates for the ministry now took place,

The committee of examination, having discharged their duty, it was,

Resolved, 1st, That Rev. J. M. Smith be ordained to the office of Pastor. And,

Resolved, 2d, That Bro. M. J. Stirewalt be ordained to the office of Deacon.

Resolved, 3d, That the examining committee perform the ordination services.

A short recess was now given.

SIXTH SESSION.

TUESDAY, 2 O'CLOCK, P. M.

The congregation re-assembled and Rev. A. J. Fox, delivered an ordination sermon, from 2 Tim. 4: 1—2; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." After which Rev. J. M. Smith was ordained to the office of Pastor; and Bro. M. J. Stirewalt was ordain- to the office of Deacon.

The consideration of the report of the committee No. III, on unfinished business of last session of Synod, was now taken up.

1st. Upon inquiry, in reference to item first; it was

Resolved, That we deem further action unnecessary.

2d. In regard to item second, we learn that it has not been complied with. It was,

Resolved, That this committee be discharged.

3d. In reference to item third, we learn that it has been complied with.

4th. In reference to item fourth we learn that the delegates have not complied with their appointments.

The committee appointed to report on the letter addressed to this body on the subject of Temperance, now reported, and after some discussion the report was recommitted.

Adjourned till to-morrow, 9 o'clock, A. M.

Closed with the benediction.

SEVENTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with a Scripture lesson (Heb. 13.) singing and prayer by Rev. J. R. Peterson.

The minutes of yesterday were read, received and confirmed.

Committee No. II, now reported.

We, your committee appointed to make extracts from letters and petitions addressed to this body, beg leave to submit the following:

Class I, No. I, Is a petition from Bethlehem, S. C., expressing their satisfaction for the services of Rev. C. Moretz, and desire a continuation of the same; and also express themselves favorable to a judicious revision of our Synodal Constitution.

Nos. 2 and 3, are petitions from Morning Star and Emanuels, N. C., of similar import.

Nos. 4 to 8, Are certificates from St. Luke's, Philadelphia, St. Mark's, Lutheran Chapel, and White Haven, N. C., certifying that they are favorable to a revision of our Synodal Constitutions.

Nos. 9 to 13, Are certificates from Mt. Moriah, Phanuels, Beck's, Pilgrim's and Emanuel's, N. C., certifying that they are unfavorable to a revision of our Synodical constitution.

Class II, No, I, Is a letter from Rev. J. H. Hunton, in which he expresses himself opposed to a division of Synod and also unfavorable to a revision of our Synodal Constitution.

Class III, No. I, Is a letter from Rev. Geo. Schmucker in which he relates the destitute condition of several of his congregations, which he cannot any longer serve, in consequence of infirmity; and desires that some one of our ministers supply them with preaching.

No. 2, Is a letter from Rev. C. F. Welden, of the Penn. Synod, in which he expresses, on the part of their Synod, their regret, that a delegate could not attend this session of our Synod; and also expresses their fraternal greeting and high esteem and regard towards our Synod.

Class IV, No. I, Is a petition from Emanuel's, Tenn., expressing their satisfaction with the services of Rev. Wm. Hancher, and desire our next session of Synod to be held in their Church.

No. 2, Is a petition from Solomon's Church, Va., expressing their satisfaction with their present Pastor, Rev. J. Stirewalt, and pray for his continuance among them.—They also desire the next session of Synod to be held in their church.

No. 3, Is a petition from Bethlehem Church, Va., praying for the next session of Synod. They express themselves favorable to chatechetical instruction.

No. 4, Is a petition from Mt. Calvary, Va., praying for the next session of Synod to be held in their church.

Nos. 5 and 6, Are petitions from Koiner's and Bethlehem Churches, Va., expressing their satisfaction with their present Pastor, Rev. J. Killian; and urge the necessity of catechetical instructions in our churches. They also pray for the next session of Synod to convene in one of their Churches.

Class V, No. 1, Is a memorial from New Hope, Tenn., expressing their satisfaction with their present Pastor, Rev. Wm. Hancher, and pray his continuance with them. They desire to be visited by some of our ministerial brethren; and express themselves opposed to a revision of our Synodal Constitution, and favorable to Church discipline.

No. 2, Is a letter from Rev. M. Sondhouse, in which he renders his excuse for his non-attendance at this session of Synod. He expresses himself favorable to a revision of our Synodal Constitution.

Respectfully submitted,

J. M. WAGNER,
A. EFIRD,
J. W. MILLER,
S. C. FOX.

This report was received and considered item by item.

In answer to items contained in Class I, Nos. 1 to 13, of this report, the following preamble and resolutions were adopted:

Whereas, there are petitions before this Synod praying for a revision of the constitution of this Synod, and whereas objections have been laid to this instrument before this meeting,

Be it therefore *Resolved*, That a Convention, to be composed of all the clerical members of this body, with a lay-delegate from each congregation, be convened at Mt. Moriah church, Rowan Co., North Carolina, on Friday previous to the 2d Sunday in February 1859, for the purpose of taking into consideration the propriety of amending or revising our present Synodical Constitution; and that if said convention can agree upon such revision or amendment, that then their action be carried by the different ministers to their respective churches, and that the same be

placed before them; and that said congregations send up their views, thereupon, to this session of Synod to be held in the year 1859, for her action on the same.

A recess was now given. Benediction by the President.

EIGHTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed business, and considered the remaining items of the report of Committee No. II, on letters and petitions addressed to Synod.

Class III, No. 1, In reference to this item, it was advised that those ministers of our body who can, visit them.

No 2, In reference to this item it was,

Resolved, That we reciprocate the feelings of the Penn. Synod; and that Rev. H. Wetzel, be appointed delegate to the same.

Class II, No 1. Action on this item was considered unnecessary.

Class IV, Nos. 1 to 6. In reference to the petitions contained in these Nos., praying for the next session of Synod, after some consultation it was

Resolved, That the next session of Synod convene in Bethlehem Church, Augusta Co., Va., on Saturday before the 2d Sunday in September 1859.

Class V, No. 1. In reference to this item, it was,

Resolved, That some ministers of our body, visit those brethren.

No. 2. Action on this item was not considered necessary.

The Committee appointed to report on the letter addressed to this body, on the subject of Temperance, made no report; said committee was discharged.

On motion, it was

Resolved, That Rev. J. Killian be appointed to correspond with the superintendents of the different Rail Roads,

to obtain half-fare tickets, for those going to the Convention to be held at Mt. Moriah Church, N. C.; also, for those going to the next session of our Synod.

Resolved, That the proceedings of the present session of Synod be printed in the English language only; and that five copies be sent to each minister of this body, and one copy to each sister Synod in the United States.

Resolved, That the proceedings of the convention to be held at Mt. Moriah Church, N. C, in February, 1859, be printed at the expense of this Synod.

Resolved, That Rev'ds. A. Henkel, H. Wetzel, and S. Henkel, be a committee to revise our Liturgy.

The following ministers were appointed delegates to Sister Synods:—Rev. J. Killian, to the Joint Synod of Ohio; Rev. H. Wetzel, to the Eastern District Synod of Mo.; Rev. J. R. Moser, to the Western District Synod of Mo.; Rev. H. Goodman, to the Eastern District Synod of Ohio. Rev. H. Wetzel was appointed to preach the opening sermon at the next session of our Synod, on the subject of Pastoral Duty. Rev. P. C. Henkel was appointed his alternate.

There was preaching every evening, during the session of Synod, at some of the neighboring churches and private houses, by the brethren.

No more business before the Synod, the President, in a very appropriate manner, returned the thanks of this body, to our brethren and friends, in this vicinity, for the kindness and hospitality, which they manifested toward us, during our stay in their midst; after which, Synod adjourned to meet at the time and place afore designated.

Closed with singing and prayer by Rev. H. Goodman.

P. C. HENKEL, *Secretary.*

PAROCHIAL REPORT.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. A. Henkel, " S. Henkel,	4	260	30	4			18
" J. K. Hancher,	5	450	44	2		19	20
" T. Moser,	4	200	30	4		12	8
" C. Moretz,	3	144	23	2	3	9	1
" A. Efird, " D. Efird,	9	875	84	3		46	43
" J. M. Wagner,	7	475	48	2		20	6
" A. J. Fox,	5	550	63	18	18	108	27
" H. Goodman,	2	127	26	1		7	4
" J. Stirewalt,	7	500	56	1		22	15
" M. Sondhouse,	2	50					3
" J. Killian,	2	166	22	4	5	17	
" P. C. Henkel,	6	700	80	9	1	153	31
" J. M. Smith,	3	275	51	2	1		20
" J. R. Peterson,	6		53	1	1	32	3
" A. J. Brown.	3		30	3		8	

CONTRIBUTIONS
FOR
MINUTES.

Koiner's,	$2,00	St. Jacob's,	60
Bethlehem,	1,50	Lutheran Union,	60
Emanuel's,	2,00	Rocky River,	30
Salem,	80	St. Martin's,	2,00
Miller's,	40	Melanchton,	2,00
Solomon's,	60	Coble's,	20
Cedar Grove,	1,50	St. Mark's,	1,20
St. Paul's,	1,00	Philadelphia,	2,20
Hass',	1,30	St. Luke's,	1,00
Miller's,	2,50	White Haven,	70
Salem,	50	St. Peter's, (Meetze's,	1,50
Friendship,	50	Christ's,	2,00
St. John's,	1,50	Pilgrim,	1,40
Salem,	1,60	Emanuels,	1.00
Grace,	1,40	Beck's,	1,20
Zion's,	1,40	New Jerusalem,	80
St. Daniel's,	2,50	Bethlehem,	1,00
Trinity,	1,70	Morning Star,	1,00
Phanuel's,	1,00	Emanuels,	60
St. Peter's,	40	Lower Creek,	30
Zion's,	2,20	St. Mary's,	40
St. John's,	2,50	Bethlehem,	50
Mt. Moriah,	1,00	A. J. Brown's charge,	1,30
Emanuel's,	60	J. Stirewalt's "	3,00
Lutheran Chapel,	2,00	S. A. Henkel's "	4,00
St. Peter's, (P. W.),	1,60	H. Wetzel's "	4.50
St. Paul's,	1,30	J. H. Hunton's "	2,50
Bethpage,	1,80	From Individual's,	80
St. Martin's,	90	Former Treasurer,	$78,66½
St. Peter's,	90		

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

THIRTY-EIGHTH ANNUAL CONVENTION,

OF THE

EVANGELICAL Lutheran Tennessee Synod,

HELD IN

ZION'S CHURCH,

LEXINGTON DISTRICT,

So. Ca.

SALISBURY, N. C.:

J. E. NEWSON, PRINTER, BANNER OFFICE.

MDCCCLVIII.

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MINUTES
OF THE
THIRTY-EIGHTH ANNUAL CONVENTION,
OF THE
Evangelical Lutheran Tennessee SYNOD.

PURSUANT to a resolution passed at the last session of Synod, the Ministers and Lay-Delegates composing the Thirty-Eighth Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Zion's Church, Lexington District, South Carolina, on Friday the 15th of October 1858.

Friday, at an early hour in the day, Divine service was introduced by Rev. T. Moser, who preached from Titus, 2; 11, 12, 13, 14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A recess was now given.

First Session.

FRIDAY, 2 O'CLOCK, P. M.

REV. A. J. FOX was chosen President, *pro tem;* and REV. J. M. WAGNER was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

Pastors.

	NAMES.	POST OFFICE.
1.	Rev. A. Henkel,*	New Market, Va.
2.	" H. Goodman,	Statesville, N. C.
3.	" Wm. Hancher,*	Mill Hill, Tenn.
4.	" J. Killian,	Waynesborough, Va.
5.	" A. J. Brown,*	Blountville, Tenn.
6.	" A. J. Fox,	Lincolnton, N. C.
7.	" J. R. Moser,*	Castor, Mo.
8.	" J. Stirewalt,†	New Market, Va.
9.	" H. Wetzel,	Mt. Solon, Va.
10.	" C. G. Reitzel,*	Flint Rock, N. C.
11.	" P. C. Henkel,	Newton, N. C.
12.	" J. R. Peterson,	Dallas, N. C.
13.	" J. M. Sheaffer,*	Morganton, Tenn.
14.	" T. Moser,	Bost's Mills, N. C.
15.	" J. K. Hancher,*	Little Chuckey, Tenn.
16.	" J. M. Wagner,	Lexington, N. C.
17.	" T. Crouse,*	Sandy Creek, N. C.
18.	" A. Efird,	Lexington, S. C.
19.	" S. Henkel,*	New Market, Va.
20.	" D. Efird,	Countsville, S. C.
21.	" J. Fleenor,*	Rocky Point, Va.
22.	" J. B. Emmert,*	Elizabethton, Tenn.
23.	" J. L. Stirewalt,*	East Germantown, Ia.

24.	"	P. J. Stirewalt,*	Lima, Ohio.
25.	"	M. Sondhouse,*	Baker's Run, Va.
26.	"	C. Moretz,	Rose Vale, N. C.
27.	"	A. Fleenor,*	Parrottsville, Tenn.
28.	"	J. E. Seneker,*	Davidson's River, N. C.
29.	"	J. A. Seneker,*	Cherry Grove, Tenn.
30.	"	Geo. Schmucker,*	Uper Tract, Va.
31.	"	John N. Hunton,*	Woodstock, Va.
32.	"	J. M. Smith,†	Lowrance's Mills, N. C.

DEACONS.

1.	Rev. J. Costner,*	Dallas, N. C.
2.	" M. J. Stirewalt,†	Sandy Creek, N. C.

APPLICANTS.

1.	Mr. E. E. Smyre,	Lincolnton, N. C.
2.	" J. C. Barb,	Mossy Creek, Tenn.
3.	" J. Cloninger,	" " "

The following LAY-DELEGATES presented certificates of election to this convention of Synod.

Mr. M. Drafts,	Zion's,	S. C.
" S. M. Roof,	Emanuel's	"
" H. A. Meetze,	St. Peter's, (or Meetze,)	"
" D. Osevalt,	St. Paul's,	"
" Daniel Drafts,	Cedar Grove,	"
" J. H. Koon,	St. Peters, (or Piny Wood,)	"
" Geo. Epting,	St. John's,	"
" J. J. Eargle,	St. Jacob's,	"
" Joseph Coogler,	Bethlehem,	"
" Jacob Cloninger,	St. Mary's,	Tenn.

* Absent and excused. † Ordained this session.

" Wm. McCaslin,	Salem,	N. C.
" David Rhodes,	Trinity, and St. Daniel's,	"
" Marcus Yoder,	Grace,	"
" Eli E. Deal, Esq.,	St. John's, Millers, Friendship, and Salem,	N. C.
" Moses Huit,	Hasses' and St. Paul's,	"
" H. C. McAllister,	Philadelphia, White Haven, Christ's, and St. Luke,	"
,, Dr. J. F. Smyre,	Lutheran Chapel,	"

LAY DELEGATES.

Mr. Wm. A. Smith,	Lutheran Union, and Rocky River,	N. C.
" J. W. Miller,	Phanuel's, and St. Peter's,	"
" F. M. Graham,	Mt. Moriah,	"
" H. H. Conrad,	Pilgrim's, Emanuels, Beck's, and New Jerusalem,	"
" Martin Plyler,	Bethlehem,	S. C.
" Iraeneus Condor,	Emanuel's & Morning Star,	N.C.
" D. H. Goodman,	St. Peter's & St. Martin's,	"
" S. C. Fox,	Melanchton's, Mt. Pleasant, and Coble's,	"

An election for officers of Synod was then held, which resulted as follows:

REV. J. KILLIAN, PRESIDENT.
" P. C. HENKEL, SECRETARY.
" J. M. WAGNER, TREASURER.

* Absent and excused. † Ordained this session.

Synod being now permanently organized, the letters and papers addressed to her were called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions; Rev'ds. J. R. Peterson, J. M. Smith, Mr. Ireaneus Condor, and Dr. J. F. Smyer.

The President then appointed the following standing Committees:

Committee No. II.—On Letters and Petitions addressed to Synod; Rev'ds. J. M. Wagner, A. Efird, Messrs. S. C. Fox, and J. W. Miller.

Committee No. III.—On the unfinished business of the last session of Synod; Rev'ds. T. Moser, D. Efird, Messrs. J. J. Ergle, and D. Drafts.

Committee No. IV.—On Minutes of Sister Synods; Rev's. A. J. Fox, A. Efird, J. M. Smith, and Mr. W. McCaslin.

Committee No. V.—On Treasurer's Report; Rev. C. Moretz, Messrs. H. H. Conrad, D. Rhodes, and Geo. Epting.

The following special committees were appointed:

Special Committee No. I.—To examine candidates for the Ministry; Rev'ds. H. Wetzel, J. R. Peterson, and T. Moser.

Special Committee No. II.—On a communication from Pastor George Albert Schiefferdecker; Rev'ds. H. Wetzel, A. J. Fox, J. M. Wagner, and Dr. J. F. Smyer.

Resolved, That the examination of candidates for the ministry, take place in open Synod.

Synod now adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer by Brother A. J. Fox.

SECOND SESSION.

SATURDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer, by Rev. C. Moretz.

The minutes of yesterday were read and confirmed.

The Rev. Samuel Rothrock, of the "Evangelical Lutheran Synod of N. C." Rev. Prof. W. Berley, and Rev. N. Aldrick of the Evangelical Lutheran Synod of S. C., were introduced and received as advisory members of this Synod; and also applicant M. J. Stirewalt; also Rev. Godfrey Dreher, was received an honorary member.

Committee No. I.—Now handed in their documents classed and numbered.

Special Committee No. III, was now appointed to report on the petitions for the ordination of candidates for the ministry; Rev'ds. H. Goodman, J. M. Wagner, Mr. J. H. Koon, and Dr. J. F. Smyre.

Special Committee No. IV. was now appointed to report on the letters of absent Brethren; Rev. T. Moser, and H. A. Meetze, Esq.

Special Committee No. II. now reported. This report was, on motion received, and after some discussion, said report was withdrawn by the committee.

The hour for preaching having now arrived, Synod adjourned to meet on Monday, 9 o'clock, A. M.

A large concourse of people, having assembled in the church, were addressed by Rev. P. C. Henkel, from Mat. 16; 18, 19. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of

heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt lose on earth, shall be loosed in heaven.'.

After a recess, the congregation re-assembled, and were addressed by Rev. J. R. Peterson, from Mat. 22; 42.—"What think ye of Christ? Whose son is he? They say unto him, The son of David."

On Sunday morning, at an early hour, a large congregation assembled in and around the church, (seats having been prepared around the church,) and the Rev. J. Killian preached a sermon from Phil. 4; 4, 6. "Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God."

After a short intermission, the exercises were resumed, when the Rev. H. Wetzel, delivered a sermon from Mat. 22; 1, 14. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he

to his servants; the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants; Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Confession and Absolution were then solemnized according to the custom of the Evangelical Lutheran Church, and the Lord's Supper administered to 180 communicants.

The protracted exercises of the day being concluded, the large and attentive congregation was dismissed with the Apostolic Benediction.

THIRD SESSION.

MONDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. H. Goodman. Minutes of Saturday were read and confirmed.

Special Committee No. II. now reported as follows:

Upon the question submitted to this Synod, by the Rev. George A. Schieferdecker, as to whether we admit pastors and congregations maintaining the doctrines of a general conversion of the Jews before the last day, and a millenium or reign of Christ on Earth, during the time of which all

the wicked are to be subdued, which are Chiliastic errors, we, the committee appointed to report on this matter, suggest that the Synod return simply a negative answer.

Respectfully submitted,

H. WETZEL,
A. J. FOX,
J. F. SMYRE,
J. M. WAGNER.

On motion, this report was received, and after some discussion, its further consideration was indefinitely postponed.

Special Committee, No. III. now reported.

We, the undersigned committee, appointed to report on petitions Class 2d, No. 2., beg leave to submit the following, viz:

Class 2d. No. 1.—Is a petition from St. Peter's Church, Catawba county, N. C., praying for the examination of Rev. J. M. Smith, and if qualified, ordain him to the office of Pastor; and also recommends and prays for the examination of Mr. M. J. Stirewalt, and if qualified, ordain him to the office of deacon.

No. 2.—Is a petition from Melanchton's Church, Randolph co., N. C., Mt. Pleasant, Alamance co., N. C., and Coble's Church, Guilford co., N. C., praying for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 3.—Is a petition from St. John's Church, Catawba co., N. C., expressing their satisfaction with the labors of their Pastor, Rev. P. C. Henkel, and pray his continuation among them; and also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the grade of deacon.

Nos. 4, 5, 6, 7, and 8, are petitions from Miller's, Hasses'

and St. Paul's Churches, Catawba co , N. C., and Friendship and Salem Churches, Alexander co , N. C., of the same import with No. 3.

No. 9.—Is a petition from St. Martin's, Iredell co., N. C. in which the petitioners express their satisfaction with the labors of Rev. J. M. Smith, and pray for his continuation among them, and also pray for his examination, and if found qualified, ordain him to the office of Pastor. They also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 10 —Is a petition from St. Mary's Church, Munroe co , Tenn , expressing their satisfaction with the labors of the Rev. J. M. Shaeffer, and pray for his continuation among them. They also pray for the examination of Mr. Jacob Cloninger, and if qualified, ordain him to the office of deacon.

We the undersigned, committee, recommend that Rev. J. M. Smith be examined, and if qualified, ordain him to the office of Pastor. We also recommend, that Messrs. Jacob Cloninger, and M. J. Stirewalt be examined, and if qualified, ordain them to the office of Deacon.

Respectfully submitted,
HENRY GOODMAN.
J. M. WAGNER,
J H. KOON,
J. F. SMYRE.

The above report was received and adopted.

On motion it was *Resolved*, That the candidates for the ministry be examined to-morrow morning.

Committee No. III. presented the following report:

We, the committee appointed to report on the unfinished business of last session of Synod submit the following:

1st. We direct the attention of Synod to resolution V. page 11, of the Minutes of last session, and recommend her to enquire whether the requirement of that resolution has been complied with, and to take such action in regard to it, as in her judgment she may think necessary.

2nd. We direct the attention of Synod to page 12, and recommend her to enquire whether the Committee, appointed to revise her Liturgy, has performed the duty imposed on it.

3d. We call the attention of Synod to resolution XII, on page 12, and recommend her to enquire whether said resolution was complied with.

4th. We direct the attention of Synod to page 12, and recommend her to enquire whether the delegates appointted to sister Synods, complied with their appointment.

Respectfully submitted,

T. MOSER,
D. EFIRD,
J. J. ERGLE,
D. DRAFTS,

On motion this report was received; but its consideration was deferred for the present.

Syecial Committee No. IV. now reported.

We, the committee appointed to report on the letters of absent brethren, submit the following :

No. 1—Is a letter from Rev. J. E. Seneker, in which he assigns his reasons for his absence from this session of Synod.

No. 2—Is a letter from Rev. A. J. Brown, in which he assigns his reasons for his absence from this session of Synod. He also states that he has not taken the vote of his congregation on the subject of the revision of our Synodical constitution.

No. 3—Is a letter from Rev. J. R. Moser, in which he renders his excuse for his absence from this session of Synod. He recommends Synod to make some provision to supply the spiritual wants of our destitute brethren in the West. He is, in a manner, favorable to a revision of our Synodical constitution; and expresses his confidence that the Synod will remain faithful to the doctrinal positions of our Fathers.

No. 4.—Is a letter from Rev. Wm. Hancher, in which he expresses his reasons for his absence from the present session of Synod.

No. 5—Is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his non-attendance at the present session of Synod. He states that he has not taken the vote in his congregations in regard to the revision of our Synodal constitution.

No. 6—Is a letter from Rev. J. L. Stirewalt, in which he renders his excuse for his absence from the present session of Synod. He asks for a letter of honorable dismission from this body, having attached himself to another Synod.

Synod will perceive that there are other matters in those letters, other than the excuses of absent brethren. Your committee being charged only with the consideration of excuses, submit the following recommendation, viz: That brothers J. E. Seneker, A. J. Brown, J. R. Moser, Wm. Hancher, J. K. Hancher, and J. L. Stirewalt, be excused for their non attendance at this session of our Synod.

Your committee respectfully asks to be discharged from the further consideration of any other matters contained in said letters.

Respectfully submitted,
TIMOTHY MOSER,
HENRY A. MEETZE.

The report was received and adopted.

On motion it was Resolved, That the President furnish Bro. J. L. Stirewalt with a letter of honorable dismission from this body.

A recess was now given, during which Rev. Samuel Rothrock preached a sermon from Jer., 17; 9, with 2 Cor., 13; 5. "The heart is deceitful above all things, and desperately wicked; who can know it?" "Examine yourselves, whether ye be in the faith."

FOURTH SESSION.

MONDAY, 2 O'CLOCK, P. M.

Committee No. 5, reported.

We, the committee appointed to examine and report on the Treasurer's report, submit the following:

After all necessary expenditures, there remains in the hands of the Treasurer $78,66½ cents.

Respectfully submitted,
C. MORETZ,
H. H. CONRAD,
DAVID RHODES,
GEORGE EPTING.

This report was received and adopted.

On motion it was Resolved, That the Treasurer of last year be paid one dollar per day for each day he spent in the service of Synod, as Treasurer.

A letter on the subject of Temperance, having been addressed to this body, the following committee was appointed to report on the same, Rev. H. Wetzel, T. Moser, and C. McAlister.

Resolved, That the President return a vote of thanks to

our brethren and friends in this vicinity, for the kindness and hospitality which they manifested toward us, during our sojourn among them.

Resolved, That the thanks of this body are due, and are hereby tendered to the CHARLOTTE AND SOUTH CAROLINA RAIL ROAD COMPANY; the NORTH CAROLINA CENTRAL RAIL ROAD COMPANY; and the WESTERN EXTENSION RAIL ROAD COMPANY, for their courtesy in extending to the members of this body the privilege of going and returning over their roads for one fare; and that the secretary of this body transmit to the officers of said roads a copy of this resolution.

Committee No. IV, presented the following report:

We, the committee, appointed to report on the minutes of sister Synods, beg leave to submit the following:

Upon examinatlon, we find that but three Synods have favored us with their minutes.

1st. We notice the members of the Evan. Luth. Synod of Illinois, which convened in Litchfield, Montgomery Co, Illinois, on the 3d day of Sept, 1857. Officers—Rev. J. Livengood, President, Rev. C. Kuhl, Secretary, Rev. S. Liese, Treasurer. They report 24 ministers, and 32 congregations; otherwise, we find their parochial report somewhat imperfect; there is nothing in these minutes requiring any action by our Synod.

2nd. We notice the minutes of the Evan. Luth. Hartwich Synod, which held its convention at Athens, N. York, in September 1857. Officers—Rev. Adam Crownse, President, Rev. P. A. Strobel, Secretary, Rev. R. Dedrick, Treas. They report 19 ministers, 34 congregations, 3,300 communicants. They contain nothing meriting the action of this Synod.

3d. We notice the minutes of the Evan. Luth. Synod, and Ministerium of North Carolina, which convened at St. Paul's Church, Alamance co., N. C., on Thursday, April 29th, 1858. Officers—Rev. J. A. Linn, President, Rev. D. J. Dreher, Recording Secretary, Rev. J. S. Hilig, Corresponding Secretary, M. Barrier, Esq., Treasurer.

We notice that their President suggested to their Synod the propriety of rescinding such resolutions of that body, as may heretofore have been passed against the Evan. Luth. Tenn. Synod, and thus pave the way for a reunion of the two Synods. The committee upon this report recommended the appointment of a delegate to the ensuing session of the Tenn. Synod, with a view to bring the two Synods into a closer relationship by the regular interchanging of corresponding delegates. This report was accepted by their body, and Rev. Samuel Rothrock was appointed delegate, and Rev. Wm. Gerheardt his alternate to the present session of the Tennessee Synod. In compliance with this appointment, Rev. Saml. Rothrock appeared, and was introduced as a delegate from the Synod of North Carolina. But for reasons perfectly satisfactory to all concerned, he withheld his credentials for the present, and was then unanimously received as an advisory member.

We, your committee, recommend, that in compliance with the request of our Brethren of the "Evan. Luth. Synod of North Carolina," a delegate be appointed to meet them in the next session of their Synod; and that he be instructed to withhold his credentials until that Synod remove her former resolutions against the Evan. Luth. Tenn. Synod.

Respectfully submitted,

A. J. FOX,
A. EFIRD,
J. M. SMITH,
WM. McASLIN.

This report was received and adopted.

Adjourned till to-morrow morning, 9 o'clock, A. M.,

Closed with the benediction by the President.

FIFTH SESSION.

TUESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. T. Moser.

The minutes of yesterday were received and adopted, with the exception of the recommendation of Committee No. IV, on Minutes of sister Synods, in reference to the appointment of a delegate to the Evan. Luth. Synod of N. C. After some discussion it was

Resolved, That the aforesaid recommendation be reconsidered,

After a satisfactory discussion of this subject, it was

Resolved, That said recommendation does not meet the approbation of this body. The following preamble and resolutions were therefore adopted as a substitute for said recommendation, viz:

Whereas, the "Evan. Luth. Synod of N. C," at her last session, in April last, appointed Rev. Saml. Rothrock, a delegate to this body, with a view "to bring about the necessary preliminaries for the purpose of tracing out some common and safe ground upon which the present generation of Lutheran families may meet, and regard each other in good faith;"

Be it therefore *Resolved*, 1st, That we are happy to see Bro. Rothrock among us, and are happy also to see, on the part of our brethren of the Synod of N. C., a disposition to cultivate friendly relations with this body.

Resolved, 2d, That the friendly intentions of our brethren of the Synod of N. C. are cordially reciprocated by this body.

The examination of candidates for the ministry now took place,

The committee of examination, having discharged their duty, it was,

Resolved, 1st, That Rev. J. M. Smith be ordained to the office of Pastor. And,

Resolved, 2d, That Bro. M. J. Stirewalt be ordained to the office of Deacon.

Resolved, 3d, That the examining committee perform the ordination services.

A short recess was now given.

SIXTH SESSION.

TUESDAY, 2 O'CLOCK, P. M.

The congregation re-assembled and Rev. A. J. Fox, delivered an ordination sermon, from 2 Tim. 4: 1—2; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." After which Rev. J. M. Smith was ordained to the office of Pastor; and Bro. M. J. Stire. walt was ordain- to the office of Deacon.

The consideration of the report of the committee No. III, on unfinished business of last session of Synod, was now taken up.

1st. Upon inquiry, in reference to item first; it was

Resolved, That we deem further action unnecessary.

2d. In regard to item second, we learn that it has not been complied with. It was,

Resolved, That this committee be discharged.

3d. In reference to item third, we learn that it has been complied with.

4th. In reference to item fourth we learn that the delegates have not complied with their appointments.

The committee appointed to report on the letter addressed to this body on the subject of Temperance, now reported, and after some discussion the report was recommitted.

Adjourned till to-morrow, 9 o'clock, A. M.

Closed with the benediction.

SEVENTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with a Scripture lesson (Heb. 13.) singing and prayer by Rev. J. R. Peterson.

The minutes of yesterday were read, received and confirmed.

Committee No. II, now reported.

We, your committee appointed to make extracts from letters and petitions addressed to this body, beg leave to submit the following:

Class I, No. I, Is a petition from Bethlehem, S. C., expressing their satisfaction for the services of Rev. C. Moretz, and desire a continuation of the same; and also express themselves favorable to a judicious revision of our Synodal Constitution.

Nos. 2 and 3, are petitions from Morning Star and Emanuels, N. C., of similar import.

Nos. 4 to 8, Are certificates from St. Luke's, Philadelphia, St. Mark's, Lutheran Chapel, and White Haven, N. C., certifying that they are favorable to a revision of our Synodal Constitutions.

Nos. 9 to 13, Are certificates from Mt. Moriah, Phanuels, Beck's, Pilgrim's and Emanuel's, N. C., certifying that they are unfavorable to a revision of our Synodical constitution.

Class II, No, I, Is a letter from Rev. J. H. Hunton, in which he expresses himself opposed to a division of Synod and also unfavorable to a revision of our Synodal Constitution.

Class III, No. I, Is a letter from Rev. Geo. Schmucker in which he relates the destitute condition of several of his congregations, which he cannot any longer serve, in consequence of infirmity; and desires that some one of our ministers supply them with preaching.

No. 2, Is a letter from Rev. C. F. Welden, of the Penn. Synod, in which he expresses, on the part of their Synod, their regret, that a delegate could not attend this session of our Synod; and also expresses their fraternal greeting and high esteem and regard towards our Synod.

Class IV, No. I, Is a petition from Emanuel's, Tenn., expressing their satisfaction with the services of Rev. Wm. Hancher, and desire our next session of Synod to be held in their Church.

No. 2, Is a petition from Solomon's Church, Va., expressing their satisfaction with their present Pastor, Rev. J. Stirewalt, and pray for his continuance among them.—They also desire the next session of Synod to be held in their church.

No. 3, Is a petition from Bethlehem Church, Va., praying for the next session of Synod. They express themselves favorable to chatechetical instruction.

No. 4, Is a petition from Mt. Calvary, Va., praying for the next session of Synod to be held in their church.

Nos. 5 and 6, Are petitions from Koiner's and Bethlehem Churches, Va., expressing their satisfaction with their present Pastor, Rev. J. Killian; and urge the necessity of catechetical instructions in our churches. They also pray for the next session of Synod to convene in one of their Churches.

Class V, No. 1, Is a memorial from New Hope, Tenn., expressing their satisfaction with their present Pastor, Rev. Wm. Hancher, and pray his continuance with them. They desire to be visited by some of our ministerial brethren; and express themselves opposed to a revision of our Synodal Constitution, and favorable to Church discipline.

No. 2, Is a letter from Rev. M. Sondhouse, in which he renders his excuse for his non-attendance at this session of Synod. He expresses himself favorable to a revision of our Synodal Constitution.

Respectfully submitted,

J. M. WAGNER,
A. EFIRD,
J. W. MILLER,
S. C. FOX.

This report was received and considered item by item.

In answer to items contained in Class I, Nos. 1 to 13, of this report, the following preamble and resolutions were adopted:

Whereas, there are petitions before this Synod praying for a revision of the constitution of this Synod, and whereas objections have been laid to this instrument before this meeting,

Be it therefore *Resolved*, That a Convention, to be composed of all the clerical members of this body, with a lay-delegate from each congregation, be convened at Mt. Moriah church, Rowan Co., North Carolina, on Friday previous to the 2d Sunday in February 1859, for the purpose of taking into consideration the propriety of amending or revising our present Synodical Constitution; and that if said convention can agree upon such revision or amendment, that then their action be carried by the different ministers to their respective churches, and that the same be

placed before them; and that said congregations send up their views, thereupon, to this session of Synod to be held in the year 1859, for her action on the same.

A recess was now given. Benediction by the President.

EIGHTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed business, and considered the remaining items of the report of Committee No. II, on letters and petitions addressed to Synod.

Class III, No. 1, In reference to this item, it was advised that those ministers of our body who can, visit them.

No 2, In reference to this item it was,

Resolved, That we reciprocate the feelings of the Penn. Synod; and that Rev. H. Wetzel, be appointed delegate to the same.

Class II, No 1. Action on this item was considered unnecessary.

Class IV, Nos. 1 to 6. In reference to the petitions contained in these Nos., praying for the next session of Synod, after some consultation it was

Resolved, That the next session of Synod convene in Bethlehem Church, Augusta Co., Va., on Saturday before the 2d Sunday in September 1859.

Class V, No. 1. In reference to this item, it was,

Resolved, That some ministers of our body, visit those brethren.

No. 2. Action on this item was not considered necessary.

The Committee appointed to report on the letter addressed to this body, on the subject of Temperance, made no report; said committee was discharged.

On motion, it was

Resolved, That Rev. J. Killian be appointed to correspond with the superintendents of the different Rail Roads,

to obtain half-fare tickets, for those going to the Convention to be held at Mt. Moriah Church, N. C.; also, for those going to the next session of our Synod.

Resolved, That the proceedings of the present session of Synod be printed in the English language only; and that five copies be sent to each minister of this body, and one copy to each sister Synod in the United States.

Resolved, That the proceedings of the convention to be held at Mt. Moriah Church, N. C, in February, 1859, be printed at the expense of this Synod.

Resolved, That Rev'ds. A. Henkel, H. Wetzel, and S. Henkel, be a committee to revise our Liturgy.

The following ministers were appointed delegates to Sister Synods:—Rev. J. Killian, to the Joint Synod of Ohio; Rev. H. Wetzel, to the Eastern District Synod of Mo.; Rev. J. R. Moser, to the Western District Synod of Mo.; Rev. H. Goodman, to the Eastern District Synod of Ohio. Rev. H. Wetzel was appointed to preach the opening sermon at the next session of our Synod, on the subject of Pastoral Duty. Rev. P. C. Henkel was appointed his alternate.

There was preaching every evening, during the session of Synod, at some of the neighboring churches and private houses, by the brethren.

No more business before the Synod, the President, in a very appropriate manner, returned the thanks of this body, to our brethren and friends, in this vicinity, for the kindness and hospitality, which they manifested toward us, during our stay in their midst; after which, Synod adjourned to meet at the time and place afore designated.

Closed with singing and prayer by Rev. H. Goodman.

P. C. HENKEL, *Secretary.*

PAROCHIAL REPORT.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. A. Henkel, " S. Henkel,	4	260	30	4			18
" J. K. Hancher,	5	450	44	2		19	20
" T. Moser,	4	200	30	4		12	8
" C. Moretz,	3	144	23	2	3	9	1
" A. Efird, " D. Efird,	9	875	84	3		46	43
" J. M. Wagner,	7	475	48	2		20	6
" A. J. Fox,	5	550	63	18	18	108	27
" H. Goodman,	2	127	26	1		7	4
" J. Stirewalt,	7	500	56	1		22	15
" M. Sondhouse,	2	50					3
" J. Killian,	2	166	22	4	5	17	
" P. C. Henkel,	6	700	80	9	1	153	31
" J. M. Smith,	3	275	51	2	1		20
" J. R. Peterson,	6		53	1	1	32	3
" A. J. Brown.	3		30	3		8	

CONTRIBUTIONS
FOR
MINUTES.

Koiner's,	$2,00	St. Jacob's,	60
Bethlehem,	1,50	Lutheran Union,	60
Emanuel's,	2,00	Rocky River,	30
Salem,	80	St. Martin's,	2,00
Miller's,	40	Melanchton,	2,00
Solomon's,	60	Coble's,	20
Cedar Grove,	1,50	St. Mark's,	1,20
St. Paul's,	1,00	Philadelphia,	2,20
Hass',	1,30	St. Luke's,	1,00
Miller's,	2,50	White Haven,	70
Salem,	50	St. Peter's, (Meetze's,	1,50
Friendship,	50	Christ's,	2,00
St. John's,	1,50	Pilgrim,	1,40
Salem,	1,60	Emanuels,	1.00
Grace,	1,40	Beck's,	1,20
Zion's,	1,40	New Jerusalem,	80
St. Daniel's,	2,50	Bethlehem,	1,00
Trinity,	1,70	Morning Star,	1,00
Phanuel's,	1,00	Emanuels,	60
St. Peter's,	40	Lower Creek,	30
Zion's,	2,20	St. Mary's,	40
St. John's,	2,50	Bethlehem,	50
Mt. Moriah,	1,00	A. J. Brown's charge,	1,30
Emanuel's,	60	J. Stirewalt's "	3,00
Lutheran Chapel,	2,00	S. A. Henkel's "	4,00
St. Peter's, (P. W.),	1,60	H. Wetzel's "	4,50
St. Paul's,	1,30	J. H. Hunton's "	2,50
Bethpage,	1,80	From Individual's,	80
St. Martin's,	90	Former Treasurer,	$78,66½
St. Peter's,	90		

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426
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4160
69

ECCLESIASTICAL ANNALS.

REPORT

OF THE

PROCEEDINGS

OF THE

THIRTY-EIGHTH ANNUAL CONVENTION,

OF THE

EVANGELICAL Lutheran Tennessee Synod,

HELD IN

ZION'S CHURCH,

LEXINGTON DISTRICT,

So. Ca.

SALISBURY, N. C.:

J. E. NEWSON, PRINTER, BANNER OFFICE.

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MINUTES

OF THE

THIRTY-EIGHTH ANNUAL CONVENTION,

OF THE

Evangelical Lutheran Tennessee SYNOD.

Pursuant to a resolution passed at the last session of Synod, the Ministers and Lay-Delegates composing the Thirty-Eighth Annual Convention of the Evangelical Lutheran Tennessee Synod, assembled in Zion's Church, Lexington District, South Carolina, on Friday the 15th of October 1858.

Friday, at an early hour in the day, Divine service was introduced by Rev. T. Moser, who preached from Titus, 2; 11, 12, 13, 14. "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

A recess was now given.

First Session.

FRIDAY, 2 O'CLOCK, P. M.

REV. A. J. FOX was chosen President, *pro tem;* and Rev. J. M. WAGNER was appointed Secretary *pro tem.*

The ministerial roll was called, and the absentees noted. The following is a list of the Ministers belonging to this Synod.

Pastors.

NAMES.	POST OFFICE.
1. Rev. A. Henkel,*	New Market, Va.
2. " H. Goodman,	Statesville, N. C.
3. " Wm. Hancher,*	Mill Hill, Tenn.
4. " J. Killian,	Waynesborough, Va.
5. " A. J. Brown,*	Blountville, Tenn.
6. " A. J. Fox,	Lincolnton, N. C.
7. " J. R. Moser,*	Castor, Mo.
8. " J. Stirewalt,†	New Market, Va.
9. " H. Wetzel,	Mt. Solon, Va.
10. " C. G. Reitzel,*	Flint Rock, N. C.
11. " P. C. Henkel,	Newton, N. C.
12. " J. R. Peterson,	Dallas, N. C.
13. " J. M. Sheaffer,*	Morganton, Tenn.
14. " T. Moser,	Bost's Mills, N. C.
15. " J. K. Hancher,*	Little Chuckey, Tenn.
16. " J. M. Wagner,	Lexington, N. C.
17. " T. Crouse,*	Sandy Creek, N. C.
18. " A. Efird,	Lexington, S. C.
19. " S. Henkel,*	New Market, Va.
20. " D. Efird,	Countsville, S. C.
21. " J. Fleenor,*	Rocky Point, Va.
22. " J. B. Emmert,*	Elizabethton, Tenn.
23. " J. L. Stirewalt,*	East Germantown, Ia.

24.	"	P. J. Stirewalt,*	Lima, Ohio.
25.	"	M. Sondhouse,*	Baker's Run, Va.
26.	"	C. Moretz,	Rose Vale, N. C.
27.	"	A. Fleenor,*	Parrottsville, Tenn.
28.	"	J. E. Seneker,*	Davidson's River, N. C.
29.	"	J. A. Seneker,*	Cherry Grove, Tenn.
30.	"	Geo. Schmucker,*	Uper Tract, Va.
31.	"	John N. Hunton,*	Woodstock, Va.
32.	"	J. M. Smith,†	Lowrance's Mills,N. C.

DEACONS.

1.	Rev.	J. Costner,*	Dallas, N. C.
2.	"	M. J. Stirewalt,†	Sandy Creek, N. C.

APPLICANTS.

1.	Mr.	E. E. Smyre,	Lincolnton, N. C.
2.	"	J. C. Barb,	Mossy Creek, Tenn.
3.	"	J. Cloninger,	" " "

The following LAY-DELEGATES presented certificates of election to this convention of Synod.

Mr.	M. Drafts,	Zion's,	S. C.
"	S. M. Roof,	Emanuel's	"
"	H. A. Meetze,	St. Peter's, (or Meetze,)	"
"	D. Osevalt,	St. Paul's,	"
"	Daniel Drafts,	Cedar Grove,	"
"	J. H. Koon,	St. Peters, (or Piny Wood,)	"
"	Geo. Epting,	St. John's,	"
"	J. J. Eargle,	St. Jacob's,	"
"	Joseph Coogler,	Bethlehem,	"
"	Jacob Cloninger,	St. Mary's,	Tenn.

* Absent and excused. † Ordained this session.

" Wm. McCaslin,	Salem,	N. C.
" David Rhodes,	Trinity, and St. Daniel's,	"
" Marcus Yoder,	Grace,	"
" Eli E. Deal, Esq.,	St. John's, Millers, Friendship, and Salem,	N. C.
" Moses Huit,	Hasses' and St. Paul's,	"
" H. C. McAllister,	Philadelphia, White Haven, Christ's, and St. Luke,	"
" Dr. J. F. Smyre,	Lutheran Chapel,	"

LAY DELEGATES.

Mr. Wm. A. Smith,	Lutheran Union, and Rocky River,	N. C.
" J. W. Miller,	Phanuel's, and St. Peter's,	"
" F. M. Graham,	Mt. Moriah,	"
" H. H. Conrad,	Pilgrim's, Emanuels, Beck's, and New Jerusalem,	"
" Martin Plyler,	Bethlehem,	S. C.
" Iraeneus Condor,	Emanuel's & Morning Star,	N.C.
" D. H. Goodman,	St. Peter's & St. Martin's,	"
" S. C. Fox,	Melanchton's, Mt. Pleasant, and Coble's,	"

An election for officers of Synod was then held, which resulted as follows:

REV. J. KILLIAN, PRESIDENT.
" P. C. HENKEL, SECRETARY.
" J. M. WAGNER, TREASURER.

* Absent and excused. † Ordained this session.

Synod being now permanently organized, the letters and papers addressed to her were called for, handed in, and placed in the hands of a Committee to class and number them.

Committee No. I.—To class and number the Letters and Petitions; Rev'ds. J. R. Peterson, J. M. Smith, Mr. Ireaneus Condor, and Dr. J. F. Smyer.

The President then appointed the following standing Committees:

Committee No. II.—On Letters and Petitions addressed to Synod; Rev'ds. J. M. Wagner, A. Efird, Messrs. S. C. Fox, and J. W. Miller.

Committee No. III.—On the unfinished business of the last session of Synod; Rev'ds. T. Moser, D. Efird, Messrs. J. J. Ergle, and D. Drafts.

Committee No. IV.—On Minutes of Sister Synods; Rev's. A. J. Fox, A. Efird, J. M. Smith, and Mr. W. McCaslin.

Committee No. V.—On Treasurer's Report; Rev. C. Moretz, Messrs. H. H. Conrad, D. Rhodes, and Geo. Epting.

The following special committees were appointed:

Special Committee No. I.—To examine candidates for the Ministry; Rev'ds. H. Wetzel, J. R. Peterson, and T. Moser.

Special Committee No. II.—On a communication from Pastor George Albert Schiefferdecker; Rev'ds. H. Wetzel, A. J. Fox, J. M. Wagner, and Dr. J. F. Smyer.

Resolved, That the examination of candidates for the ministry, take place in open Synod.

Synod now adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer by Brother A. J. Fox.

SECOND SESSION.

SATURDAY, 9 O'CLOCK, A. M.

Synod was opened with singing and prayer, by Rev. C. Moretz.

The minutes of yesterday were read and confirmed.

The Rev. Samuel Rothrock, of the "Evangelical Lutheran Synod of N. C." Rev. Prof. W. Berley, and Rev. N. Aldrick of the Evangelical Lutheran Synod of S. C., were introduced and received as advisory members of this Synod; and also applicant M. J. Stirewalt; also Rev. Godfrey Dreher, was received an honorary member.

Committee No. I.—Now handed in their documents classed and numbered.

Special Committee No. III, was now appointed to report on the petitions for the ordination of candidates for the ministry; Rev'ds. H. Goodman, J. M. Wagner, Mr. J. H. Koon, and Dr. J. F. Smyre.

Special Committee No. IV. was now appointed to report on the letters of absent Brethren; Rev. T. Moser, and H. A. Meetze, Esq.

Special Committee No. II. now reported. This report was, on motion received, and after some discussion, said report was withdrawn by the committee.

The hour for preaching having now arrived, Synod adjourned to meet on Monday, 9 o'clock, A. M.

A large concourse of people, having assembled in the church, were addressed by Rev. P. C. Henkel, from Mat. 16; 18, 19. "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of

heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt lose on earth, shall be loosed in heaven.'.

After a recess, the congregation re-assembled, and were addressed by Rev. J. R. Peterson, from Mat. 22; 42.—"What think ye of Christ? Whose son is he? They say unto him, The son of David."

On Sunday morning, at an early hour, a large congregation assembled in and around the church, (seats having been prepared around the church,) and the Rev. J. Killian preached a sermon from Phil. 4; 4, 6. "Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving, let your request be made known unto God."

After a short intermission, the exercises were resumed, when the Rev. H. Wetzel, delivered a sermon from Mat. 22; 1, 14. "And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he

to his servants; the wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.—So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, friend, how camest thou in hither, not having a wedding-garment? And he was speechless. Then said the king to the servants; Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Confession and Absolution were then solemnized according to the custom of the Evangelical Lutheran Church, and the Lord's Supper administered to 180 communicants.

The protracted exercises of the day being concluded, the large and attentive congregation was dismissed with the Apostolic Benediction.

THIRD SESSION.

MONDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. H. Goodman. Minutes of Saturday were read and confirmed.

Special Committee No. II. now reported as follows:

Upon the question submitted to this Synod, by the Rev. George A. Schieferdecker, as to whether we admit pastors and congregations maintaining the doctrines of a general conversion of the Jews before the last day, and a millenium or reign of Christ on Earth, during the time of which all

the wicked are to be subdued, which are Chiliastic errors, we, the committee appointed to report on this matter, suggest that the Synod return simply a negative answer.

Respectful y submitted,

H. WETZEL,
A. J. FOX,
J. F. SMYRE,
J. M. WAGNER.

On motion, this report was received, and after some discussion, its further consideration was indefinitely postponed.

Special Committee, No. III. now reported.

We, the undersigned committee, appointed to report on petitions Class 2d, No. 2., beg leave to submit the following, viz:

Class 2d. No. 1.—Is a petition from St. Peter's Church, Catawba county, N. C., praying for the examination of Rev. J. M. Smith, and if qualified, ordain him to the office of Pastor; and also recommends and prays for the examination of Mr. M. J. Stirewalt, and if qualified, ordain him to the office of deacon.

No. 2—Is a petition from Melanchton's Church, Randolph co, N. C., Mt Pleasant, Alamance co, N. C., and Coble's Church, Guilford co., N. C., praying for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 3—Is a petition from St. John's Church, Catawba co, N. C., expressing their satisfaction with the labors of their Pastor, Rev. P. C. Henkel, and pray his continuation among them; and also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the grade of deacon.

Nos. 4, 5, 6, 7, and 8, are petitions from Miller's, Hasses'

and St. Paul's Churches, Catawba co., N. C., and Friendship and Salem Churches, Alexander co., N. C., of the same import with No. 3.

No. 9.—Is a petition from St. Martin's, Iredell co., N. C. in which the petitioners express their satisfaction with the labors of Rev. J. M. Smith, and pray for his continuation among them, and also pray for his examination, and if found qualified, ordain him to the office of Pastor. They also pray for the examination of Mr. M. J. Stirewalt, and if found qualified, ordain him to the office of deacon.

No. 10.—Is a petition from St. Mary's Church, Munroe co., Tenn., expressing their satisfaction with the labors of the Rev. J. M. Shaeffer, and pray for his continuation among them. They also pray for the examination of Mr. Jacob Cloninger, and if qualified, ordain him to the office of deacon.

We the undersigned, committee, recommend that Rev. J. M. Smith be examined, and if qualified, ordain him to the office of Pastor. We also recommend, that Messrs. Jacob Cloninger, and M. J. Stirewalt be examined, and if qualified, ordain them to the office of Deacon.

Respectfully submitted,
HENRY GOODMAN.
J. M. WAGNER,
J. H. KOON,
J. F. SMYRE.

The above report was received and adopted.

On motion it was *Resolved*, That the candidates for the ministry be examined to-morrow morning.

Committee No. III. presented the following report:

We, the committee appointed to report on the unfinished business of last session of Synod submit the following:

1st. We direct the attention of Synod to resolution V. page 11, of the Minutes of last session, and recommend her to enquire whether the requirement of that resolution has been complied with, and to take such action in regard to it, as in her judgment she may think necessary.

2nd. We direct the attention of Synod to page 12, and recommend her to enquire whether the Committee, appointed to revise her Liturgy, has performed the duty imposed on it.

3d. We call the attention of Synod to resolution XII, on page 12, and recommend her to enquire whether said resolution was complied with.

4th. We direct the attention of Synod to page 12, and recommend her to enquire whether the delegates appointted to sister Synods, complied with their appointment.

Respectfully submitted,
T. MOSER,
D. EFIRD,
J. J. ERGLE,
D. DRAFTS,

On motion this report was received; but its consideration was deferred for the present.

Syecial Committee No. IV. now reported.

We, the committee appointed to report on the letters of absent brethren, submit the following;

No. 1—Is a letter from Rev. J. E. Seneker, in which he assigns his reasons for his absence from this session of Synod.

No. 2—Is a letter from Rev. A. J. Brown, in which he assigns his reasons for his absence from this session of Synod. He also states that he has not taken the vote of his congregation on the subject of the revision of our Synodical constitution.

No. 3—Is a letter from Rev. J. R. Moser, in which he renders his excuse for his absence from this session of Synod. He recommends Synod to make some provision to supply the spiritual wants of our destitute brethren in the West. He is, in a manner, favorable to a revision of our Synodical constitution; and expresses his confidence that the Synod will remain faithful to the doctrinal positions of our Fathers.

No. 4.—Is a letter from Rev. Wm. Hancher, in which he expresses his reasons for his absence from the present session of Synod.

No. 5—Is a letter from Rev. J. K. Hancher, in which he assigns his reasons for his non-attendance at the present session of Synod. He states that he has not taken the vote in his congregations in regard to the revision of our Synodal constitution.

No. 6—Is a letter from Rev. J. L. Stirewalt, in which he renders his excuse for his absence from the present session of Synod. He asks for a letter of honorable dismission from this body, having attached himself to another Synod.

Synod will perceive that there are other matters in those letters, other than the excuses of absent brethren. Your committee being charged only with the consideration of excuses, submit the following recommendation, viz: That brothers J. E. Seneker, A. J. Brown, J. R. Moser, Wm. Hancher, J. K. Hancher, and J. L. Stirewalt, be excused for their non attendance at this session of our Synod.

Your committee respectfully asks to be discharged from the further consideration of any other matters contained in said letters.

Respectfully submitted,
TIMOTHY MOSER,
HENRY A. MEETZE.

The report was received and adopted.

On motion it was Resolved, That the President furnish Bro. J. L. Stirewalt with a letter of honorable dismission from this body.

A recess was now given, during which Rev. Samuel Rothrock preached a sermon from Jer., 17; 9, with 2 Cor., 13; 5. "The heart is deceitful above all things, and desperately wicked; who can know it?" "Examine yourselves, whether ye be in the faith."

FOURTH SESSION.

MONDAY, 2 O'CLOCK, P. M.

Committee No. 5, reported.

We, the committee appointed to examine and report on the Treasurer's report, submit the following:

After all necessary expenditures, there remains in the hands of the Treasurer $78,66½ cents.

Respectfully submitted,
C. MORETZ,
H. H. CONRAD,
DAVID RHODES,
GEORGE EPTING.

This report was received and adopted.

On motion it was Resolved, That the Treasurer of last year be paid one dollar per day for each day he spent in the service of Synod, as Treasurer.

A letter on the subject of Temperance, having been addressed to this body, the following committee was appointed to report on the same, Rev. H. Wetzel, T. Moser, and C. McAlister.

Resolved, That the President return a vote of thanks to

our brethren and friends in this vicinity, for the kindness and hospitality which they manifested toward us, during our sojourn among them.

Resolved, That the thanks of this body are due, and are hereby tendered to the CHARLOTTE AND SOUTH CAROLINA RAIL ROAD COMPANY; the NORTH CAROLINA CENTRAL RAIL ROAD COMPANY; and the WESTERN EXTENSION RAIL ROAD COMPANY, for their courtesy in extending to the members of this body the privilege of going and returning over their roads for one fare; and that the secretary of this body transmit to the officers of said roads a copy of this resolution.

Committee No. IV, presented the following report:

We, the committee, appointed to report on the minutes of sister Synods, beg leave to submit the following:

Upon examinatlon, we find that but three Synods have favored us with their minutes.

1st. We notice the members of the Evan. Luth. Synod of Illinois, which convened in Litchfield, Montgomery Co, Illinois, on the 3d day of Sept, 1857. Officers—Rev. J. Livengood, President, Rev. C. Kuhl, Secretary, Rev. S. Liese, Treasurer. They report 24 ministers, and 32 congregations; otherwise, we find their parochial report somewhat imperfect; there is nothing in these minutes requiring any action by our Synod.

2nd. We notice the minutes of the Evan. Luth. Hartwich Synod, which held its convention at Athens, N. York, in September 1857. Officers—Rev. Adam Crownse, President, Rev. P. A. Strobel, Secretary, Rev. R. Dedrick, Treas. They report 19 ministers, 34 congregations, 3,300 communicants. They contain nothing meriting the action of this Synod.

3d. We notice the minutes of the Evan. Luth. Synod, and Ministerium of North Carolina, which convened at St. Paul's Church, Alamance co., N. C., on Thursday, April 29th, 1858. Officers—Rev. J. A. Linn, President, Rev. D. J. Dreher, Recording Secretary, Rev. J. S. Hilig, Corresponding Secretary, M. Barrier, Esq., Treasurer.

We notice that their President suggested to their Synod the propriety of rescinding such resolutions of that body, as may heretofore have been passed against the Evan. Luth. Tenn. Synod, and thus pave the way for a reunion of the two Synods. The committee upon this report recommended the appointment of a delegate to the ensuing session of the Tenn. Synod, with a view to bring the two Synods into a closer relationship by the regular interchanging of corresponding delegates. This report was accepted by their body, and Rev. Samuel Rothrock was appointed delegate, and Rev. Wm. Gerheardt his alternate to the present session of the Tennessee Synod. In compliance with this appointment, Rev. Saml. Rothrock appeared, and was introduced as a delegate from the Synod of North Carolina. But for reasons perfectly satisfactory to all concerned, he withheld his credentials for the present, and was then unanimously received as an advisory member.

We, your committee, recommend, that in compliance with the request of our Brethren of the "Evan. Luth. Synod of North Carolina," a delegate be appointed to meet them in the next session of their Synod; and that he be instructed to withhold his credentials until that Synod remove her former resolutions against the Evan. Luth. Tenn. Synod.

Respectfully submitted,

A. J. FOX,
A. EFIRD,
J. M. SMITH,
WM. McASLIN.

This report was received and adopted.

Adjourned till to-morrow morning, 9 o'clock, A. M.,

Closed with the benediction by the President.

FIFTH SESSION.

TUESDAY, 9 O'CLOCK, A. M.

Opened with singing and prayer by Rev. T. Moser.

The minutes of yesterday were received and adopted, with the exception of the recommendation of Committee No. IV, on Minutes of sister Synods, in reference to the appointment of a delegate to the Evan. Luth. Synod of N. C. After some discussion it was

Resolved, That the aforesaid recommendation be reconsidered,

After a satisfactory discussion of this subject, it was

Resolved, That said recommendation does not meet the approbation of this body. The following preamble and resolutions were therefore adopted as a substitute for said recommendation, viz:

Whereas, the "Evan. Luth. Synod of N. C," at her last session, in April last, appointed Rev. Saml. Rothrock, a delegate to this body, with a view "to bring about the necessary preliminaries for the purpose of tracing out some common and safe ground upon which the present generation of Lutheran families may meet, and regard each other in good faith;"

Be it therefore *Resolved*, 1st, That we are happy to see Bro. Rothrock among us, and are happy also to see, on the part of our brethren of the Synod of N. C., a disposition to cultivate friendly relations with this body.

Resolved, 2d, That the friendly intentions of our brethren of the Synod of N. C. are cordially reciprocated by this body.

The examination of candidates for the ministry now took place,

The committee of examination, having discharged their duty, it was,

Resolved, 1st, That Rev. J. M. Smith be ordained to the office of Pastor. And,

Resolved, 2d, That Bro. M. J. Stirewalt be ordained to the office of Deacon.

Resolved, 3d, That the examining committee perform the ordination services.

A short recess was now given.

SIXTH SESSION.

TUESDAY, 2 O'CLOCK, P. M.

The congregation re-assembled and Rev. A. J. Fox, delivered an ordination sermon, from 2 Tim. 4: 1—2; "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine." After which Rev. J. M. Smith was ordained to the office of Pastor; and Bro. M. J. Stirewalt was ordain- to the office of Deacon.

The consideration of the report of the committee No. III, on unfinished business of last session of Synod, was now taken up.

1st. Upon inquiry, in reference to item first; it was

Resolved, That we deem further action unnecessary.

2d. In regard to item second, we learn that it has not been complied with. It was,

Resolved, That this committee be discharged.

3d. In reference to item third, we learn that it has been complied with.

4th. In reference to item fourth we learn that the delegates have not complied with their appointments.

The committee appointed to report on the letter addressed to this body on the subject of Temperance, now reported, and after some discussion the report was recommitted.

Adjourned till to-morrow, 9 o'clock, A. M.

Closed with the benediction.

SEVENTH SESSION.

WEDNESDAY, 9 O'CLOCK, A. M.

Opened with a Scripture lesson (Heb. 13.) singing and prayer by Rev. J. R. Peterson.

The minutes of yesterday were read, received and confirmed.

Committee No. II, now reported.

We, your committee appointed to make extracts from letters and petitions addressed to this body, beg leave to submit the following:

Class I, No. I, Is a petition from Bethlehem, S. C., expressing their satisfaction for the services of Rev. C. Moretz, and desire a continuation of the same; and also express themselves favorable to a judicious revision of our Synodal Constitution.

Nos. 2 and 3, are petitions from Morning Star and Emanuels, N. C., of similar import.

Nos. 4 to 8, Are certificates from St. Luke's, Philadelphia, St. Mark's, Lutheran Chapel, and White Haven, N. C., certifying that they are favorable to a revision of our Synodal Constitutions.

Nos. 9 to 13, Are certificates from Mt. Moriah, Phanuels, Beck's, Pilgrim's and Emanuel's, N. C., certifying that they are unfavorable to a revision of our Synodical constitution.

Class II, No, I, Is a letter from Rev. J. H. Hunton, in which he expresses himself opposed to a division of Synod and also unfavorable to a revision of our Synodal Constitution.

Class III, No. I, Is a letter from Rev. Geo. Schmucker in which he relates the destitute condition of several of his congregations, which he cannot any longer serve, in consequence of infirmity; and desires that some one of our ministers supply them with preaching.

No. 2, Is a letter from Rev. C. F. Welden, of the Penn. Synod, in which he expresses, on the part of their Synod, their regret, that a delegate could not attend this session of our Synod; and also expresses their fraternal greeting and high esteem and regard towards our Synod.

Class IV, No. I, Is a petition from Emanuel's, Tenn., expressing their satisfaction with the services of Rev. Wm. Hancher, and desire our next session of Synod to be held in their Church.

No. 2, Is a petition from Solomon's Church, Va., expressing their satisfaction with their present Pastor, Rev. J. Stirewalt, and pray for his continuance among them.—They also desire the next session of Synod to be held in their church.

No. 3, Is a petition from Bethlehem Church, Va., praying for the next session of Synod. They express themselves favorable to chatechetical instruction.

No. 4, Is a petition from Mt. Calvary, Va., praying for the next session of Synod to be held in their church.

Nos. 5 and 6, Are petitions from Koiner's and Bethlehem Churches, Va., expressing their satisfaction with their present Pastor, Rev. J. Killian; and urge the necessity of catechetical instructions in our churches. They also pray for the next session of Synod to convene in one of their Churches.

Class V, No. 1, Is a memorial from New Hope, Tenn., expressing their satisfaction with their present Pastor, Rev. Wm. Hancher, and pray his continuance with them. They desire to be visited by some of our ministerial brethren; and express themselves opposed to a revision of our Synodal Constitution, and favorable to Church discipline.

No. 2, Is a letter from Rev. M. Sondhouse, in which he renders his excuse for his non-attendance at this session of Synod. He expresses himself favorable to a revision of our Synodal Constitution.

Respectfully submitted,

J. M. WAGNER,
A. EFIRD,
J. W. MILLER,
S. C. FOX.

This report was received and considered item by item.

In answer to items contained in Class I, Nos. 1 to 13, of this report, the following preamble and resolutions were adopted:

Whereas, there are petitions before this Synod praying for a revision of the constitution of this Synod, and whereas objections have been laid to this instrument before this meeting,

Be it therefore *Resolved*, That a Convention, to be composed of all the clerical members of this body, with a lay-delegate from each congregation, be convened at Mt. Moriah church, Rowan Co., North Carolina, on Friday previous to the 2d Sunday in February 1859, for the purpose of taking into consideration the propriety of amending or revising our present Synodical Constitution; and that if said convention can agree upon such revision or amendment, that then their action be carried by the different ministers to their respective churches, and that the same be

placed before them; and that said congregations send up their views, thereupon, to this session of Synod to be held in the year 1859, for her action on the same.

A recess was now given. Benediction by the President.

EIGHTH SESSION.

WEDNESDAY, 2 O'CLOCK, P. M.

Synod resumed business, and considered the remaining items of the report of Committee No. II, on letters and petitions addressed to Synod.

Class III, No. 1, In reference to this item, it was advised that those ministers of our body who can, visit them.

No 2, In reference to this item it was,

Resolved, That we reciprocate the feelings of the Penn. Synod; and that Rev. H. Wetzel, be appointed delegate to the same.

Class II, No 1. Action on this item was considered unnecessary.

Class IV, Nos. 1 to 6. In reference to the petitions contained in these Nos., praying for the next session of Synod, after some consultation it was

Resolved, That the next session of Synod convene in Bethlehem Church, Augusta Co., Va., on Saturday before the 2d Sunday in September 1859.

Class V, No. 1. In reference to this item, it was,

Resolved, That some ministers of our body, visit those brethren.

No. 2. Action on this item was not considered necessary.

The Committee appointed to report on the letter addressed to this body, on the subject of Temperance, made no report; said committee was discharged.

On motion, it was

Resolved, That Rev. J. Killian be appointed to correspond with the superintendents of the different Rail Roads,

to obtain half-fare tickets, for those going to the Convention to be held at Mt. Moriah Church, N. C.; also, for those going to the next session of our Synod.

Resolved, That the proceedings of the present session of Synod be printed in the English language only; and that five copies be sent to each minister of this body, and one copy to each sister Synod in the United States.

Resolved, That the proceedings of the convention to be held at Mt. Moriah Church, N. C, in February, 1859, be printed at the expense of this Synod.

Resolved, That Rev'ds. A. Henkel, H. Wetzel, and S. Henkel, be a committee to revise our Liturgy.

The following ministers were appointed delegates to Sister Synods:—Rev. J. Killian, to the Joint Synod of Ohio; Rev. H. Wetzel, to the Eastern District Synod of Mo.; Rev. J. R. Moser, to the Western District Synod of Mo.; Rev. H. Goodman, to the Eastern District Synod of Ohio. Rev. H. Wetzel was appointed to preach the opening sermon at the next session of our Synod, on the subject of Pastoral Duty. Rev. P. C. Henkel was appointed his alternate.

There was preaching every evening, during the session of Synod, at some of the neighboring churches and private houses, by the brethren.

No more business before the Synod, the President, in a very appropriate manner, returned the thanks of this body, to our brethren and friends, in this vicinity, for the kindness and hospitality, which they manifested toward us, during our stay in their midst; after which, Synod adjourned to meet at the time and place afore designated.

Closed with singing and prayer by Rev. H. Goodman.

P. C. HENKEL, *Secretary.*

PAROCHIAL REPORT.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmed.	Burials.
			Infants.	Adults.	Slaves.		
Rev. A. Henkel, " S. Henkel,	4	260	30	4			18
" J. K. Hancher,	5	450	44	2		19	20
" T. Moser,	4	200	30	4		12	8
" C. Moretz,	3	144	23	2	3	9	1
" A. Efird, " D. Efird,	9	875	84	3		46	43
" J. M. Wagner,	7	475	48	2		20	6
" A. J. Fox,	5	550	63	18	18	108	27
" H. Goodman,	2	127	26	1		7	4
" J. Stirewalt,	7	500	56	1		22	15
" M. Sondhouse,	2	50					3
" J. Killian,	2	166	22	4	5	17	
" P. C. Henkel,	6	700	80	9	1	153	31
" J. M. Smith,	3	275	51	2	1		20
" J. R. Peterson,	6		53	1	1	32	3
" A. J. Brown.	3		30	3		8	

CONTRIBUTIONS
FOR
MINUTES.

Koiner's,	$2,00	St. Jacob's,	.60
Bethlehem,	1,50	Lutheran Union,	.60
Emanuel's,	2,00	Rocky River,	.30
Salem,	.80	St. Martin's,	2,00
Miller's,	.40	Melanchton,	2,00
Solomon's,	.60	Coble's,	.20
Cedar Grove,	1,50	St. Mark's,	1,20
St. Paul's,	1,00	Philadelphia,	2,20
Hass',	1,30	St. Luke's,	1,00
Miller's,	2,50	White Haven,	.70
Salem,	.50	St. Peter's, (Meetze's,	1,50
Friendship,	.50	Christ's,	2,00
St. John's,	1,50	Pilgrim,	1,40
Salem,	1,60	Emanuels,	1.00
Grace,	1,40	Beck's,	1,20
Zion's,	1,40	New Jerusalem,	.80
St. Daniel's,	2,50	Bethlehem,	1,00
Trinity,	1,70	Morning Star,	1,00
Phanuel's,	1,00	Emanuels,	.60
St. Peter's,	.40	Lower Creek,	.30
Zion's,	2,20	St. Mary's,	.40
St. John's,	2,50	Bethlehem,	.50
Mt. Moriah,	1,00	A. J. Brown's charge,	1,[illegible]
Emanuel's,	.60	J. Stirewalt's "	3,00
Lutheran Chapel,	2,00	S. A. Henkel's "	4,00
St. Peter's, (P. W.),	1,60	H. Wetzel's "	4,50
St. Paul's,	1,30	J. H. Hunton's "	2,50
Bethpage,	1,80	From Individual's,	.80
St. Martin's,	.90	Former Treasurer,	$78,66½
St. Peter's,	.90		

THE PROCEEDINGS

OF

A CONVENTION.

OF THE

EVAN. LUTH. TENN. SYNOD.

HELD IN

MT. MORIAH CHURCH, Rowan Co., N. C.,

ON THE 11th & 12th DAYS OF FEB., A. D., 1859.

At the Thirty-Eighth annual convention of the Evan. Luth. Tenn. Synod, it was resolved that a convention to be composed of all the clerical members of this body, with a lay-delegate from each congregation, be convened at Mt. Moriah church, Rowan co., N. C., on Friday previous to the 2d Sunday in February 1859, for the purpose of taking into consideration the propriety of amending or revising the present constitution of said Synod. In compliance with this resolution, some of the ministers, with lay-delegates, met in Convention, at the place and time designated.

FIRST SESSION.

FRIDAY, 10 o'clock, A. M.

The business of the day was introduced with a scripture lesson (Psa. 103,) singing and prayer by Rev. H. Goodman.

The Convention was then temporarily organized by appointing Rev T. Moser, Chairman *pro tem;* and Rev. M. J. Stirewalt, Secretary *pro tem.*

By calling the clerical roll, it was found that the following of the clergy were present:

Rev. H. Goodman,	Statesville,	N. C.
" P. C. Henkel,	Newton,	"
" J. R. Peterson,	Dallas,	"
" T. Moser,	Bost's Mills,	"
" J. M. Wagner,	Lexington,	"
" A. Efird,	Lexington,	S. C.
" M. J. Stirewalt,	Sandy Creek,	N. C.

The following *Lay-Delegates* presented certificates of election to this Convention.

Mr. John Fink,	Mt. Moriah,	N. C.
" Alfred Walter,	Phannel's,	"
" J. W. Millar,	St. Peter's	"
" Joseph Crouse,	Beck's	"
" Wm. S. Deal,	St John's	"
" Jacob Helderman,	St. Luke's,	"
" Jonathan Rhyne,	Lutheran Chapel,	"
" Daniel Reap,	Flat Rock,	"
" Caleb Smith,	Lutheran Union,	"
" Henry Long,	Emanuel's,	"
" Philip Condor,	Morning Star,	"
" Ephraim Mitchell,	Mt. Pleasant,	"
" Christian Fox,	Melanchton's,	"

" Henry A. Meetze	St. Peter's (or Meetze's) St. John's, St. Jacob's, Bethlehem, Zion's, Cedar Grove, and Emanuel's, S. C.

The Convention was now permanently organized by electing.

REV. T. MOSER, PRESIDENT.

REV. M. J. STIREWALT, SECRETARY.

Rev. J. L. Stirewalt of the English District of Evan. Lutheran Synod of Ohio,—also, Rev. Prof. Wm. Gerhardt and Rev. B. J. Hall of the Evan. Lutheran Synod of North Carolina, being present, were introduced and received as advisory members of this body.

In proceeding to the transaction of the business of the Convention it was

Resolved, That the President appoint a committee to examine our present Synodical Constitution, and to draft such proposed amendments as may be thought proper and desirable.

The President then appointed the following persons as a committee—Rev'ds. P. C. Henkel, A. Efird, J. R. Peterson, and Messrs. H. A. Meetze and Wm. S. Deal

The documents addressed to this body were now presented.—They consisted of a copy of our Synodical constitution, as revised by the Virginia brethren; and a letter from Rev. J. Kilian.—These papers were read in convention, after which they were submitted to the committee appointed for the examination, &c. of same the constitution.

On motion, our present Synodical Constitution was read in Convention, after which the regular business of the convention for today was close.

The Rev. J. L. Stirewalt, acting as agent for the circulation of a "Prayer Book," published under the auspices of the Joint Evan. Luth. Synod of Ohio,—and a book entitled "Luther on the Sacraments,"—also, the Lutheran Standard, &c. &c. now, by

permission of the Convention, presented said works to the notice of the members of this Body for their examination and approbation;

Whereupon, by order of the convention, the President appointed the following persons as a committee to report on said works:—Rev'ds. J. M Wagner, H. Goodman, and Mr. Ephraim Mitchell.

No more business being before the house for to-day, the President announced the convention adjourned until to-morrow morning 9 o'clock.

Closed with prayer by Rev. B. C. Hall.

SECOND SESSION.

SATURDAY, 9 o'clock, A. M.

The Convention was opened with reading a portion of scripture, singing and prayer by Rev. A. Efird.

The minutes of yesterday were read, received, and approved.

The committee appointed to report on the Books, &c., presented to the notice of this body, for examination and approbation, now submitted the following report:

We, the committee appointed to report on the "Prayer Book," furnished by the Ohio Synod, and "Luther on the Sacraments," beg leave to present the following report:

1st. We have examined the "Prayer Book," and find it to contain much devotional matter. From its elevated tone and devotional spirit, it is calculated to increase piety, and assist the christian in his devotional exercises. We therefore, recommend it to all the members of our church.

2d. We have also examined "Luther on the Sacraments." This book sets forth the Lutheran view on the holy sacraments, in a clear and scriptural manner. The reasoning is forcible, the arguments are conclusive, and the deductions are scriptural. We

therefore recommend it to our congregations.

3d. We would further commend Bro. J. L. Stirewalt in his mission to this part of the country, as agent for the "Lutheran Standard," and also as agent for the sale of Lutheran publications, to the favor of all our church members.

Respectfully submitted,

J. M. WAGNER,
H. GOODMAN,
EPHRAIM MITHELL.

This report was received and adopted.

The Rev. S. J. Fetzer of the German Reformed Church, being present, was introduced and received as an advisory member of this body.

The Committee appointed to report on the present Synodal Constitution, now presented the following.

We, the committee, appointed to examine the present Synodal Constitution, and to draft and propose such amendments as may be thought proper and desirable, submit the following revised form of said Constitution as our report.

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CONSTITUTION

OF THE

Evangelical Lutheran Tennessee Synod.

ARTICLE I.

THE NAME.

The name and title of this Synod shall be "The Evangelical Lutheran Tennessee Synod."

ARTICLE II.

DOCTRINAL BASIS.

SEC. 1. The holy Scriptures, the inspired writings of the Old and New Testaments alone shall be the only rule and standard of doctrine and church discipline. The correctness of any translation is to be judged according to the original language in which the scriptures were first written.

SEC. 2. The *unaltered* Augsburg confession and Luther's smaller Catechism, interpreted in the spirit and sense of the other Symbolical books of the Evangelical Lutheran Church, are received and acknowledged, as the confession of the faith of the Synod; and no minister shall be allowed to teach anything; nor shall the Synod transact any business that may contrary to the same; nor shall any minister be received into this Synod, until he shall make a distinct acknowledgement of the above Confession.

ARTICLE III.

THE SYNOD.

SEC. 1. This Synod shall be composed of the Evangelical Lutheran Ministers and Congregations that may subscribe this constitution. Every congregation shall be entitled to send one *ruling elder* to each session of this Synod, who shall have equal privilege with any minister.

Sec. 2. It shall not be allowed for the ministers to transact any business exclusively of the lay delegates; nor for the lay-delegates to transact any business exclusively of the ministers.

No business shall be transacted secretly or under closed doors, unless an unhappy period arrive in which the church would be forced to prosecute by civil or ecclesiastical authority.

ARTICLE IV.

THE BUSINESS OF SYNOD.

Sec. 1. The business of this Synod shall be to employ the proper means for the promulgation of the Gospel of Jesus Christ,—to impart its advice in matters of Christian faith and life,—to detect and expose erroneous doctrines and false teachers,—and to investigate charges against any minister in its connexion in reference to his faith and conduct, and, finding them guilty, it shall expel and depose them—unless, after due admonition, they give satisfactory evidence of repentance and reformation.

Sec. 2. Upon application, this Synod is to examine candidates for the ministry. When, on examination, any candidate shall be deemed qualified for the office of the ministry, this Synod shall appoint one or more pastors who shall consecrate such candidate to the office of the ministry, by the laying on of hands and with prayer.

Sec. 3. Every member shall be called to his office by one or more congregations.

Sec. 4. But this Synod shall not decide or transact any thing doctrinal or disciplinarian according to the mere will of the majority or minority,—but in strict conformity with the Word of God and our confession.

ARTICLE V.

THE OFFICERS OF SYNOD.

Sec. 1. The officers of this Synod shall be a President,—a Recording Secretary,—a Corresponding Secretary,—and Treasurer.

These officers shall be chosen annually by ballot, by a majority of the votes of all the members present, and shall serve until others are elected.

SEC. 2. *Of the President.* The President shall preside at all the meetings of Synod. It shall be his duty to preserve order,—not to suffer more than one member to speak at a time,—to secure to each person liberty to speak without interruption from others, and to prevent the speaker from deviating from the subject before the house.

SEC. 3. The President shall, at the beginning of every Synod, make a written report of all the official business transacted and letters received by him since the last meeting ; and of all important events that have occurred relating to the Synod; and may recommend for consideration, such measures as he may deem necessary, or calculated to promote the interests of the Church.—This report shall be laid on the table and dealt with as other papers coming before Synod.

SEC. 4. Should the President depart this life, or cease to be a member of this Synod by removal or otherwise, then the Secretary shall succed him and discharge the duties of the President until the next Synod.

SEC. 5. *Of the Recording Secretary.* The Recording Secretary shall keep a faithful and accurate record of the transactions of this Synod and do all the official writing not otherwise provided for.

SEC. 6. He shall keep a correct Register of the ministers arranged according to their age in office, also of all congregations connected with this Synod.

SEC. 7. He shall give public notice of the time and place of the Synodical meeting at least six weeks before the time of meeting.

SEC. 8. He shall carefully preserve all the papers that may come into his hands as Secretary, and at the meeting of Synod next succeeding that of his election, or as soon thereafter as pos-

sible, he shall transfer them to the care of the keeper of the Archives of the Synod.

SEC. 9. If, during the recess of Synod, the Secretary should depart this life, or cease to be a member of this Synod, the President shall require all the papers of Synod in the hands of the Secretary, to be delivered to him, and shall retain charge of them until the next session of Synod.

SEC. 10. *The Corresponding Secretary.* It shall be the duty of the Corresponding Secretary to perform all the public correspondence with other ecclesiastical bodies and men, relative to the general interests of the Church, and especially of this Synod.

SEC. 11. *The Treasurer.* The Treasurer shall take charge of all the monies belonging to the Synod, and shall keep them subject to order. He shall give bond and security in such sum as the Synod may direct. He shall present at each annual meeting of Synod a detailed and faithful account of the state of the Treasury.

SEC. 12. An order from the President, attested by the Secretary shall be a sufficient voucher for him to pay any money out of the Treasury.

ARTICLE VI.

PROCESS BY SYNOD AGAINST A MINISTER.

SEC. 1. As the honor and success of the Gospel depends very much upon the character of its ministers, the Synod should guard with the utmost care and impartiality the character of its members.

SEC. 2. All christians should be very cautious in giving credit or circulation to an ill report of any man, and especially of a minister of the Gospel. Should any member of the church know a minister to be guilty of a private censurable fault, he should warn him in private in a brotherly manner.

SEC. 3. If a minister shall be guilty of gross immorality, or of teaching erroneous doctrines, information against him shall be lodged with the President. If this be done within three months of the next meeting of Synod, he shall defer the matter until said meeting. Yet if the charge be one of drunkenness, lewdness, circulating fundamental errors in doctrine, or higher crime, he shall

immediately direct the accused to suspend all his ministerial duties until his case be decided. If accusation is lodged with the President at an earlier date, he shall, if the charge be one of drunkenness, lewdness, circulating fundamental errors in doctrines or higher crime, immediately appoint a committee of investigation consisting of three ordained ministers and three laymen, to meet without delay at some convenient place, and institute a formal investigation of the case. The President shall give at least fifteen days notice of said investigation to the parties concerned.

Sec. 4. A committee of three ordained ministers and three laymen thus appointed, shall have power to proceed and hold a fair and impartial investigation with a view to ascertain the guilt or innocence of the accused. Such committee shall have power to cite any church member to appear before them, and procure other witnesses when it may be necessary.

Sec. 5. If the accused confess, and the matter be base and flagitious, such as are specified in Sec. 3. of this Article, however penitent he may be, he must be immediately suspended from the exercise of his office, and if deemed expedient, a time may be appointed for him publicly to confess to the Synod.

Sec. 6. If the accused deny the charge, and yet, on examination of the evidence, is found guilty, the committee shall nevertheless proceed to pass sentence upon him.

Sec. 7. If a minister accused of atrocious crimes, being duly notified, refuses to attend the investigation, he shall be immediately suspended from the exercise of all ministerial duties.

Sec. 8. The highest punishment that can be inflicted by a committee appointed as above specified, is suspension from clerical functions; and this sentence is to be reported to the next session of Synod and remain in force till reversed by it.

Sec. 9. Any minister, intending to appeal from the decision of a committee to the Synod, shall give notice thereof to his accusers within three weeks after the decision was made, that both parties may be prepared for a new trial.

Sec. 10. If procedure against an accused minister be deferred as specified in Sec. 2. of this Art., the President shall immediate-

.y give notice to the accusors and the accused, that both parties may be prepared for trial at the next Synodical meeting If accusation against a minister be made immediately to the Synod, and the synod believe themselves to be in possession of all the evidence, they may immediately proceed with the trial. But if the necessary evidence be not before the Synod, and the crime be such as is specified in Section 3. of this Art., the Synod shall appoint a committee who shall proceed as above specified.

SEC. 11. If a minister be found guilty of drunkeness, lewdness, or fundamental errors in doctrines or higher crimes, his sentence of suspension shall not be removed, until sometime of penitent, humble and edifying conduct, and he can be restored only by the Synod.

ARTICLE VII.

MEETINGS OF SYNOD.

This Synod shall meet from time to time on its own adjournment. Extra sessions when necessity requires it, may be called by the President, when required to do so, by three pastors and three lay members in our connection.

ARTICLE VIII.

REGULATIONS AND BY-LAWS.

Synod may, at any meeting, make regulations and by-laws for its government, which, however, must be consistent with the provisions of this Constitution, by two-thirds of the members present, agreeing with them.

ARTICLE IX.

ORDER OF BUSINESS.

SEC. 1. At the time and place appointed for meeting, the members present shall assemble, and if three ordained ministers and three lay-delegates be present, they shall constitute a quorum.

SEC. 2. The first session shall be opened by suitable religious exercises by the President, or, in his absence, by the Secretary, or, in the absence of both, by one of the older ministers present.

And every succeeding session shall be opened and closed by singing and prayer.

SEC. 3. The Secretary shall then call the clerical roll of this body, noting the absentees.

SEC. 4. The Lay-delegates shall then present their certificates of election, and their names shall be registered as members of Synod.

SEC. 5. The President, if present, shall make his report according to Sec. 2, Art. 5, of this Constitution, as the last official act of his office, and then announce the election of officers for the ensuing year.

SEC. 6. Admission of delegates from other ecclesiastical bodies, and advisory members.

SEC. 7. The minutes of the last meeting may be read.

SEC. 8. All papers intended for the Synod shall be handed in, and verbal notice given of any important business intended to be brought before the Synod. If the number of papers laid before the Synod, be considerable, they may be placed in the hands of a committee to be classed according to the nature of their subjects, and numbered.

SEC. 9. The President shall then appoint the following standing committees:

1. On the President's report and accompanying documents.
2. On unfinished business of the last session of Synod.
3. On Treasurer's report.
4. On letters and petitions.
5. On examination of candidates for the Ministry.

As many special committees may be appointed as the exigencies of the Synod may require.

SEC. 10. If the number of the papers laid before Synod be not large, they may be arranged by the President, and numbered by the Secretary, after which they may be taken up and discussed before the whole Synod in numerical order, or be referred to the Committee on letters and petitions, or special committees as the Synod may direct.

SEC. 11. The Treasurer's Report may be heard and referred to the appropriate committee.

MINUTES

OF THE

Thirty-ninth Annual Meeting

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD.

HELD IN

BETHLEHEM CHURCH, AUGUSTA COUNTY, VA.,

September 10—15, A. D., 1859.

MOUNTAIN VALLEY, VA.,

[NEAR HARRISONBURG:]

PRINTED AT THE OFFICE OF JOSEPH FUNK AND SONS.

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1859.

The Fortieth Annual Meeting of the Evangelical Lutheran Tennessee Synod will be held at St. John's Church, Catawba, North Carolina, commencing on Saturday before the third Sunday of October, 1860.

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MINUTES

OF THE

THIRTY-NINTH ANNUAL CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

SATURDAY, *Sept.* 10*th*, 1859.

In pursuance with a resolution passed at the last meeting, the Evangelical Lutheran Tennessee Synod held its thirty-ninth Annual Convention at Bethlehem Church, Augusta, Va.

The exercises of the day were opened by the Rev. H. Wetzel, who then delivered the Synodical Discourse, from I Peter 5 : 2, 3. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

After a short intermission, the members of Synod reassembled in the church, and the President took the chair. The Secretary being absent, on motion the Rev. M. J. Stirewalt was appointed Secretary *pro tem.* The roll was called, and the absentees were noted. The Lay-Delegates presented their certificates of election, and their names were enrolled as members of the present Synod.

Synod being thus organized, consisted of the following,

PASTORS PRESENT.

1. REV. A. HENKLE,.....*New-Market, Va.*
2. " H. GOODMAN,.....*Statesville, N. C.*
3. " J. KILLIAN,.....*Waynesboro', Va.*
4. " J. STIREWALT,.....*New-Market, Va.*
5. " H. WETZEL,.....*Mt. Solon, Va.*
6. " J. R. PETERSON,.....*Dallas, N. C.*
7. " A. EFIRD,.....*Lexington, S. C.*
8. " S. HENKEL,.....*New-Market, Va.*
9. " GEO. SCHMUCKER,.....*Upper Tract, Va.*
10. " J. H. HUNTON,.....*Saumsville, Va.*
11. " M. J. STIREWALT,*.....*Sandy Creek, N. C.*

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* Ordained this Session.

PASTORS ABSENT.

1. Rev. WM. HANCHER,.....*Mill Point, Tenn.*
2. " A. J. BROWN,.....*Blountville, Tenn.*
3. " A. J. FOX,.....*Lincolnton, N. C.*
4. " J. R. MOSER,.....*Castor, Mo.*
5. " C. G. REITZEL,.....*Flint Rock, N. C.*
6. " P. C. HENKEL,.....*Newton, N. C.*
7. " J. M. SHEAFFER,.....*Morgantown, Tenn.*
8. " T. MOSER,.....*Bost's Mills, N. C.*
9. " J. K. HANCHER,.....*Little Chuckey, Tenn.*
10. " J. M. WAGNER,.....*Lexington, N. C.*
11. " T. CROUSE,.....*Sandy Creek, N. C.*
12. " D. EFIRD,.....*Countsville, S. C.*
13. " J. FLEENOR,.....*Rocky Point, Va.*
14. " J. B. EMMERT, ...*Elizabethton, Tenn.*
15. " M. SANDHOUSE,.....*Logan, Ohio.*
16. " C. MORETZ,.....*Rose Vale, N. C.*
17. " A. FLEENOR,.....*Parrottsville, Tenn.*
18. " J. E. SENEKER, ...*Davidson's Riv. N. C.*
19. " J. A. SENEKER,.....*Cherry Grove, Tenn.*
20. " J. M. SMITH,.....*Lowrdnee's Mills, N. C.*

DEACON ABSENT.

1. Rev. J. COSTNER,.....*Dallas, N. C.*

APPLICANTS.

1. Mr. E. E. SMYER, ...*Lincolnton, N. C.*
2. " J. C. BARB,.....*Fundle ⋊ Roads, Tenn.*
3. " J. CLONIGER,.....*Mossy Creek, Tenn.*

LAY-DELEGATES.

1. A. KOINER, Esq.....Bethlehem Church, Va.
2. Mr. G. KOINER,.....Koiner's Church, Va.
3. Dr. S. G. HENKEL,.....Emanuel Church, Va.
4. Mr. S. P. HENKEL,.....Rader's Church, Va.
5. " J. LOWERY,.....Kipp's School House, Va.
6. " WM. A. PENCE,.....Pine Church, Va.
7. " J. PRINTZ,.....Mt. Calvary, Va.
8. " J. C. KITE,.....Stinebarger's Church, Va.
9. " G. GOLODEY, ...St. David's Church, Va.
10. " J. M. HUTTLE,.....Zion's and Frieden's Churches, Va.
11. " L. HAMMON,.....St. Stephen's Church, Va.
12. " G. SHEETZ,.....Mt. Calvary Church, Va.
13. " J. OREBAUGH,.....St. Paul's Church, Va.
14. " A. PENCE, ...Solomons Church, Va.
15. " D. HARMAN,.....North Fork Church, Va.
16. " V. SWADLEY,.....Props' Church, Va.

17. " O. A. DRECKER,.....St. Peter's and Metzes Churches, S. C.
18. " N. HAHN,.....Zion, Bold Spring and Miller's N. C.
19. " J. C. BARB,..... { St. Maine's, St. Paul's, Blue Spring, Salem, Miller's, Zion's, Solomon's and Sinking Spring Churches, Tenn.

Synod now went into an election for officers for the ensuing sessions, Rev. J. H. Hunton, and A. Koiner, Esq., acting as tellers. The election resulted in favor of

Rev. A. E. EFIRD, *Prest.*
" S. HENKLE, *Sec.*
" J. STIREWALT, *Treas.*

On motion, Rev. J. L. Stirewalt, of the English District Synod of the Joint Synod of Ohio, Q. S. Stirewalt, and J. S. Bennick, Students of Theology, were received as advisory members of Synod.

The President then appointed the following committees :—

To number and class letters and papers addressed to Synod :— Rev'ds. H. Wetzel, M. J. Stirewalt, Dr. S. G. Henkel and Mr. J. M. Huttle.

On unfinished business, Rev'ds J. Stirewalt, J. H. Hunton, Geo. Schmucker. Mr. S. P. Henkel, and A. Koiner, Esq.

On motion, Synod adjourned to meet on Monday at 9 o'clock, A. M.

Closed with singing and prayer.

At early candle-light a sermon was preached by Rev. M. J. Stirewalt from Tit. 2 : 14 : " Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

On Sunday, Sept. 11th, a very large assembly convened at the Church, and at the hour appointed for worship, the exercises were opened by the Secretary, after which a sermon was preached by Rev. A. Efird, from Acts 17 : 2, 3, " And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, whom I preach unto you is Christ." At the same time, a very large audience having assembled at a stand in an adjoining grove, were addressed by Rev. J. L. Stirewalt from the first clause of Matt. 6 : 10. " Thy kingdom come." After a short intermission, the congregations having reassembled, the Secretary preached a sermon in the church from I John 2 : 1, 2 ; whilst the Rev. J. R. Peterson preached in the

grove from Matt. 22: 11, 13. During the protracted exercises of the day, the best order was preserved, and feelings of the deepest interest and devotion, seemed to pervade the people.

At early candle-light, a sermon was delivered by Rev. J. C. Barb, from Rom. 1: 16 and the first clause of the 17th verse.

SECOND SESSION.

MONDAY, 9 *o'clock A. M.*

Synod was opened with singing and prayer.

The minutes of Saturday were read, received and approved.

The Rev. Mr. Beard of the Virginia Synod being present, was invited to a seat, as an advisory member of Synod.

On motion, Rev'ds J. R. Peterson, H. Goodman, and A. Koiner, Esq., were appointed to report on letters.

On motion, Rev'ds J. Stirewalt, J. H. Hunton, and Mr. George Sheetz, were appointed to report on petitions.

On motion, a committee of three, consisting of Rev'ds George Schmucker, J. Killian, and Mr. S. P. Henkel, was appointed to report on Minutes of Sister Synods.

On motion, a Committee, consisting of Rev'ds H. Goodman, J. H. Hunton and J. C. Barb, was appointed to examine the Treasurer's report.

Synod now adjourned to meet at 3 o'clock, P. M.

The hour appointed for worship having arrived, a very large and interesting congregation were addressed, by the Rev. J. Stirewalt, from 2 Cor. 8: 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Confession and Absolution now being held by the Pastor *loci*, according to the custom of the Church, the Sacrament of the Lord's Supper was administered to a very large number of communicants. During these exercises the deepest solemnity seemed to pervaded the whole assembly. The impression made, appears to have been very favorable, and we make no doubt much good was accomplished.

THIRD SESSION.

MONDAY, 3 *o'clock P. M.*

Synod was opened with singing and prayer.

The Committee on unfinished business presented the following report:—

We, the Committee, to whom the unfinished business of the last session of the Synod was referred, beg leave to submit the following:

On page 22 of the Minutes of last Synod, we find a resolution authorizing the assembling of a Convention to revise and amend the Constitution of the Synod.

In reference to that resolution, your Committee would recommend that enquiry be made in regard to the assembling and action of the Convention, and to the action of the congregations relative to the constitution as revised.

On page 23 resolutions appear, directing such Ministers of Synod as may find opportunity, to visit the vacant congregations asking ministerial services.

Your committee recommend the necessary enquiry to be made in regard to those resolutions, and to the number and condition of the vacant congregations in the bounds of Synod.

The same page presents a resolution instructing the Rev. J. Killian to correspond with the Superintendents of the different rail-roads for the purpose of obtaining half-fare tickets for the benefit of those attending the Convention which was to be holden in North Carolina, and this meeting of Synod.

We recommend brother Killian to report the result of his correspondence.

On page 24, there is a resolution appointing Rev'ds A. Henkle, H. Wetzel, and S. Henkel, a committee to revise our Liturgy.

Your committee recommend that enquiry be made whether that resolution has been complied with.

On pages 23 and 24, resolutions appear, appointing delegates to sister Synods.

Your committee recommend that enquiry be made whether those resolutions were complied with.

Respectfully submitted,

J. STIREWALT.
GEO. SCHMUCKER.
J. H. HUNTON.
A. KOINER.
S. P. HENKEL.

The report was received and adopted.

The first recommendation of this report presented itself for consideration.

The letters and papers, some of which related to the matter under consideration, being now called for, were presented by the committee appointed to number and class them.

On motion, duly seconded and carried, the following preamble and resolution were passed:

Whereas, the revision of the Constitution of this Synod, a matter of no little importance to the future prosperity of the congregations, in its connection, should receive mature consideration; and, whereas, it appears from letters addressed to this meeting of Synod, that the arrangement of the revision proposed by the Convention appointed at the last Session of Synod, is not satisfactory, be it therefore,

Resolved, That a Committee be appointed, consisting of members of this Session, present from the different sections of the Synod, to whom shall be referred all the papers addressed to this meeting, bearing upon the subject; and that it be made the duty of said committee to examine the revision prepared by the Convention, to make such arrangement of its parts as may be deemed proper, to make such suggestions as may be considered necessary and suitable, and to report to this meeting.

On motion, a committee was appointed in accordance with the resolution, consisting of the following members of Synod:

Rev'ds A. Efird, H. Goodman, H. Wetzel, J. Killian, J. Stirewalt, J. R. Peterson, M. J. Stirewalt, J. C. Barb, S. Henkel, Dr. S. G. Henkel and A. Koiner, Esq.

Synod adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer.

FOURTH SESSION.

TUESDAY, 9 *o'clock A. M.*

The Synod was opened with singing and prayer.

The minutes of the preceding day were read and received.

It was moved and seconded, that a committee of three, consisting of Rev'ds J. Stirewalt, J. H. Hunton, and Mr. J. Printz, be appointed to report on memorials. They were appointed.

On motion, the second recommendation of the committee on unfinished business, was taken up, and in regard to it, it was,

Resolved, That each minister be requested to make a verbal statement relative to the condition of his charge, and to the destitute congregations and their number, within his knowledge.

The ministers now, in regular order proceeded to comply with the resolution.

From their statements it appeared that the charges are generally too extensive for their pastors to render them the ministrations of the

Gospel as frequently and regularly as would be desirable, and calculated to build them up successfully. Yet, whilst the condition of some of them is lamentable, there is reason to rejoice that they are generally in a prosperous condition. It also appeared that there are some ten vacant congregations in connection with this Synod.

It was likewise ascertained that the support of our ministers generally, is insufficient to enable them to devote their whole time and talents to the work of the ministry.

On motion by A. Koiner, Esq., the following preamble and resolution were passed.

Whereas, Synod has heard with deep regret the inadequacy of the support of our ministers, and the destitution of some of our congregations, therefore, be it,

Resolved, That each minister of this Synod is hereby requested to preach at least one sermon to each of his congregations, during the ensuing Synodical year, on the duty of the congregations to give their ministers an adequate support, and also one sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry.

The Rev. Mr. C. S. M. See of the Presbyterian Church, being present, was invited to a seat among us, as an advisory member.

On motion, Synod adjourned to meet at 2 o'clock P. M.

During receess the Rev. Geo. Schmucker preached a sermon.

FIFTH SESSION.

TUESDAY, 2 *o'clock, P. M.*

The Synod now resumed business.

The third recommendation of the committee on unfinished business, was taken up, and complied with.

The fourth recommendation was introduced, and in regard to it, the following resolution was passed:

Resolved, That the committee appointed, by the last Synod, on the Liturgy, be continued till the next meeting of Synod, with instructions to report at that time.

The fifth recommendation being presented, it was ascertained that the resolutions in question were not complied with.

The committee appointed to report on the Minutes of Sister Synods, now handed in the following report:

We, the Committee appointed to report on the Minutes of Sister Synods, beg leave to report the following:

Upon examination we find that only four Synods have favored us with their Minutes.

No. 1. Are the proceedings of the 21st and 22nd annual Conventions of the English Evangelical Lutheran Synod and Ministerium of Ohio and adjacent States, held 1857 and 1858. Officers,—Rev. A. N. Bartholomew, President, Rev. S. H. Swingle, Secretary, and Rev. J. Rugan, Treasurer. This Synod reports 8 Ministers, 19, Congregations, 975 Communicants. We are pleased to learn that this Synod is actively engaged in the work of the Master. We find nothing in these Minutes having particular reference to our Synod.

No. 2. Are the Minutes of the 35th meeting of the Evangelic Lutheran Synod and Ministerium of South Carolina and adjacent States, convened at Pine Grove Church, Orangeburg District, S. C., Oct. 28th, 1858, to which are appended the Minutes of the Synodical Missionary Society, and of the Society for the relief of disabled Ministers, &c. Officers,—Rev. S. Bauknight, President, Rev. J. P. Margart, Recording Secretary, Rev. L. Eichelberger, D. D., Corresponding Sec'y, Mr. S. Corley, Treasurer of Synodical Fund, Mr. J. F. Schermer, Treasurer of Seminary Fund, Maj. J. P Kinard, Treasurer of Widow's Fund. This Synod reports 26 Ministers, 43 Congregations, 3828 Communicants. It seems to be in a prosperous condition. We find nothing in these Minutes which has reference to our Synod.

No 3. Are the Minutes of the Evangelic Lutheran Synod and Ministerium of North Carolina, convened at St. James' Church, Concord, N. C., April 28th, 1859, to which are appended the Minutes of the Synodical Missionary and Education Societies. Officers,—Rev. Wm. Artz, President, Rev. J. S. Heiling, Recording Secretary, Rev. S. Rothrack, Corresponding Secretary, and M. Barrier, Esq., Treasurer. This Synod reports 13 Ministers, 24 Congregations, 3171 Communicants. We find nothing in these Minutes having particular reference to our Synod, except the report of the Delegate to the Tenn. Synod. Your committee respectfully suggest that the Minutes of the North Carolina Synod be placed in the hands of a special Committee.

No. 4. Are the proceedings of the 19th convention of the General Synod of the Evangelic Lutheran Church in the United States, assembled in Pittsburg, Pa., May 19th, 1859. Officers,—Rev. C. W. Schaeffer, D. D., President, Prof. M. L. Stoever, Secretary, Hon. P. S. Michler, Treasurer. We find that 26 Synods were represented in the last Session of the General Synod, 137 delegates were in attendance, and 84 Visiting Lutheran Ministers. We learn that the various benevolent enterprises under the fostering care of the General Synod, are in a healthy and prosperous condition.

Respectfully submitted.

J. KILLIAN.
GEO. SCHMUCKER.
S. P. HENKEL.

On motion the report was received and adopted.

A resolution was offered and passed, that such portions of the Minutes of the North Carolina Synod as pertain to this Synod, be read.

It was resolved that Synod disagree with so much of the report of the Committee as relates to the North Carolina Synod, believing the appointment of a committee unnecessary.

The committee on the Treasurer's report submitted the following:

We, the Committee to examine and report on the Treasurer's account, have attended to the duty assigned us, and find the vouchers and accounts, all correct. The amount remaining in the hands of former Treasurer, after allowing him a small compensation for his services, is $32.00.

Respectfully submitted.

H. GOODMAN.
J. C. BARB.
J. H. HUNTON.

The report was received and adopted.

No business being before Synod, the committee on petitions presented the following:

The undersigned Committee appointed to report on petitions, Class II, beg leave to submit the following:

No. 1. Is a petition from Melanchton Church, Randolph N. C., praying this body to examine and ordain Rev. M. J. Stirewalt, as pastor, and expressing satisfaction with his labors as Deacon among the petitioners, confidence in his ability to bear the office of Pastor, and full satisfaction with the revised Constitution proposed by the Convention held at Mt. Moriah Church, Rowan, N. C., and praying for its adoption.

No. 2. Is a petition from the Elders of Cobb's Church, Guilford, N. C., of similar import.

No. 3. Is a petition from Mt. Pleasant Church, Alamance, N. C., of the same import.

No. 4. Is a petition from Mallowe's Church, Pendleton, Va., in which they detail their destitute and deplorable condition, and pray for ministerial services. They also invoke the blessings of God upon our deliberations.

No. 5. Is a petition from Phanuel Church, Rockingham, Va., authorizing Rev. S. Henkel to represent their Congregation in this body, and to secure for them Ministerial services.

Your Committee recommend, that in accordance with the prayers of the petitioners contained in Nos. 1, 2, and 3, for the examination and ordination of Rev. M. J. Stirewalt, he be examined, and if found qualified, ordained to the office of Pastor. Their prayers in reference to the Constitution, we would respectfully refer to the consideration of the special committee on that subject.

In reference to No. 4, it is recommended that Synod, before taking steps to supply these brethren with ministerial services, acquaint themselves fully with the present condition of that Congregation.

It is further recommended that the prayer of the petitioners in No. 5, be granted, if any one can be obtained to serve them.

No. 6. Is a petition from the members of New Hope Church, Sullivan, Tenn., praying for the next convention of Synod to meet in some one of the churches in Sullivan, Tenn.

No. 7. Is a petition from South Fork Church, Sullivan, Tenn., of similar import.

Respectfully submitted.

J. STIREWALT.
J. H. HUNTON.
GEO. SHEETZ.

The report was received and adopted, and acted upon.

The first recommendation of the report was taken into consideration, and relative to it, a committee, consisting of Rev'ds A. Henkel, J. R. Peterson, and S. Henkel, was appointed to examine the candidate for ordination, M. J. Stirewalt, and if found qualified, to ordain him to the office of Pastor.

On motion, Rev. J. Killian was added to the committee.

In reference to petition No. 4. it was resolved that Synod deems it inexpedient to take any action now in regard to this matter.

With respect to petition No. 5, it was resolved that one or more of our ministers, for whom it may be convenient, visit Phanuel's church, Rockingham, Va., and attend to their spiritual wants.

On motion, Synod adjourned to meet on Wednesday morning at 9 o'clock.

Closed with singing and prayer.

SIXTH SESSION.

WEDNESDAY, 9 *o'clock, A. M.*

Synod was opened with singing and prayer.

The minutes of the preceding day were read and confirmed.

No business being before the Synod, the committee on letters, handed in the following:

The Committee appointed to report upon letters addressed to this Session of Synod, submit the following report:

No. 1. Is a letter, from Rev. Wm. Hancher, in which he renders his ad-

vanced age and present circumstances as an excuse for his non-attendance at this Session of Synod.

No. 2. Is a letter from Rev. D. Efird, in which he assigns as the reason of his absence from this meeting, that the state of the charge in which he labors, renders it inexpedient for him to be absent so long a time.

No. 3. Is a letter from J. K. Hancher, by which he renders as an excuse for his absence from this session of Synod, the condition of his family, and the laboriousness of his pastoral charge.

He expresses a desire for a division of this Synod. He also represents his charge as being in a prosperous condition, and as having a preference for the revised Constitution.

No. 4. Is a letter from Rev. P. C. Henkel, in which he assigns several reasons for his absence from this meeting, the principal of which is the ill health of his family. Bro. Henkel expresses opinions adverse to the adoption of the revision of the Constitution of our Synod, in the form given it by the Convention, by which it was made.

No. 5. Is a letter from Rev. T. Moser, containing his excuse for his absence from this present meeting of Synod.

No. 6. Is a letter from Rev. J. Fleenor, assigning as a reason for his absence from this meeting, the great distance to the place of meeting, and business caused by the death of his father.

No. 7. Is a letter from Rev. M. Sandhouse, in which he informs us that he has removed to the State of Ohio, and has taken charge of congregations in connection with the Western District of the Joint Synod of Ohio, and expects to connect himself with that Synod, for which purpose he asks an honorable dismission from this Synod. Bro. Sandhouse complains of the necessity of his removal from the State of Virginia, asks Synod for an investigation of the causes which led to the same, recommends the destitute congregations in Virginia to the favorable consideration of the Synod, desires an expression of opinion as to what constitutes a proper pastoral call, and under what circumstances a congregation is justifiable in dismissing a minister, and for what causes. He also expresses himself opposed to an adoption of the revised Constitution of Synod.

No. 8. Is a letter from Rev. A. J. Brown, in which he offers his engagements in teaching as the reason of his absence from the present meeting of Synod. He expresses an opinion favorable to the revised Constitution, but thinks it might be improved, and recommends that steps be taken to accomplish the same. He expresses the opinion that the interests of the Church would be subserved by a division of the Synod, and offers numbers of reasons for that opinion.

No. 9. Is a letter from Rev. C. Moretz, by which he offers distance and expense as the cause of his absence from this meeting. He speaks favorable of a revision of our Synodical Constitution, but is not satisfied with the present. He also expresses himself favorable to an amicable division of the Synod.

I. Your Committee recommend that the brethren above named, for the reasons which they have assigned, be excused for their non-attendance at this meeting of Synod.

II. In regard to a division of Synod, your committee recommend the following for adoption:

Resolved, That we deem it inexpedient, at present, to take any steps for that purpose.

III. In reference to the letter of bro. Sandhouse, your Committee recommend that a letter of honorable dismission from this Synod be granted him, and that provisions be made for the destitute congregations in Virginia, so far as it has not yet been done. We recommend that a copy of our Minutes be sent bro. Sandhouse, and that Synod take such other action in regard to his enquiries as may be deemed expedient and necessary.

All of which is respectfully submitted,

J. R. PETERSON.
A. KOINER.

The report was received and adopted, and acted upon.

The first recommendation of the report being presented, was sustained.

On motion, it was,

Resolved, That the ministers connected with this Synod, viz: Rev'ds A. J. Fox, C. G. Reitzel, J. M. Sheaffer, J. M. Wagner, T. Crouse, J. B. Emmert, A. Fleenor, J. E. Seneker, J. M. Smith, and J. A. Seneker, who rendered no excuse for their non-attendance, be not excused.

On motion, Rev. J. Costner, was unanimously excused.

The second recommendation of the report was introduced, and adopted.

The third recommendation was taken into consideration, and in regard to it the following resolutions were passed.

Resolved, That a letter of honorable dismission be granted the Rev. M. Sandhouse, through the Secretary.

Resolved, That Rev'ds J. Stirewalt, J. H. Hunton, George Schmucker, and S. Henkel, visit the destitute congregations in Rockingham and Hardy, Va., and attend to their spiritual wants.

Resolved, That Rev'ds J. Killian and Q. S. Stirewalt, visit Zion's church, Highland, Va., and attend to their spiritual wants.

Resolved, That the Treasurer send Rev. M. Sandhouse a copy of the Minutes; and that at the present time Synod is not prepared to give an expression on his enquiries.

The committee on memorials now presented the following:

The undersigned committee appointed to examine and report on memorials addressed to Synod, respectfully beg leave to submit the following:

Class III. No. 1. Is a memorial from Blue Spring Church, Green, Tenn., commending the blessing of God upon the deliberations of Synod, expressing their satisfaction with their Pastor, Rev. J. K. Hancher, and praying his continuance among them. They also state that their congregation voted against the adoption of the revised Constitution.

No 2. Is from St. Mary's Church, Monroe, Tenn., stating that the congregation voted in favor of the revised Constitution, and that they are without a regular Pastor, but have been visited by Rev'ds J. K. Hancher, J. M. Sheaffer, J. C. Barb, and J. Cloniger.

No. 3. Is from Sinking Spring Church, Green, Tenn., asking the Spirit of truth to guide us in our deliberations, and stating that the action of the congregation resulted in favor of the revised Constitution.

No. 4. Is a memorial from Emanuel Church, Lexington District, S. C., expressing satisfaction with the Pastors, Rev'ds A and D. Efird, of the congregation, and declaring it favorable to the revised Constitution.

No. 5. is from Zion's Church, Knox, Tenn. The memorialists declare themselves unanimously in favor of the revised Constitution, and their satisfaction with their Pastor, Rev. J. K. Hancher.

No. 6. Is from Salem Church, Cocke, Tenn., of the same import of No. 5.

No 7. Is from St. Martin's Church, Iredell, N. C. returning thanks for services rendered by Rev. J. M. Smith, praying his continuance, and stating that the action of the congregation in regard to the revised Constitution was favorable.

No. 8. Is a memorial from Bold Spring Church, in which the memorialists state their unanimous opposition to the revised Constitution, and that Mr. N. Hahn, is authorised to represent their congregation at this Synod. They invoke the blessings of God upon our deliberations.

No. 9. Is from Zion's Church, Lexington District, S. C., of the same import as No. 4.

No. 10. Is from St. Peter's Church, Lexington District, S. C., of the same import as No. 4.

No. 11. Is from St. Peter's or Meg's Church Lexington, District, S. C., of the same import as No. 4.

No. 12. Is from Miller's Church, Knox, Tenn., of the same import as No. 5, adding that they received visits from Rev. J. C. Barb.

No. 13. Is from Bethlehem Church, Lexington District, S. C., of the same import as No. 4.

No. 14. Is from Zion's Church, Catawba, N. C., in which the memorialists pray for the next convention of Synod to be held at their church, and express themselves unfavorable to the revised Constitution, and their satisfaction with their Pastor, Rev. H. Goodman.

No. 15. Is from St. Paul's Church, Monroe, Tenn., of the same import as No. 2.

No. 16. Is from Zion's Church, Catawba, N. C. It presents the action of the congregation upon the revised Constitution. The vote, for it 1, against it 44.

No. 17. Is from Solomon's Church, Green, Tenn., of the same import as No. 5.

No. 18. Is from St. Paul's Church, Lexington District, S. C., of same import as No. 4.

No. 19. Is from Cedar Grove Church, Lexington District, S. C., of the same import as No. 4.

No. 20. Is from Miller's Church, Catawba, N. C. The memorialists express their satisfaction with their pastor, Rev. P. C. Henkel, and that they are opposed to the revised Constitution. They also pray for the next Convention of Synod to be held in their Church.

No. 21. Is from St. Jacob's Church, Lexington District, S. C., of the same import as No. 4.

No. 22. Is from St. John's Church, Lexington District, S. C., of the same import as No. 4.

No. 23. Is from South Fork Church, Sullivan, Tenn. They express themselves unfavorable to the revised Constitution, and ask for the next Convention of Synod to be held in their vicinity.

No. 24. Is from New Hope Church, Sullivan, Tenn., praying for the continuance of the services of Rev. Wm. Hancher, expressing themselves opposed to the revised Constitution, and desiring the next Convention of Synod to be held in one of the Churches in Sullivan, Tenn.

No. 25. Is a memorial from Luther Chapel, Gaston, N. C., in which the memorialists express themselves unanimously in favor of the revised Constitution.

No. 26. Is from White Haven Church, Lincoln, N. C. of the same import as No. 25.

No. 27. Is from Christ Church, Gaston, N. C. of the same import as No. 25.

No. 28. Is from St. Luke's Church, Lincoln, N. C., of the same import as No. 25.

No. 29. Is from Bethlehem Church, Augusta, Va., by which the memorialists express themselves favorable to, yet not fully satisfied with the revised Constitution, and refer it for further improvement to this Convention of Synod. They also present several reasons for not fully approving the revision of the Constitution, by the Convention.

No. 30. Is from St. Mark's Church, Gaston, N. C. The memorialists express their satisfaction with the revised Constitution, and pray for the next Convention of Synod to meet in their Church, assigning reason why they think it should do so. They further entreat the guidance of the Holy Spirit to attend us in our deliberations.

No. 31. Is from Bethlehem Church, Lancaster District, S. C. The memorialists express their satisfaction with their pastor, Rev. C. Moretz, and pray his continuance with them. They also state their opposition to the revised Constitution.

No. 32. Is from Melanchton Church, Randolph, N. C. The memorialists express themselves favorable to the revised constitution.

No. 33. Is from Coble's Church, Guilford, N. C., of the same import as No. 32.

No. 34. Is from Mt. Pleasant, Alamance, N. C., of the same import as No. 32.

Respectfully submitted,

J. STIREWALT.
J. H. HUNTON.
ISAAC PRINTZ, Sr.

The report was received and approved.

On motion, Synod adjourned to meet at 2 o'clock P. M.

Closed with the Benediction.

During recess Rev. M. J. Stirewalt preached a sermon, on Tit. 2: 14.

SEVENTH SESSION.

Wednesday, 2 *o'clock, P. M.*

Synod met for the transaction of business.

The Parochial reports being called for, were presented.

On motion, it was

Resolved, That our ministers be more faithful in making out their Parochial Reports, and that they read them publicly before Synod, and accompany them with a verbal statement in regard to the condition of their respective charges.

The committee on the subject of a revision of the Constitution of this Synod now reported.

The committee apointed to report on the subject of a revision of the Constitution of this Synod, submit the following:

1. Upon an examination of the papers placed in our hands, and coming from congregations and individuals in our connection, bearing upon the subject before us, we find that many of the congregations failed to take action upon the revision of our Synodical Constitution, as proposed by a convention appointed for that purpose, by the last meeting of this Synod. Of those that acted, we find a majority in favor of the revision; but after mature consideration, your committee are of opinion that the time has not yet arrived to take final action upon the revision of our Synodical Constitution.

2. Upon a careful examination of the revision of our Constitution, proposed by the Synod's convention, your committee are of opinion that said revision is defective, and susceptible of improvement. Your committee are of opinion that the revision contains matters which do not properly belong to the Constitution itself, but rather to by-laws of the Synod. As the result of our deliberations, we lay before this Synod the revision as amended by your committee.

3. We would respectfully suggest that the revision as amended be appended to the Minutes of this meeting, and that it be made the duty of all the ministers in connection with this Synod, to lay the same before their respective congregations for their acceptance or rejection, and report the result of the action of the congregations to the next meeting of this Synod, that final action may then be taken.

4. Your committee would further respectfully recommend that a committee be appointed by this meeting to prepare a code of By-Laws and regulations for the government of this Synod, to be reported to the next annual meeting of the Synod.

All of which is respectfully submitted,

A. EFIRD.	H. GOODMAN.
H. WETZEL.	J. KILLIAN.
J. STIREWALT.	S. G. HENKEL.
J. R. PETERSON.	M. J. STIREWALT.
J. C. BARB.	A. KOINER.
	S. HENKEL.

The report was read and received, and on motion, it was adopted.

The revision of our Synodical Constitution, as amended by the committee, was taken up, and read section by section, and article by article, and after several slight amendments, it was adopted section by section and article by article.

On motion Synod adjourned to meet on Thursday at 9 o'clock A. M.

Closed with singing and prayer.

At early candlelight, Rev. J. R. Peterson preached from Mark 1: 15.

EIGHTH SESSION.

THURSDAY, 9 *o'clock A. M.*

Synod was opened with singing and prayer.

The minutes of the preceding day were read and adopted.

The Rev. J. L. Stirewalt desiring to submit a few remarks to Synod, was now permitted, and on rising, he delivered a very interesting and impressive address on the importance of Sunday instruction for the young in our churches.

The revision of the Constitution of this Synod, as amended by the committee, and by the Synod on yesterday, was read, and on motion, it was adopted as a whole.

In accordance with the suggestion and recommendation in the re-

port of the committee on the subject of revision of the Constitution of this Synod, it was resolved,

I. That the revision as amended, be appended to the Minutes of this meeting of Synod;

II. That it be made the duty of all the ministers of this Synod, to lay the same before their respective congregations for their acceptance or rejection, and report the result of the action of the congregation to the next meeting of this Synod, that final action may be taken.

III. That Rev'ds J. R P terson, A. J. F x, P. C. Henkel, A. Efird, J. Killian, A. J. Brown, and J. M. Wagner, constitute a committee to draft by-laws and rules of order for this Synod, and report them for adoption at its next Convention.

Various petitions being before Synod, in which the petitioners pray for the next Session of Synod to be held in their midst, it was, after an interchange of views,

Resolved, That, when Synod adjourn, it adjourn to meet in St. John's Church, Catawba, N. C., on Saturday before the third Sunday of October, 1860.

On motion Synod adjourned to meet at 2 o'clock P. M.

During recess Rev. J. H. Hunton preached from Isa. 12: 3.

NINTH SESSION.

THURSDAY, 2 *o'clock P. M.*

Synod resumed business.

On motion, it was

Resolved, That Rev. J. R. Peterson, in the name of Synod, tender its sincere thanks and heart-felt gratitude to the good people of this vicinity for the kind and hospitable manner in which they entertained Synod, during its sessions in their midst.

Rev. J. R. Peterson now proceeded to comply with said resolution, in a very appropriate manner.

On motion, it was,

Resolved, That the proceedings of Synod be printed only in the English Language.

On motion, it was

Resolved, That the Treasurer have our Minutes printed, and send two copies to each Lutheran Synod in the United States, and five copies to each of our ministers.

On motion the committee of examination proceeded to examine M. J. Stirewalt.

Having sustained the examination satisfactorily, he was, on motion duly seconded and carried, ordained to the office of Pastor, by the imposition of hands and with prayer.

On motion, it was

Resolved, That the Secretary prepare an extract of the proceedings of Synod, for insertion into the Lutheran Standard.

Synod then adjourned to meet at the time and place appointed for the next session.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmations.	Burials.
			Infants.	Adult.	Slaves.		
Rev. A. Henkel, ...							
" S. Henkel,.....	4	300	27	3	0	23	15
" W. Hancher,....	5	350	75	10	0	35	2
" J. K. Hancher,..	6	600	72	1	0	40	20
" P. C. Henkel, ...	7	800	89	1	2	12	19
" C. Moretz,.....	3	175	23	6	10	22	2
" J. R. Peterson,..	6		26	0	3	2	4
" A. Efird,..... " D. Efird, ...	9	890	88	2	27	46	23
" J. Killian, ...	2	147	14	3	7	4	12
" Geo. Schmucker,	5	372	42	0	0	0	0
" H. Goodman,....	2	131	32	0	2	15	4
" J. Stirewalt,....	7	500	40	2	0	21	14
" J. M. Wagner,..	7	500	40	3	0	25	3
" M. J. Stirewalt,.	3	125	19	2	4	0	1
" J. H. Hunton,...	4	270	31	5	0	35	17
" J. M. Smith,....	3	250	51	0	10	0	0
	73	5410	669	38	65	280	

CONTRIBUTIONS FOR MINUTES.

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REV. J. KILLIAN'S CHARGE.

Bethlehem Church, Augusta Co., Va	$1 50
Koiner's, " " "	2 00

REV. H. WETZEL'S CHARGE.

St. Paul's Church, Augusta Co., Va	1 00
St. Jacob's " Rockingham Co., Va	50

REV. S. HENKEL'S CHARGE.

Emanuel's Church, N. M. Shenandoah Co., Va	1 00
Pine " " " "	1 50
Kipp's School House, " " "	1 50
Rader's Church, Rockingham " "	2 00

REV. J. STIREWALT'S CHARGE.

Stinebarger's Church, Page Co., Va	70
Mount Calvary " " " "	1 10
St. David's " " " "	80
St. Jacob's " Shenandoah Co., Va	80
St. Paul's " " " "	40
Solomon's " " " "	1 80
Trinity " Rock'm " "	30

REV. J. H. HUNTON'S CHARGE.

St. Stephen's Church, Shenandoah Co., Va	60
Frieden's " " " "	1 00
Zion's " " " "	80
Mount Calvary " " " "	60

REV. G. SCHMUCKER'S CHARGE.

Upper Tract Church, Pendleton Co., Va	2 00
Salem Church, Cocke Co., Tenn	1 70
Union " Washington " "	50
St. Mary's Church, Monroe Co., Tenn	40
St. Paul's " " " "	30
Zion's " Knox " "	1 30
Miller's " " " "	30
Sinking Spring " Greene " "	30
Solomon's " " " "	1 00
South Fork " Sullivan " "	1 00

REV. W. HANCHER'S CHARGE.

Mill Point Church, Tenn.	1 00

REV. A. EFIRD'S CHARGE.

St. Paul's Church, Lexington District, S. C.	1 00
Emanuel's " " " "	40
Zion's " " " "	1 40
Cedar Grove " " " "	1 10
Meetze's " " " "	60

REV. D. EFIRD'S CHARGE.

St. Peter's Church, Lexington District, S. C.	1 00
St. John's " " " "	2 00
St. Jacob's " " " "	50
Bethlehem " " " "	50

REV. C. MORETZ' CHARGE.

Bethlehem Church, Lancaster District, S. C.	2 00

REV. J. R. PETERSON'S CHARGE.

White Haven Church, Lincoln Co., N. C.	80
St. Mark's " " " "	1 60
Christ's " Gaston " "	1 00
Lutheran Chapel " " "	1 35
Philadelphia " " " "	1 20
St. Luke's " " " "	70

REV. H. GOODMAN'S CHARGE.

Zion's Church, Catawba Co., N. C.	2 10
Miller's " " " "	1 00

REV. T. MOSER'S CHARGE.

Bost's Mills, N. C.	3 00

REV. J. M. WAGNER'S CHARGE.

Lexington, Davidson Co., N. C.	5 70

REV. M. J. STIREWALT'S CHARGE.

Sandy Creek, Randolph, Co., N. C.	2 20

REV. J. M. SMITH'S CHARGE.

Chestnut Grove, Iredell Co., N. C.	2 00
From Individuals	4 10
From former Treasurer	32 00
Total amount,	$98 00

REVISED CONSTITUTION.

THE revision of the Constitution of this Synod, as amended by the Committee, and approved by the Synod, to be submitted to the congregations connected with this Synod.

CONSTITUTION OF THE EVANGELICAL LUTHERAN TENN. SYNOD.

ARTICLE I.

THE name and title of this Synod shall be THE EVANGELICAL LUTHERAN TENNESSEE SYNOD.

ARTICLE II.

§ 1. The Holy Scriptures, the inspired writings of the Old and New Testaments alone, shall be the only rule and standard of doctrine and Church discipline.

§ 2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to matters of faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Nicene, and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (viz. The Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the Formula of Concord,) as true and Scriptural developments of the doctrines taught in the Augsburg Confession.

ARTICLE III.

§ 1. This Synod shall be composed of regularly ordained ministers of the Evangelical Lutheran Church, and of lay-delegates. The lay-delegates shall be appointed by the congregations in connection with this Synod, to represent them in the Synodical meetings.

§ 2. Each one of these congregations shall have the right to appoint one such delegate, who shall have equal rights and privileges with the ministers in transacting the business of Synod.

§ 3. Every minister desiring to be received in connection with this Synod, shall be, on his reception, required to subscribe the confessional basis as set forth in article II.

§ 4. No minister in connection with this Synod, shall be allowed to teach any thing, nor shall Synod transact any business, contrary to said basis.

§ 5. No business shall be transacted secretly or under closed doors, unless an unhappy period should arrive, in which the Church would

be liable to persecution, except such as relates to the moral character of a minister, and to the examination of candidates for the ministerial office. Cases of this kind, if deemed necessary and expedient by Synod, may be attended to, in a private Session, by Synod.

ARTICLE IV.

§ 1. The business of this Synod shall be to employ the proper means for the promulgation of the Gospel of Jesus Christ, to impart its advice in matters of Christian faith and life, to detect and expose erroneous doctrines and false teachers, and to investigate charges of false doctrine, wrong practice, and immoralities of life, preferred against any of its ministers, and finding them guilty, to expel and depose from the Synod and the holy office of the ministry, such as refuse after due admonition, to repent of their wrong.

§ 2. Upon application to examine candidates for the ministerial office, this Synod shall make the necessary provision to attend to such application, and after due approval by a majority of two thirds of the members voting, appoint one or more Pastors to consecrate such candidate to the office of the ministry, at some suitable time and place, by the laying on of hands and with prayer.

§ 3. Synod shall require a probationary period of not less than one year, during which time all candidates for the ministerial office, shall be taken on trial.

§ 4. Upon application, this Synod may receive congregations who may desire to be connected with it, provided they subscribe the aforesaid confessional basis.

ABTICLE V.

The officers of this Synod shall be a President, Secretary, Corresponding Secretary and Treasurer. A majority of all votes cast will be required to constitute an election to any office. The duties of these officers shall be such as usually devolve upon the same in other public bodies, or as may be made obligatory on them from time to time, by Synod. They shall be elected by ballot, at the regular Session, annually, and hold their offices until their succesors are elected.

ARTICLE VI.

Synod shall meet from time to time, on its own adjournments. Extra Sessious may be called by the President, when requested, for good

and sufficient reasons, to do so, by two ministers and two lay-members, in its connection.

ARTICLE VII.

Synod may at any regular meeting, by a concurrence of two thirds of all the members present, make such regulations and by-laws as may be deemed necessary, not inconsistent with this Constitution.

ARTICLE VIII.

If any thing contained in these articles should hereafter be deemed contrary to the confessional basis of this Synod, oppressive, or inexpedient, it may be altered or amended. But nothing contained in this Constitution shall be altered or amended, unless a proposition for alteration or amendment shall have been laid before one of the Sessions of Synod, in writing, and agreed to by two thirds of all the members voting. The proposition thus agreed to, shall then be laid, in due form, by the Synod, in its Minutes, before the congregations in its connection, for ratification or rejection by them; and the ministers or vestries of these congregations, shall, at some suitable time before the next succeeding Session of Synod, take the vote of these congregations, on the Constitution as amended, allowing the members to vote for its ratification or rejection, and send a statement of the vote to that Session of the Synod. If, then, it shall be ascertained by Synod that a majority of these congregations have voted in favor of ratification, the amendment shall become, and be declared by Synod, on the face of its Minutes, a valid part of the said Constitution, and the parts thereof repugnant to such alteration, void.

S. HENKEL, *Secretary*.

A NEW MUSICAL MONTHLY.

THE SOUTHERN

Musical Advocate and Singer's Friend.

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THE CULTIVATION OF SACRED MUSIC.

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TESTIMONIALS.

The Southern Musical Advocate is a publication which I verily believe is destined to shed, by the liberality of sentiment which it seems resolved to sustain, innumerable blessings in the path of social improvement.—PROF. J. SALYARDS.

Harrisonburg, Va.

The Southern Musical Advocate deserves to have a place in every family. The music alone which it contains, is worth three times the amount the paper costs. Besides the music, the Lessons it contains are so carefully arranged, and systematically laid down, that the burden of the study of music is partially removed.—D. KELLISON, TEACHER OF MUSIC.

Academy, Va.

I am much pleased with the Advocate and may safely say that the specimen copy, has more than met my expectations. It is a desideratum; and if continued, will meet with triumphant success.—REV. J. J. LARGENT.

Frankford, Va.

I received, a few days since a copy of your charming little paper. It is a desideratum. Great success to you in the arduous undertaking.—REV. W. P. TWYMAN.

Conrad's Store, Va.

MINUTES

OF THE

Thirty-ninth Annual Meeting

OF THE

EVANGELICAL

LUTHERAN TENNESSEE SYNOD.

HELD IN

BETHLEHEM CHURCH, AUGUSTA COUNTY, VA.,

September 10—15, A. D., 1859.

MOUNTAIN VALLEY, VA.,

[NEAR HARRISONBURG:]

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The Fortieth Annual Meeting of the Evangelical Lutheran Tennessee Synod will be held at St. John's Church, Catawba, North Carolina, commencing on Saturday before the third Sunday of October, 1860.

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MINUTES

OF THE

THIRTY-NINTH ANNUAL CONVENTION

OF THE

EVANGELICAL LUTHERAN TENNESSEE SYNOD.

SATURDAY, *Sept. 10th*, 1859.

In pursuance with a resolution passed at the last meeting, the Evangelical Lutheran Tennessee Synod held its thirty-ninth Annual Convention at Bethlehem Church, Augusta, Va.

The exercises of the day were opened by the Rev. H. Wetzel, who then delivered the Synodical Discourse, from I Peter 5 : 2, 3. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock."

After a short intermission, the members of Synod reassembled in the church, and the President took the chair. The Secretary being absent, on motion the Rev. M. J. Stirewalt was appointed Secretary *pro tem.* The roll was called, and the absentees were noted. The Lay-Delegates presented their certificates of election, and their names were enrolled as members of the present Synod.

Synod being thus organized, consisted of the following,

PASTORS PRESENT.

1. REV. A. HENKLE,.....*New-Market, Va.*
2. " H. GOODMAN,.....*Statesville, N. C.*
3. " J. KILLIAN,.....*Waynesboro', Va.*
4. " J. STIREWALT,.....*New-Market, Va.*
5. " H. WETZEL,.....*Mt. Solon, Va.*
6. " J. R. PETERSON,.....*Dallas, N. C.*
7. " A. EFIRD,.....*Lexington, S. C.*
8. " S. HENKEL,.....*New-Market, Va.*
9. " GEO. SCHMUCKER,.....*Upper Tract, Va.*
10. " J. H. HUNTON,.....*Saumsville, Va.*
11. " M. J. STIREWALT,*.....*Sandy Creek, N. C.*

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* Ordained this Session.

PASTORS ABSENT.

1. Rev. WM. HANCHER,.....*Mill Point, Tenn.*
2. " A. J. BROWN,.....*Blountville, Tenn.*
3. " A. J. FOX,.....*Lancolnton, N. C.*
4. " J. R. MOSER,.....*Castor, Mo.*
5. " C. G. REITZEL,.....*Flint Rock, N. C.*
6. " P. C. HENKEL,.....*Newton, N. C.*
7. " J. M. SHEAFFER,.....*Morgantown, Tenn.*
8. " T. MOSER,.....*Bost's Mills, N. C.*
9. " J. K. HANCHER,.....*Little Chuckey, Tenn.*
10. " J. M. WAGNER,.....*Lexington, N. C.*
11. " T. CROUSE,.....*Sandy Creek, N. C.*
12. " D. EFIRD,.....*Countsville, S. C.*
13. " J. FLEENOR,.....*Rocky Point, Va.*
14. " J. B. EMMERT,.....*Elizabethton, Tenn.*
15. " M. SANDHOUSE,.....*Logan, Ohio.*
16. " C. MORETZ,.....*Rose Vale, N. C.*
17. " A. FLEENOR,.....*Parrottsville, Tenn.*
18. " J. E. SENEKER,.....*Davidson's Riv. N. C.*
19. " J. A. SENEKER,.....*Cherry Grove, Tenn.*
20. " J. M. SMITH,.....*Lowrdnee's Mills, N. C.*

DEACON ABSENT.

1. Rev. J. COSTNER,.....*Dallas, N. C.*

APPLICANTS.

1. Mr. E. E. SMYER,.....*Lincolnton, N. C.*
2. " J. C. BARB,.....*Fundle ✕ Roads, Tenn.*
3. " J. CLONIGER,.....*Mossy Creek, Tenn.*

LAY-DELEGATES.

1. A. KOINER, Esq.....Bethlehem Church, Va.
2. Mr. G. KOINER,.....Koiner's Church, Va.
3. Dr. S. G. HENKEL,.....Emanuel Church, Va.
4. Mr. S. P. HENKEL,.....Rader's Church, Va.
5. " J. LOWERY,.....Kipp's School House, Va.
6. " WM. A. PENCE,.....Pine Church, Va.
7. " J. PRINTZ,.....Mt. Calvary, Va.
8. " J. C. KITE,.....Stinebarger's Church, Va.
9. " G. GOLODEY, ...St. David's Church, Va.
10. " J. M. HUTTLE,.....Zion's and Frieden's Churches, Va.
11. " L. HAMMON,.....St. Stephen's Church, Va.
12. " G. SHEETZ,.....Mt. Calvary Church, Va.
13. " J. OREBAUGH,.....St. Paul's Church, Va.
14. " A. PENCE, ...Solomons Church, Va.
15. " D. HARMAN,.....North Fork Church, Va.
16. " V. SWADLEY,.....Props' Church, Va.

17. " O. A. DRECKER,.....St. Peter's and Metzes Churches, S. C.
18. " N. HAHN,.....Zion, Bold Spring and Miller's N. C.
19. " J. C. BARB,..... { St. Maine's, St. Paul's, Blue Spring, Salem, Miller's, Zion's, Solomon's and Sinking Spring Churches, Tenn.

Synod now went into an election for officers for the ensuing sessions, Rev. J. H. Hunton, and A. Koiner, Esq., acting as tellers. The election resulted in favor of

Rev. A. E. EFIRD, *Prest.*
" S. HENKLE, *Sec.*
" J. STIREWALT, *Treas.*

On motion, Rev. J. L. Stirewalt, of the English District Synod of the Joint Synod of Ohio, Q. S. Stirewalt, and J. S. Bennick, Students of Theology, were received as advisory members of Synod.

The President then appointed the following committees:—

To number and class letters and papers addressed to Synod:—Rev'ds. H. Wetzel, M. J. Stirewalt, Dr. S. G. Henkel and Mr. J. M. Huttle.

On unfinished business, Rev'ds J. Stirewalt, J. H. Hunton, Geo. Schmucker. Mr. S. P. Henkel, and A. Koiner, Esq.

On motion, Synod adjourned to meet on Monday at 9 o'clock, A. M.

Closed with singing and prayer.

At early candle-light a sermon was preached by Rev. M. J. Stirewalt from Tit. 2: 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

On Sunday, Sept. 11th, a very large assembly convened at the Church, and at the hour appointed for worship, the exercises were opened by the Secretary, after which a sermon was preached by Rev. A. Efird, from Acts 17: 2, 3, "And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you is Christ." At the same time, a very large audience having assembled at a stand in an adjoining grove, were addressed by Rev. J. L. Stirewalt from the first clause of Matt. 6: 10. "Thy kingdom come." After a short intermission, the congregations having reassembled, the Secretary preached a sermon in the church from I John 2: 1, 2; whilst the Rev. J. R. Peterson preached in the

grove from Matt. 22: 11, 13. During the protracted exercises of the day, the best order was preserved, and feelings of the deepest interest and devotion, seemed to pervade the people.

At early candle-light, a sermon was delivered by Rev. J. C. Barb, from Rom. 1: 16 and the first clause of the 17th verse.

SECOND SESSION.

MONDAY, 9 *o'clock A. M.*

Synod was opened with singing and prayer.

The minutes of Saturday were read, received and approved.

The Rev. Mr. Beard of the Virginia Synod being present, was invited to a seat, as an advisory member of Synod.

On motion, Rev'ds J. R. Peterson, H. Goodman, and A. Koiner, Esq., were appointed to report on letters.

On motion, Rev'ds J. Stirewalt, J. H. Hunton, and Mr. George Sheetz, were appointed to report on petitions.

On motion, a committee of three, consisting of Rev'ds George Schmucker, J. Killian, and Mr. S. P. Henkel, was appointed to report on Minutes of Sister Synods.

On motion, a Committee, consisting of Rev'ds H. Goodman, J. H. Hunton and J. C. Barb, was appointed to examine the Treasurer's report.

Synod now adjourned to meet at 3 o'clock, P. M.

The hour appointed for worship having arrived, a very large and interesting congregation were addressed, by the Rev. J. Stirewalt, from 2 Cor. 8: 9, "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Confession and Absolution now being held by the Pastor *loci*, according to the custom of the Church, the Sacrament of the Lord's Supper was administered to a very large number of communicants. During these exercises the deepest solemnity seemed to pervaded the whole assembly. The impression made, appears to have been very favorable, and we make no doubt much good was accomplished.

THIRD SESSION.

MONDAY, 3 *o'clock P. M.*

Synod was opened with singing and prayer.

The Committee on unfinished business presented the following report:—

We, the Committee, to whom the unfinished business of the last session of the Synod was referred, beg leave to submit the following:

On page 22 of the Minutes of last Synod, we find a resolution authorizing the assembling of a Convention to revise and amend the Constitution of the Synod.

In reference to that resolution, your Committee would recommend that enquiry be made in regard to the assembling and action of the Convention, and to the action of the congregations relative to the constitution as revised.

On page 23 resolutions appear, directing such Ministers of Synod as may find opportunity, to visit the vacant congregations asking ministerial services.

Your committee recommend the necessary enquiry to be made in regard to those resolutions, and to the number and condition of the vacant congregations in the bounds of Synod.

The same page presents a resolution instructing the Rev. J. Killian to correspond with the Superintendents of the different rail-roads for the purpose of obtaining half-fare tickets for the benefit of those attending the Convention which was to be holden in North Carolina, and this meeting of Synod.

We recommend brother Killian to report the result of his correspondence.

On page 24, there is a resolution appointing Rev'ds A. Henkle, H. Wetzel, and S. Henkel, a committee to revise our Liturgy.

Your committee recommend that enquiry be made whether that resolution has been complied with.

On pages 23 and 24, resolutions appear, appointing delegates to sister Synods.

Your committee recommend that enquiry be made whether those resolutions were complied with.

Respectfully submitted,

J. STIREWALT.
GEO. SCHMUCKER.
J. H. HUNTON.
A. KOINER.
S. P. HENKEL.

The report was received and adopted.

The first recommendation of this report presented itself for consideration.

The letters and papers, some of which related to the matter under consideration, being now called for, were presented by the committee appointed to number and class them.

On motion, duly seconded and carried, the following preamble and resolution were passed:

Whereas, the revision of the Constitution of this Synod, a matter of no little importance to the future prosperity of the congregations, in its connection, should receive mature consideration ; and, whereas, it appears from letters addressed to this meeting of Synod, that the arrangement of the revision proposed by the Convention appointed at the last Session of Synod, is not satisfactory, be it therefore,

Resolved, That a Committee be appointed, consisting of members of this Session, present from the different sections of the Synod, to whom shall be referred all the papers addressed to this meeting, bearing upon the subject ; and that it be made the duty of said committee to examine the revision prepared by the Convention, to make such arrangement of its parts as may be deemed proper, to make such suggestions as may be considered necessary and suitable, and to report to this meeting.

On motion, a committee was appointed in accordance with the resolution, consisting of the following members of Synod:

Rev'ds A. Efird, H. Goodman, H. Wetzel, J. Killian, J. Stirewalt, J. R. Peterson, M. J. Stirewalt, J. C. Barb, S. Henkel, Dr. S. G. Henkel and A. Koiner, Esq.

Synod adjourned to meet to-morrow morning at 9 o'clock.

Closed with singing and prayer.

FOURTH SESSION.

TUESDAY, 9 *o'clock A. M.*

The Synod was opened with singing and prayer.

The minutes of the preceding day were read and received.

It was moved and seconded, that a committee of three, consisting of Rev'ds J. Stirewalt, J. H. Hunton, and Mr. J. Printz, be appointed to report on memorials. They were appointed.

On motion, the second recommendation of the committee on unfinished business, was taken up, and in regard to it, it was,

Resolved, That each minister be requested to make a verbal statement relative to the condition of his charge, and to the destitute congregations and their number, within his knowledge.

The ministers now, in regular order proceeded to comply with the resolution.

From their statements it appeared that the charges are generally too extensive for their pastors to render them the ministrations of the

Gospel as frequently and regularly as would be desirable, and calculated to build them up successfully. Yet, whilst the condition of some of them is lamentable, there is reason to rejoice that they are generally in a prosperous condition. It also appeared that there are some ten vacant congregations in connection with this Synod.

It was likewise ascertained that the support of our ministers generally, is insufficient to enable them to devote their whole time and talents to the work of the ministry.

On motion by A. Koiner, Esq., the following preamble and resolution were passed.

Whereas, Synod has heard with deep regret the inadequacy of the support of our ministers, and the destitution of some of our congregations, therefore, be it,

Resolved, That each minister of this Synod is hereby requested to preach at least one sermon to each of his congregations, during the ensuing Synodical year, on the duty of the congregations to give their ministers an adequate support, and also one sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry.

The Rev. Mr. C. S. M. See of the Presbyterian Church, being present, was invited to a seat among us, as an advisory member.

On motion, Synod adjourned to meet at 2 o'clock P. M.

During recess the Rev. Geo. Schmucker preached a sermon.

FIFTH SESSION.

TUESDAY, 2 *o'clock, P. M.*

The Synod now resumed business.

The third recommendation of the committee on unfinished business, was taken up, and complied with.

The fourth recommendation was introduced, and in regard to it, the following resolution was passed:

Resolved, That the committee appointed, by the last Synod, on the Liturgy, be continued till the next meeting of Synod, with instructions to report at that time.

The fifth recommendation being presented, it was ascertained that the resolutions in question were not complied with.

The committee appointed to report on the Minutes of Sister Synods, now handed in the following report:

We, the Committee appointed to report on the Minutes of Sister Synods, beg leave to report the following:

Upon examination we find that only four Synods have favored us with their Minutes.

No. 1. Are the proceedings of the 21st and 22nd annual Conventions of the English Evangelical Lutheran Synod and Ministerium of Ohio and adjacent States, held 1857 and 1858. Officers,—Rev. A. N. Bartholomew, President, Rev. S. H. Swingle, Secretary, and Rev. J. Rugan, Treasurer. This Synod reports 8 Ministers, 19, Congregations, 975 Communicants. We are pleased to learn that this Synod is actively engaged in the work of the Master. We find nothing in these Minutes having particular reference to our Synod.

No. 2. Are the Minutes of the 35th meeting of the Evangelic Lutheran Synod and Ministerium of South Carolina and adjacent States, convened at Pine Grove Church, Orangeburg District, S. C., Oct. 28th, 1858, to which are appended the Minutes of the Synodical Missionary Society, and of the Society for the relief of disabled Ministers, &c. Officers,—Rev. S. Bauknight, President, Rev. J. P. Margart, Recording Secretary, Rev. L. Eichelberger, D. D., Corresponding Sec'y, Mr. S. Corley, Treasurer of Synodical Fund, Mr. J. F. Schermer, Treasurer of Seminary Fund, Maj. J. P Kinard, Treasurer of Widow's Fund. This Synod reports 26 Ministers, 43 Congregations, 3828 Communicants. It seems to be in a prosperous condition. We find nothing in these Minutes which has reference to our Synod.

No 3. Are the Minutes of the Evangelic Lutheran Synod and Ministerium of North Carolina, convened at St. James' Church, Concord, N. C., April 28th, 1859, to which are appended the Minutes of the Synodical Missionary and Education Societies. Officers,—Rev. Wm. Artz, President, Rev. J. S. Heiling, Recording Secretary, Rev. S. Rothrack, Corresponding Secretary, and M. Barrier, Esq., Treasurer. This Synod reports 13 Ministers, 24 Congregations, 3171 Communicants. We find nothing in these Minutes having particular reference to our Synod, except the report of the Delegate to the Tenn. Synod. Your committee respectfully suggest that the Minutes of the North Carolina Synod be placed in the hands of a special Committee.

No. 4. Are the proceedings of the 19th convention of the General Synod of the Evangelic Lutheran Church in the United States, assembled in Pittsburg, Pa., May 19th, 1859. Officers,—Rev. C. W. Schaeffer, D. D., President, Prof. M. L. Stoever, Secretary, Hon. P. S. Michler, Treasurer. We find that 26 Synods were represented in the last Session of the General Synod, 137 delegates were in attendance, and 84 Visiting Lutheran Ministers. We learn that the various benevolent enterprises under the fostering care of the General Synod, are in a healthy and prosperous condition.

Respectfully submitted.

J. KILLIAN.
GEO. SCHMUCKER.
S. P. HENKEL.

On motion the report was received and adopted.

A resolution was offered and passed, that such portions of the Minutes of the North Carolina Synod as pertain to this Synod, be read.

It was resolved that Synod disagree with so much of the report of the Committee as relates to the North Carolina Synod, believing the appointment of a committee unnecessary.

The committee on the Treasurer's report submitted the following:

We, the Committee to examine and report on the Treasurer's account, have attended to the duty assigned us, and find the vouchers and accounts, all correct. The amount remaining in the hands of former Treasurer, after allowing him a small compensation for his services, is $32.00.

Respectfully submitted.

H. GOODMAN.
J. C. BARB.
J. H. HUNTON.

The report was received and adopted.

No business being before Synod, the committee on petitions presented the following:

The undersigned Committee appointed to report on petitions, Class II, beg leave to submit the following:

No. 1. Is a petition from Melanchton Church, Randolph N. C., praying this body to examine and ordain Rev. M. J. Stirewalt, as pastor, and expressing satisfaction with his labors as Deacon among the petitioners, confidence in his ability to bear the office of Pastor, and full satisfaction with the revised Constitution proposed by the Convention held at Mt. Moriah Church, Rowan, N. C., and praying for its adoption.

No. 2. Is a petition from the Elders of Cobb's Church, Guilford, N. C., of similar import.

No. 3. Is a petition from Mt. Pleasant Church, Alamance, N. C., of the same import.

No. 4. Is a petition from Mallowe's Church, Pendleton, Va., in which they detail their destitute and deplorable condition, and pray for ministerial services. They also invoke the blessings of God upon our deliberations.

No. 5. Is a petition from Phanuel Church, Rockingham, Va., authorizing Rev. S. Henkel to represent their Congregation in this body, and to secure for them Ministerial services.

Your Committee recommend, that in accordance with the prayers of the petitioners contained in Nos. 1, 2, and 3, for the examination and ordination of Rev. M. J. Stirewalt, he be examined, and if found qualified, ordained to the office of Pastor. Their prayers in reference to the Constitution, we would respectfully refer to the consideration of the special committee on that subject.

In reference to No. 4, it is recommended that Synod, before taking steps to supply these brethren with ministerial services, acquaint themselves fully with the present condition of that Congregation.

It is further recommended that the prayer of the petitioners in No. 5, be granted, if any one can be obtained to serve them.

No. 6. Is a petition from the members of New Hope Church, Sullivan. Tenn., praying for the next convention of Synod to meet in some one of the churches in Sullivan, Tenn.

No. 7. Is a petition from South Fork Church, Sullivan, Tenn., of similar import.

Respectfully submitted.

J. STIREWALT.
J. H. HUNTON.
GEO. SHEETZ.

The report was received and adopted, and acted upon.

The first recommendation of the report was taken into consideration, and relative to it, a committee, consisting of Rev'ds A. Henkel, J. R. Peterson, and S. Henkel, was appointed to examine the candidate for ordination, M. J. Stirewalt, and if found qualified, to ordain him to the office of Pastor.

On motion, Rev. J. Killian was added to the committee.

In reference to petition No. 4. it was resolved that Synod deems it inexpedient to take any action now in regard to this matter.

With respect to petition No. 5, it was resolved that one or more of our ministers, for whom it may be convenient, visit Phanuel's church, Rockingham, Va., and attend to their spiritual wants.

On motion, Synod adjourned to meet on Wednesday morning at 9 o'clock.

Closed with singing and prayer.

SIXTH SESSION.

WEDNESDAY, 9 *o'clock, A. M.*

Synod was opened with singing and prayer.

The minutes of the preceding day were read and confirmed.

No business being before the Synod, the committee on letters, handed in the following:

The Committee appointed to report upon letters addressed to this Session of Synod, submit the following report:

No. 1. Is a letter, from Rev. Wm. Hancher, in which he renders his ad-

vanced age and present circumstances as an excuse for his non-attendance at this Session of Synod.

No. 2. Is a letter from Rev. D. Efird, in which he assigns as the reason of his absence from this meeting, that the state of the charge in which he labors, renders it inexpedient for him to be absent so long a time.

No. 3. Is a letter from J. K. Hancher, by which he renders as an excuse for his absence from this session of Synod, the condition of his family, and the laboriousness of his pastoral charge.

He expresses a desire for a division of this Synod. He also represents his charge as being in a prosperous condition, and as having a preference for the revised Constitution.

No. 4. Is a letter from Rev. P. C. Henkel, in which he assigns several reasons for his absence from this meeting, the principal of which is the ill health of his family. Bro. Henkel expresses opinions adverse to the adoption of the revision of the Constitution of our Synod, in the form given it by the Convention, by which it was made.

No. 5. Is a letter from Rev. T. Moser, containing his excuse for his absence from this present meeting of Synod.

No. 6. Is a letter from Rev. J. Fleenor, assigning as a reason for his absence from this meeting, the great distance to the place of meeting, and business caused by the death of his father.

No. 7. Is a letter from Rev. M. Sandhouse, in which he informs us that he has removed to the State of Ohio, and has taken charge of congregations in connection with the Western District of the Joint Synod of Ohio, and expects to connect himself with that Synod, for which purpose he asks an honorable dismission from this Synod. Bro. Sandhouse complains of the necessity of his removal from the State of Virginia, asks Synod for an investigation of the causes which led to the same, recommends the destitute congregations in Virginia to the favorable consideration of the Synod, desires an expression of opinion as to what constitutes a proper pastoral call, and under what circumstances a congregation is justifiable in dismissing a minister, and for what causes. He also expresses himself opposed to an adoption of the revised Constitution of Synod.

No. 8. Is a letter from Rev. A. J. Brown, in which he offers his engagements in teaching as the reason of his absence from the present meeting of Synod. He expresses an opinion favorable to the revised Constitution, but thinks it might be improved, and recommends that steps be taken to accomplish the same. He expresses the opinion that the interests of the Church would be subserved by a division of the Synod, and offers numbers of reasons for that opinion.

No. 9. Is a letter from Rev. C. Moretz, by which he offers distance and expense as the cause of his absence from this meeting. He speaks favorable of a revision of our Synodical Constitution, but is not satisfied with the present. He also expresses himself favorable to an amicable division of the Synod.

I. Your Committee recommend that the brethren above named, for the reasons which they have assigned, be excused for their non-attendance at this meeting of Synod.

II. In regard to a division of Synod, your committee recommend the following for adoption:

Resolved, That we deem it inexpedient, at present, to take any steps for that purpose.

III. In reference to the letter of bro. Sandhouse, your Committee recommend that a letter of honorable dismission from this Synod be granted him, and that provisions be made for the destitute congregations in Virginia, so far as it has not yet been done. We recommend that a copy of our Minutes be sent bro. Sandhouse, and that Synod take such other action in regard to his enquiries as may be deemed expedient and necessary.

All of which is respectfully submitted,
J. R. PETERSON.
A. KOINER.

The report was received and adopted, and acted upon.

The first recommendation of the report being presented, was sustained.

On motion, it was,

Resolved, That the ministers connected with this Synod, viz: Rev'ds A. J. Fox, C. G. Reitzel, J. M. Sheaffer, J. M. Wagner, T. Crouse, J. B. Emmert, A. Fleenor, J. E. Seneker, J. M. Smith, and J. A. Seneker, who rendered no excuse for their non-attendance, be not excused.

On motion, Rev. J. Costner, was unanimously excused.

The second recommendation of the report was introduced, and adopted.

The third recommendation was taken into consideration, and in regard to it the following resolutions were passed.

Resolved, That a letter of honorable dismission be granted the Rev. M. Sandhouse, through the Secretary.

Resolved, That Rev'ds J. Stirewalt, J. H. Hunton, George Schmucker, and S. Henkel, visit the destitute congregations in Rockingham and Hardy, Va., and attend to their spiritual wants.

Resolved, That Rev'ds J. Killian and Q. S. Stirewalt, visit Zion's church, Highland, Va., and attend to their spiritual wants.

Resolved, That the Treasurer send Rev. M. Sandhouse a copy of the Minutes; and that at the present time Synod is not prepared to give an expression on his enquiries.

The committee on memorials now presented the following:

The undersigned committee appointed to examine and report on memorials addressed to Synod, respectfully beg leave to submit the following:

Class III. No. 1. Is a memorial from Blue Spring Church, Green, Tenn., commending the blessing of God upon the deliberations of Synod, expressing their satisfaction with their Pastor, Rev. J. K. Hancher, and praying his continuance among them. They also state that their congregation voted against the adoption of the revised Constitution.

No 2. Is from St. Mary's Church, Monroe, Tenn., stating that the congregation voted in favor of the revised Constitution, and that they are without a regular Pastor, but have been visited by Rev'ds J. K. Hancher, J. M. Sheaffer, J. C. Barb, and J. Cloniger.

No. 3. Is from Sinking Spring Church, Green, Tenn., asking the Spirit of truth to guide us in our deliberations, and stating that the action of the congregation resulted in favor of the revised Constitution.

No. 4. Is a memorial from Emanuel Church, Lexington District, S. C., expressing satisfaction with the Pastors, Rev'ds A and D. Efird, of the congregation, and declaring it favorable to the revised Constitution.

No. 5. is from Zion's Church, Knox, Tenn. The memorialists declare themselves unanimously in favor of the revised Constitution, and their satisfaction with their Pastor, Rev. J. K. Hancher.

No. 6. Is from Salem Church, Cocke, Tenn., of the same import of No. 5.

No 7. Is from St. Martin's Church, Iredell, N. C. returning thanks for services rendered by Rev. J. M. Smith, praying his continuance, and stating that the action of the congregation in regard to the revised Constitution was favorable.

No. 8. Is a memorial from Bold Spring Church, in which the memorialists state their unanimous opposition to the revised Constitution, and that Mr. N. Hahn, is authorised to represent their congregation at this Synod. They invoke the blessings of God upon our deliberations.

No. 9. Is from Zion's Church, Lexington District, S. C., of the same import as No. 4.

No. 10. Is from St. Peter's Church, Lexington District, S. C., of the same import as No. 4.

No. 11. Is from St. Peter's or Meg's Church Lexington, District, S. C., of the same import as No. 4.

No. 12. Is from Miller's Church, Knox, Tenn., of the same import as No. 5, adding that they received visits from Rev. J. C. Barb.

No. 13. Is from Bethlehem Church, Lexington District, S. C., of the same import as No. 4.

No. 14. Is from Zion's Church, Catawba, N. C., in which the memorialists pray for the next convention of Synod to be held at their church, and express themselves unfavorable to the revised Constitution, and their satisfaction with their Pastor, Rev. H. Goodman.

No. 15. Is from St. Paul's Church, Monroe, Tenn., of the same import as No. 2.

No. 16. Is from Zion's Church, Catawba, N. C. It presents the action of the congregation upon the revised Constitution. The vote, for it 1, against it 44.

No. 17. Is from Solomon's Church, Green, Tenn., of the same import as No. 5.

No. 18. Is from St. Paul's Church, Lexington District, S. C., of same import as No. 4.

No. 19. Is from Cedar Grove Church, Lexington District, S. C., of the same import as No. 4.

No. 20. Is from Miller's Church, Catawba, N. C. The memorialists express their satisfaction with their pastor, Rev. P. C. Henkel, and that they are opposed to the revised Constitution. They also pray for the next Convention of Synod to be held in their Church.

No. 21. Is from St. Jacob's Church, Lexington District, S. C., of the same import as No. 4.

No. 22. Is from St. John's Church, Lexington District, S. C., of the same import as No. 4.

No. 23. Is from South Fork Church, Sullivan, Tenn. They express themselves unfavorable to the revised Constitution, and ask for the next Convention of Synod to be held in their vicinity.

No. 24. Is from New Hope Church, Sullivan, Tenn., praying for the continuance of the services of Rev. Wm. Hancher, expressing themselves opposed to the revised Constitution, and desiring the next Convention of Synod to be held in one of the Churches in Sullivan, Tenn.

No. 25. Is a memorial from Luther Chapel, Gaston, N. C., in which the memorialists express themselves unanimously in favor of the revised Constitution.

No. 26. Is from White Haven Church, Lincoln, N. C. of the same import as No. 25.

No. 27. Is from Christ Church, Gaston, N. C. of the same import as No. 25.

No. 28. Is from St. Luke's Church, Lincoln, N. C., of the same import as No. 25.

No. 29. Is from Bethlehem Church, Augusta, Va., by which the memorialists express themselves favorable to, yet not fully satisfied with the revised Constitution, and refer it for further improvement to this Convention of Synod. They also present several reasons for not fully approving the revision of the Constitution, by the Convention.

No. 30. Is from St. Mark's Church, Gaston, N. C. The memorialists express their satisfaction with the revised Constitution, and pray for the next Convention of Synod to meet in their Church, assigning reason why they think it should do so. They further entreat the guidance of the Holy Spirit to attend us in our deliberations.

No. 31. Is from Bethlehem Church, Lancaster District, S. C. The memorialists express their satisfaction with their pastor, Rev. C. Moretz, and pray his continuance with them. They also state their opposition to the revised Constitution.

No. 32. Is from Melanchton Church, Randolph, N. C. The memorialists express themselves favorable to the revised constitution.

No. 33. Is from Cole's Church, Guilford, N. C., of the same import as No. 32.

No. 34. Is from Mt. Pleasant, Alamance, N. C., of the same import as No. 32.

Respectfully submitted,

J. STIREWALT.
J. H. HUNTON.
ISAAC PRINTZ, Sr.

The report was received and approved.

On motion, Synod adjourned to meet at 2 o'clock P. M.

Closed with the Benediction.

During recess Rev. M. J. Stirewalt preached a sermon, on Tit. 2: 14.

SEVENTH SESSION.

WEDNESDAY, 2 *o'clock, P. M.*

Synod met for the transaction of business.

The Parochial reports being called for, were presented.

On motion, it was

Resolved, That our ministers be more faithful in making out their Parochial Reports, and that they read them publicly before Synod, and accompany them with a verbal statement in regard to the condition of their respective charges.

The committee on the subject of a revision of the Constitution of this Synod now reported.

The committee apointed to report on the subject of a revision of the Constitution of this Synod, submit the following:

1. Upon an examination of the papers placed in our hands, and coming from congregations and individuals in our connection, bearing upon the subject before us, we find that many of the congregations failed to take action upon the revision of our Synodical Constitution, as proposed by a convention appointed for that purpose, by the last meeting of this Synod. Of those that acted, we find a majority in favor of the revision; but after mature consideration, your committee are of opinion that the time has not yet arrived to take final action upon the revision of our Synodical Constitution.

2. Upon a careful examination of the revision of our Constitution, proposed by the Synod's convention, your committee are of opinion that said revision is defective, and susceptible of improvement. Your committee are of opinion that the revision contains matters which do not properly belong to the Constitution itself, but rather to by-laws of the Synod. As the result of our deliberations, we lay before this Synod the revision as amended by your committee.

3. We would respectfully suggest that the revision as amended be appended to the Minutes of this meeting, and that it be made the duty of all the ministers in connection with this Synod, to lay the same before their respective congregations for their acceptance or rejection, and report the result of the action of the congregations to the next meeting of this Synod, that final action may then be taken.

4. Your committee would further respectfully recommend that a committee be appointed by this meeting to prepare a code of By-Laws and regulations for the government of this Synod, to be reported to the next annual meeting of the Synod.

All of which is respectfully submitted,

A. EFIRD.	H. GOODMAN.
H. WETZEL.	J. KILLIAN.
J. STIREWALT.	S. G. HENKEL.
J. R. PETERSON.	M. J. STIREWALT.
J. C. BARB.	A. KOINER.
	S. HENKEL.

The report was read and received, and on motion, it was adopted.

The revision of our Synodical Constitution, as amended by the committee, was taken up, and read section by section, and article by article, and after several slight amendments, it was adopted section by section and article by article.

On motion Synod adjourned to meet on Thursday at 9 o'clock A.M.

Closed with singing and prayer.

At early candlelight, Rev. J. R. Peterson preached from Mark 1:15.

EIGHTH SESSION.

THURSDAY, 9 *o'clock A. M.*

Synod was opened with singing and prayer.

The minutes of the preceding day were read and adopted.

The Rev. J. L. Stirewalt desiring to submit a few remarks to Synod, was now permitted, and on rising, he delivered a very interesting and impressive address on the importance of Sunday instruction for the young in our churches.

The revision of the Constitution of this Synod, as amended by the committee, and by the Synod on yesterday, was read, and on motion, it was adopted as a whole.

In accordance with the suggestion and recommendation in the re-

port of the committee on the subject of revision of the Constitution of this Synod, it was resolved,

I. That the revision as amended, be appended to the Minutes of this meeting of Synod;

II. That it be made the duty of all the ministers of this Synod, to lay the same before their respective congregations for their acceptance or rejection, and report the result of the action of the congregation to the next meeting of this Synod, that final action may be taken.

III. That Rev'ds J. R. Peterson, A. J. Fox, P. C. Henkel, A. Efird, J. Killian, A. J. Brown, and J. M. Wagner, constitute a committee to draft by-laws and rules of order for this Synod, and report them for adoption at its next Convention.

Various petitions being before Synod, in which the petitioners pray for the next Session of Synod to be held in their midst, it was, after an interchange of views,

Resolved, That, when Synod adjourn, it adjourn to meet in St. John's Church, Catawba, N. C., on Saturday before the third Sunday of October, 1860.

On motion Synod adjourned to meet at 2 o'clock P. M.

During recess Rev. J. H. Hunton preached from Isa. 12: 3.

NINTH SESSION.

THURSDAY, 2 *o'clock P. M.*

Synod resumed business.

On motion, it was

Resolved, That Rev. J. R. Peterson, in the name of Synod, tender its sincere thanks and heart-felt gratitude to the good people of this vicinity for the kind and hospitable manner in which they entertained Synod, during its sessions in their midst.

Rev. J. R. Peterson now proceeded to comply with said resolution, in a very appropriate manner.

On motion, it was,

Resolved, That the proceedings of Synod be printed only in the English Language.

On motion, it was

Resolved, That the Treasurer have our Minutes printed, and send two copies to each Lutheran Synod in the United States, and five copies to each of our ministers.

On motion the committee of examination proceeded to examine M. J. Stirewalt.

Having sustained the examination satisfactorily, he was, on motion duly seconded and carried, ordained to the office of Pastor, by the imposition of hands and with prayer.

On motion, it was

Resolved, That the Secretary prepare an extract of the proceedings of Synod, for insertion into the Lutheran Standard.

Synod then adjourned to meet at the time and place appointed for the next session.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	Baptisms.			Confirmations.	Burials.
			Infants.	Adult.	Slaves.		
Rev. A. Henkel, ...							
" S. Henkel,.....	4	300	27	3	0	23	15
" W. Hancher,....	5	350	75	10	0	35	2
" J. K. Hancher,..	6	600	72	1	0	40	20
" P. C. Henkel, ...	7	800	89	1	2	12	19
" C. Moretz,.....	3	175	23	6	10	22	2
" J. R. Peterson,..	6		26	0	3	2	4
" A. Efird,..... " D. Efird, ...	9	890	88	2	27	46	23
" J. Killian, ...	2	147	14	3	7	4	12
" Geo. Schmucker,	5	372	42	0	0	0	0
" H. Goodman,....	2	131	32	0	2	15	4
" J. Stirewalt,....	7	500	40	2	0	21	14
" J. M. Wagner,..	7	500	40	3	0	25	3
" M. J. Stirewalt,.	3	125	19	2	4	0	1
" J. H. Hunton,...	4	270	31	5	0	35	17
" J. M. Smith,....	3	250	51	0	10	0	0
	73	5410	669	38	65	280	136

New

CONTRIBUTIONS FOR MINUTES.

———:o:———

REV. J. KILLIAN'S CHARGE.

Bethlehem Church, Augusta Co., Va	$1 50
Koiner's, " " "	2 00

3.50.

REV. H. WETZEL'S CHARGE.

St. Paul's Church, Augusta Co., Va	1 00
St. Jacob's " Rockingham Co., Va	50

1.50.

REV. S. HENKEL'S CHARGE.

Emanuel's Church, N. M. Shenandoah Co., Va	1 00
Pine " " " "	1 50
Kipp's School House, " " "	1 50
Rader's Church, Rockingham " "	2 00

6.00.

REV. J. STIREWALT'S CHARGE.

Stinebarger's Church, Page Co., Va.	70
Mount Calvary " " " "	1 10
St. David's " " " "	80
St. Jacob's " Shenandoah Co., Va	80
St. Paul's " " " "	40
Solomon's " " " "	1 80
Trinity " Rock'm " "	30

5.90.

REV. J. H. HUNTON'S CHARGE.

St. Stephen's Church, Shenandoah Co., Va.	60
Frieden's " " " "	1 00
Zion's " " " "	80
Mount Calvary " " " "	60

3.0.

REV. G. SCHMUCKER'S CHARGE.

Upper Tract Church, Pendleton Co., Va	2 00

2.00.

Salem Church, Cocke Co., Tenn	1 70
Union " Washington " "	50
St. Mary's Church, Monroe Co., Tenn	40
St. Paul's " " " "	30
Zion's " Knox " "	1 30
Miller's " " " "	30
Sinking Spring " Greene " "	30
Solomon's " " " "	1 00
South Fork " Sullivan " "	1 00

6.80.

$28.70.

On the other side

$. cts.

28.70.

REV. W. HANCHER'S CHARGE.

Mill Point Church, Tenn.	1 00	1.00.

REV. A. EFIRD'S CHARGE.

St. Paul's Church, Lexington District, S. C.	1 00	
Emanuel's " " " "	40	
Zion's " " " "	1 40	
Cedar Grove " " " "	1 10	
Meetze's " " " "	60	4.50.

REV. D. EFIRD'S CHARGE.

St. Peter's Church, Lexington District, S. C.	1 00	
St. John's " " " "	2 00	
St. Jacob's " " " "	50	
Bethlehem " " " "	50	4.00.

REV. C. MORETZ' CHARGE.

Bethlehem Church, Lancaster District, S. C.	2 00	2.00.

REV. J. R. PETERSON'S CHARGE.

White Haven Church, Lincoln Co., N. C.	~~80~~	
St. Mark's " " " "	~~1 60~~	
Christ's " Gaston " "	~~1 00~~	
Lutheran Chapel " " "	~~1 35~~	
Philadelphia " " " "	1 20	
St. Luke's " " " "	~~70~~	6.65.

REV. H. GOODMAN'S CHARGE.

Zion's Church, Catawba Co., N. C.	2 10	
Miller's " " " "	1 00	3.10.

REV. T. MOSER'S CHARGE.

Bost's Mills, N. C.	3 00	3.00.

REV. J. M. WAGNER'S CHARGE.

Lexington, Davidson Co., N. C.	5 70	5.70.

REV. M. J. STIREWALT'S CHARGE.

Sandy Creek, Randolph, Co., N. C.	2 20	2.20.

REV. J. M. SMITH'S CHARGE.

Chestnut Grove, Iredell Co., N. C.	2 00	
From Individuals	4 10	2.00.
From former Treasurer	32 00	4.10.
Total amount,	$98 00	32.00.

98.95.

REVISED CONSTITUTION.

THE revision of the Constitution of this Synod, as amended by the Committee, and approved by the Synod, to be submitted to the congregations connected with this Synod.

CONSTITUTION OF THE EVANGELICAL LUTHERAN TENN. SYNOD.

ARTICLE I.

THE name and title of this Synod shall be THE EVANGELICAL LUTHERAN TENNESSEE SYNOD.

ARTICLE II.

§ 1. The Holy Scriptures, the inspired writings of the Old and New Testaments alone, shall be the only rule and standard of doctrine and Church discipline.

§ 2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to matters of faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Nicene, and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (viz. The Apology, the Smalcald Articles, the Smaller and Larger Catechisms of Luther, and the Formula of Concord,) as true and Scriptural developments of the doctrines taught in the Augsburg Confession.

ARTICLE III.

§ 1. This Synod shall be composed of regularly ordained ministers of the Evangelical Lutheran Church, and of lay-delegates. The lay-delegates shall be appointed by the congregations in connection with this Synod, to represent them in the Synodical meetings.

§ 2. Each one of these congregations shall have the right to appoint one such delegate, who shall have equal rights and privileges with the ministers in transacting the business of Synod.

§ 3. Every minister desiring to be received in connection with this Synod, shall be, on his reception, required to subscribe the confessional basis as set forth in article II.

§ 4. No minister in connection with this Synod, shall be allowed to teach any thing, nor shall Synod transact any business, contrary to said basis.

§ 5. No business shall be transacted secretly or under closed doors, unless an unhappy period should arrive, in which the Church would

be liable to persecution, except such as relates to the moral character of a minister, and to the examination of candidates for the ministerial office. Cases of this kind, if deemed necessary and expedient by Synod, may be attended to, in a private Session, by Synod.

ARTICLE IV.

§ 1. The business of this Synod shall be to employ the proper means for the promulgation of the Gospel of Jesus Christ, to impart its advice in matters of Christian faith and life, to detect and expose erroneous doctrines and false teachers, and to investigate charges of false doctrine, wrong practice, and immoralities of life, preferred against any of its ministers, and finding them guilty, to expel and depose from the Synod and the holy office of the ministry, such as refuse after due admonition, to repent of their wrong.

§ 2. Upon application to examine candidates for the ministerial office, this Synod shall make the necessary provision to attend to such application, and after due approval by a majority of two thirds of the members voting, appoint one or more Pastors to consecrate such candidate to the office of the ministry, at some suitable time and place, by the laying on of hands and with prayer.

§ 3. Synod shall require a probationary period of not less than one year, during which time all candidates for the ministerial office, shall be taken on trial.

§ 4. Upon application, this Synod may receive congregations who may desire to be connected with it, provided they subscribe the aforesaid confessional basis.

ABTICLE V.

The officers of this Synod shall be a President, Secretary, Corresponding Secretary and Treasurer. A majority of all votes cast will be required to constitute an election to any office. The duties of these officers shall be such as usually devolve upon the same in other public bodies, or as may be made obligatory on them from time to time, by Synod. They shall be elected by ballot, at the regular Session, annually, and hold their offices until their succesors are elected.

ARTICLE VI.

Synod shall meet from time to time, on its own adjournments. Extra Sessious may be called by the President, when requested, for good

and sufficient reasons, to do so, by two ministers and two lay-members, in its connection.

ARTICLE VII.

Synod may at any regular meeting, by a concurrence of two thirds of all the members present, make such regulations and by-laws as may be deemed necessary, not inconsistent with this Constitution.

ARTICLE VIII.

If any thing contained in these articles should hereafter be deemed contrary to the confessional basis of this Synod, oppressive, or inexpedient, it may be altered or amended. But nothing contained in this Constitution shall be altered or amended, unless a proposition for alteration or amendment shall have been laid before one of the Sessions of Synod, in writing, and agreed to by two thirds of all the members voting. The proposition thus agreed to, shall then be laid, in due form, by the Synod, in its Minutes, before the congregations in its connection, for ratification or rejection by them; and the ministers or vestries of these congregations, shall, at some suitable time before the next succeeding Session of Synod, take the vote of these congregations, on the Constitution as amended, allowing the members to vote for its ratification or rejection, and send a statement of the vote to that Session of the Synod. If, then, it shall be ascertained by Synod that a majority of these congregations have voted in favor of ratification, the amendment shall become, and be declared by Synod, on the face of its Minutes, a valid part of the said Constitution, and the parts thereof repugnant to such alteration, void.

S. HENKEL, *Secretary*.

A NEW MUSICAL MONTHLY.

THE SOUTHERN

Musical Advocate and Singer's Friend.

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Near Harrisonburg, Va.

TESTIMONIALS.

The Southern Musical Advocate is a publication which I verily believe is destined to shed, by the liberality of sentiment which it seems resolved to sustain, innumerable blessings in the path of social improvement.—Prof. J. Salyards.
Harrisonburg, Va.

The Southern Musical Advocate deserves to have a place in every family. The music alone which it contains, is worth three times the amount the paper costs. Besides the music, the Lessons it contains are so carefully arranged, and systematically laid down, that the burden of the study of music is partially removed.—D. Kellison, Teacher of Music.
Academy, Va.

I am much pleased with the Advocate and may safely say that the specimen copy, has more than met my expectations. It is a desideratum; and if continued, will meet with triumphant success.—Rev. J. J. Largent.
Frankford, Va.

I received, a few days since a copy of your charming little paper. It is a desideratum. Great success to you in the arduous undertaking.—Rev. W. P. Twyman.
Conrad's Store, Va.

1863. 61. 62. 63. 66. 67. 68. 69

PROCEEDINGS

OF THE

FORTIETH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

HELD IN

St. John's Church, Catawba County, N. C.,

October 22–25, A. D., 1860.

PRINTED AT THE "IREDELL EXPRESS" JOB OFFICE,

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OFFICERS:

REV.	A. J. FOX,	PRESIDENT,
"	J. R. PETERSON,	*Secretary*,
"	J. M. SMITH,	*Treasurer*.

The Forty-First Annual Meeting of the Evangelical Lutheran Tennessee Synod will convene in St. John's Church, Lexington District, S. C., on Saturday before the Second Sunday in November, A. D., 1861.

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c.1

Pursuant to a resolution of the last meeting of the Evangelical Lutheran Tennessee Synod, the Ministers and Lay-delegates composing the Fortieth Annual Meeting of said Synod assembled at St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, A. D., 1860.—The opening Sermon was preached by the President, REV. A. EFIRD, from James 5 ch. and 20th v. REV. A. J. BROWN followed with a Sermon from Heb. 11 ch., 24-26 vs.

On Sunday, at 10 o'clock, A. M., the exercises of worship were introduced by REV. J. KILLIAN who preached from the 3d verse of the 87th Psalm. He was followed with a Sermon by REV. S. HENKEL, preparatory to the Lord's Supper, based upon the latter clause of the 25th verse of the 11th ch. 1st Cor. After Confession and Absolution, the sacrament of the Holy-Supper was administeredd to the members of Synod with the congregation and members of neighboring congregations.

First Session.

MONDAY MORNING, October 22d, 9 o'clock.

The members of Synod assembled in the church for the transaction of business and, the first session was opened with singing a hymn and prayer by the President.

The Ministers roll was called and the absentees noted.

1	REV.	A. HENKEL,*	*New Market, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	J. KILLIAN,	*Waynesborough, Va.*
4	"	A. J. BROWN, ‡	*Blountville, Tenn.*
5	"	H. WETZEL,*	*Mt. Solon, Va.*
6	"	WM. HANCHER,*	*Mill Point, Tenn.*
7	"	A. J. FOX,	*Lincolnton, N. C.*
8	"	J. R. MOSER,	*Castor, Mo.*
9	"	J. STIREWALT,*	*New Market, Va.*
10	"	C. G. REITZEL,	*Flint Rock, N. C.*
11	"	P. C. HENKEL,	*Newton,* "
12	"	J. R. PETERSON,	*Dallas,* "
13	"	J M SHAFFER, †	*Morgantown, Tenn.*
14	"	GEO SCHMUCKER,*	*Upper Tract, Va.*

15 " T. MOSER,.....*Taylorsville, N C*
16 " J M WAGNER, *.....———
17 " A EFIRD,.....*Lexington, S C*
18 " J K HANCHER,‡.....*Little Chuckey, Tenn*
19 " T CROUSE,*.....*Sandy Creek, N C*
20 " J B EMMERT, ‡.....*Elizabethton, Tenn*
21 " D EFIRD,.....*Countsville, S C*
22 " J FLEENOR,‡.....*Rocky Point, Va*
23 " C MORETZ,.....*Rose Vale, N C*
24 " A FLEENOR,*.....*Parrottsville, Tenn.*
25 " J E SENEKER,.....*Lexington, N. C.*
26 " J A SENEKER,*.....*Cherry Grove, Tenn.*
27 " J M SMITH,.....*Catawba Station, N. C.*
28 " M J STIREWALT,.....*Sandy Creek,* "
29 " J H HUNTON,*.....*Woodstock, Va.*
30 " J C BARB.‡.....*Fundle X Roads, Tenn.*
31 " J CLONINGER,‡.....*Mossy Creek,* "

DEACON.

Rev. J. COSTNER,*.....Dallas, N. C.

APPLICANT.

Mr. E. E. SMYER,†

---

* Absent and Excused. † To be Ordained by Committee. ‡ Dismissed at this meeting to form a new Synod.

Lay-Delegates were called upon to present Certificates of election to this meeting.

Mr. WM. S DEAL,.....St. John's Church, N. C.
" D E MILLER,.....Miller's Church, "
" F L HARMON,.....St. Paul's Church, "
" M M HUIT,.....Hasse's Church, "
" D LITTLE,.....Friendship Church, "
Dr. T STIREWALT,.....Salem Church, "
Mr. ANDREW SIGMON,.....Luther's Church, "
" DANIEL LEONARD,.....Grace Church, "
Gen. D SEAGLE,.....Daniel's Church, "
Capt. DAVID SEAGLE,.....Salem Church, "
Mr. D M WYOUT,.....Trinity Church, "
Dr. W W McGINNAS,.....Bethphage Church, "
Mr. DARIUS SEITZ,.....Zion's Church, "
" ELI SIGMAN,.....St. Peter's Church, "
" JACOB F GOODMAN,.....St. Martin's Church,
" PETER LITTLE,.....Sharon Church, "
" JACOB HELDERMAN,.....St. Luke's Church, "
" CHRISTIAN EAKER,.....St. Mark's Church, "

" J F PLOUK,.....Philadelphia Church,
" JONAS HOFFMAN,.....Lutheran Chapel, "
" PHILIP CONDOR, ...Morning Star, N. C. and Bethlehem chs., S. C.
" ANDREW SEACRIST,.....Emanuel's Church, "
MAJ. F R BECK, ...Beck's Church, "
MR. LEVI BECK, ...New Jerusalem Church,
" H H CONRAD,.....Pilgrim's Church, "
" NIMROD MOSER,.....Mt. Pleasant Church,
" S C FOX,.....Coble's and Melanchton's Chs,
DR. S G HENKEL,.....Emanuel's, Mt. Calvary and Stineborger's Churches, Va.
MR. PHILIP KILLIAN,.....Coiner's and Bethlehem Chs, "
COL. G H CHAPMAN,.....St. John's Church, S. C.
MR. G L DEHIHNS,.....St. Peter's and St. Jacob's Churches, S. C.
" D BOOKMAN,.....Bethlehem Church, S. C.
" D J LEASE,.....St. Paul's, Zion's, Emanuel's, Meetze's and Cedar Grove Churches, S. C.
" EUSEBIUS HOVIS,.....Zion's Church, Mo.
" WM. M HARWARD,.....St. Martin's Church, Stanly county, N. C.
" D P BOGER,.....St. Martin's Church, Cabarrus county, "
" G E SMITH,.....Lutheran Union, N. C.
" JOHN FINK,.....Mt. Moriah and Phanuel's Churches, "
COL. H MORGAN,.....Flat Rock Church, "
" A H CROWELL,.....Emanuel's Church, "

The Synod being thus duly organized, an election for Officers for the ensuing year was held, which resulted as follows:

REV. A. J. FOX, PRESIDENT.
" J. R. PETERSON, SECRETARY.
" J. M. SMITH, TREASURER.

Upon application, Bethpage Church, Lincoln County, N. C., with its delegate was taken into connection with this Synod.

The papers inended for Synod were received and placed in the hands of a Committee to be arranged, classed and numbered. Committee, Rev. Messrs. C. Moretz, M. J. Stirewalt and Mr. D. Bookman.

During recess, Rev. J. R. Moser preached a Sermon from Matt. 5 ch. and 20 v.

Second Session.

MONDAY-EVENING, Oct. 22d, 2 o'clock.

Synod met and the President anuounced the following standing Committees :

I. *On Minutes of Last Synod :* Rev. Messrs. DANIEL EFIRD, C. MORETZ AND CAP. D. SEAGLE.

II. *On Minutes of Sister Synods :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

III. *On Letters addressed to Synod :* Rev. Messrs. J. R. MOSER, S. HENKEL and Mr. DANIEL LEONARD.

IV. *On Petitions addressed to Synod :* Rev. Messrs. P. C. HENKEL, T. MOSER, J. M. SMITH, Col. H. A. CROWELL and Col. H. MORGAN.

V. *On Ordination :* Rev. Messrs. P. C. HENKEL, J. KILLIAN, T. MOSER and S. HENKEL.

VI. *On Treasurer's Report :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

The Committee in whose hands were placed the papers of Synod, returned them and were dismissed.

The following Ministers belonging to the Synod and residing in the State of Tennessee, viz : A. J. BROWN, J. K. HANCHER, J. C. BARB, J. M. SHAFFER, J. CLONINGER, JAMES FLEENOR and J. B. EMMERT, with the congregations under their charge, laid petitions before this meeting, for an honorable dismission from this body for the purpose of forming a new Synod in East Tennessee.

The following is a copy of the petitions of Congregations praying for dismission, setting forth the reasons by which they are influenced and the principles by which they intend to be guided, inserted here by order of Synod :

To the Evangelical Lutheran Tenn. Synod, to be convened in St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, 1860 :—

DEAR BRETHREN :

WE, the members of Buchler's Church, Sulivan county, Tenn., respectfully ask your reverend body to grant us an honorable dismission

from the Ev. Luth Tenn. Synod, for the purpose of uniting with a new Lutheran Synod to be formed in Tennessee.

We have not taken this step hastily and rashly, but after long and prayerful reflection. We are satisfied that if a new Synod be formed in this State with proper views and feelings, upon the right basis, it will greatly conduce to the interest of the Redeemer's Kingdom in this section of His Moral Vineyard. In taking this important step it is proper and due as an act of respect to the parent Synod that, we should briefly set forth the considerations by which we have been influenced.

1. Our Synod is scattered over so wide an extent of territory as to render it at all times, when our synod meets in another State, very inconvenient and expensive for our ministers and delegates to attend its annual meetings, and in some instances utterly impracticable, without neglecting our domestic and private business.

2. The present arrangement in regard to the places at which Synod shall convene from time to time is such, that we cannot have a meeting of it in our own State, more than once in four years—thus depriving our congregations for three successive years of whatever advantages may result from a meeting of the Synod in our midst.

3. As our synod is at present organized, or is likely to be organized under any constitution that has been proposed for our adoption, we can transact among ourselves all the business ordinarily transacted, as well as it can be transacted by the whole Synod. Our principal business is to examine and ordain candidates for the ministry; and this can be done by the ministers and churches in any State connected with the Synod, and has been done by the brethren in Virginia for several years, and by us in Tenn. on one occasion, at our recent Conference-meeting.

4. The wide extent of territory over which we are scattered, and the great difficulty, if not the impossibility of having all the different sections of the Church fairly and fully represented in our Synodical-meetings, renders it a slow process to bring to an issue any important measure in which Synod may engage. Of this we have an illustration in the attempts which have been made to revise our Synodical Constitution.

These, dear brethren, are some of the leading considerations which have influenced us to the pursuance of our present course. Others might be stated, but we deem it unnecessary. It may be proper to add that we are by no means, disaffected towards our brethren with whom we have been so long and pleasantly connected—with whom we have so often met and taken sweet counsel, and contended for the Faith once delivered to the Saints, and which is so clearly set forth in our verable Augsburg Confession.—Nor do we in the formation of a new Synod contemplate any change in the doctrinal basis upon which our Synod was organized nearly half a century ago and upon which she has ever since uniformly and firmly stood. Under this banner our Synod has already achieved many a signal and glorious victory, and under this she is destined still to be victorious. With this we are satisfied and upon this we intend still to stand.

In view of the considerations above stated, we flatter ourselves you will grant us an honorable dismission from your verable body.

May the unerring Spirit of God guide you in all your deliberations, so that they may redound to the Glory of God and to the advancement of the Redeemer's Kingdom.

In answer the above petitions the following preamble and resolution were adopted by Synod:

Whereas our ministerial brethren in the State of Tennessee,—A. J. Brown, J. K. Hancher, J. C. Barb, J. M. Shaffer, J. Cloninger, J. Fleenor and J. B. Emmert, with their congregations have asked an honorable dismission from this body with a view to the formation of a new Synod in their own State, and *whereas* they give us the assurance, that in taking this step, they have no other object in view than the welfare of our beloved Lutheran Zion, and the more extensive dissemination of the time-honored and Heaven-blessed doctrines of our Church; therefore, be it

Resolved, That whilst we are sincerely sorry to sever the ties which have bound them to us as a part of our Synod, we feel it to be our duty to grant their request, with the fervent prayer that the smiles and rich blessings, of the Great Head of the Church may rest upon them, and that all their efforts to extend the Redeemer's Kingdom, may be crowned with abundant success.

Upon motion, business was suspended untill to-morrow morning, 9 o'clock. The session was closed with singing and prayer by Rev. T. Moser.

Third Session.

TUESDAY MORNING, October 23d, 9 o'clock.

Synod convened and business was introduced with reading a portion of Scripture, singing a hymn and prayer by Rev. J. R. Peterson.

The Minutes of yesterday were read.

Reports of Committees were heard.

Committee No. III on Letters reported.

Report No. III.

We, the Committee on Letters, beg leave to present the following report:—

No. 1. Is a letter from Rev. H. Wetzel, in which he assigns his reason for not attending this meeting of Synod, asks to be excused, presents his views in regard to the confessional basis of this Synod and desires Synod to exercise all due consideration and caution in her action in regard to it. He also gives the result of the vote in his charge upon the proposed revision of

our Synodal Constitution.

No. 2. Is a letter from Rev. J. H. Hunton, in which he expresses a desire to be present with us and states the reasons of absence from this meeting. He also gives his views in regard to the formation of a Joint Synod, and also the result of the vote of his congregations upon the revised constitution, together with his parochial report.

No. 3. Is a letter from Rev. J. Stirewalt, in which he invokes the blessings of Heaven upon the deliberations of Synod, expresses his desire to be with us, gives the reasons of his absence, asks to be excused, and reports the result of the vote of his congregations upon the revision of our constitution.

Your Committee recommend

First, That the said letters be read publicly in Synod;

Secondly, That the said Ministers be excused, and

Thirdly, That a special Committee be appointed to examine and report on the official statements of the vote taken in the respective congregations in regard to the proposed revised Constitution of Synod.

Respectfully submitted,

J. R. MOSER,
S. HENKEL,
DANIEL LEONARD.

The Report was adopted. Rev. Messrs. Wetzel, Hunton and Stirewalt were excused and a Committee appointed. Com: Rev. Messrs. P. C. Henkel, T. Moser, J. M. Smith, Col. A. H. Crowell and Col. H. Morgan.

The Report of Committee No. 1. on Minutes of last Synod was received and acted upon item by item.

Report No. 1.

We the Committee appointed to report the unfinished business of last Synod beg leave to submit the following:

1. On page 9 of Minutes we find a resolution requesting each Minister in our connection to preach at least one Sermon during the year upon the subject of Ministerial support and also one upon the subject of Missions.

2. On same page we find that the Committee upon the Liturgy was continued from a former meeting, to report at this.

3. On page 12 it was made the duty of one or more of our Ministers to attend to the spiritual wants of Phanuel's Church, Rockingham Co., Va.

4. Page 14. It was made the duty of certain Ministers of this Synod to attend to the spiritual wants of certain destitute Congregations.

5. On page 19 we find a resolution making it the duty of the Ministers of this Synod to take the vote of their respective charges upon the proposed revision of our Synodical Constitution.

6. Page 19. We direct attention to a resolution appointing a Committee

to prepare a Code of By-Laws and Rules of Order for this Synod.

Your Committee recommend the Synod to inquire whether the requirements of the resolutions referred to in the several items of our report have been complied with.

Respectfully submitted,

D. EFIRD,
C. MORETZ,
D. SEAGLE.

Synod took a recess and Rev. D. Efird preached from 2 Cor. 4 : 18.

Fourth Session.

TUESDAY EVENING, Oct. 23, 2 O'clock.

Synod met and resumed business.

The Report of the First Committee was taken up and acted upon.

In regard to the *first* item it was

Resolved, That we are sorry to learn that some of our Ministers have not complied with the resolution of Synod referred to, and that we hereby renew said preamble and resolution, and insert them in the Minutes of this meeting; and that the Elders and Deacons of the respective Congregations be requested, in fulfillment of a duty, to take such steps as may be best calculated to secure an adequate support for the Ministers who labor for them in holy things, and that the Ministers be requested to read this resolution to their respective Congregations.

In compliance with the above resolution the following is inserted from the last Minutes.

"Whereas, Synod has heard with deep regret the inadequacy of the support of our Ministers, and the destitution of some of our Congregations, therefore, be it

Resolved, That each Minister of this Synod is hereby requested to preach at least one Sermon to each of his Congregations, during the ensuing Synodical year, on the duty of the congregations to give their Ministers an adequate support, and also one Sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry."

In reference to item 2nd, Synod learned that the work of revising our Liturgy is slowly advancing, and upon motion it was

Resolved, That the Committee upon the Liturgy be continued.

Synod was informed that the resolution referred to in item 3 had been complied with.

Item 4. Rev. Killian visited Zion's Church, Highland co., Va., but in consequence of feeble health, Bro. Q. S. Stirewalt did not.

Action upon item 5th of report was deferred to a future stage of our proceedings.

Through its chairman, the Committee to prepare By-Laws and Rules of Order for Synod, referred to in item 6th, informed Synod that they were ready to report when called upon.

The Report of Committee No. IV. was heard, but action upon it was delayed to some future period of this meeting.

The special Committee to report result of vote on the revision of our Constitution, reported as follows:

We the Committee appointed to report the result of the vote taken in the Churches connected with this Synod, in regard to a revision of our Constitution submit the following:

The following Churches voted in favor of the revision:

1 Christ's Church, Gaston co., N. C.
2 St. Mark's, " " "
3 Philadelphia, " "
4 Lutheran Chapel, " "
5 White Haven, Lincoln, "
6 St. Luke's, " " "
7 Bethlehem, Augusta co., Va.
8 Koiner's, " "
9 Emanuel's, "
10 Mt. Calvary, "
11 McGaheyville, "
12 St. Paul's, "
13 Trinity, "
14 Zion's, "
15 Phanuel's, "
16 Rader's, "
17 Solomon's, "
18 Pene, "
19 St. Jacob's, "
20 St. Paul's, "
21 Freiden's, "
22 Mt. Calvary, Shenandoah, Va.
23 St. Stephen's, " "
24 Zion's, " "
25 St. David's, " "
26 Jackson's, Watauga, N. C.
27 St. Peter's, Lexington Dis., S. C.
28 St. Jacob's, " "
29 Bethlehem, " "
30 Meetze's, " "
31 St. Paul's, " "
32 Emanuel's, " "
33 Zion's, " "
34 Cedar Grove, " "
35 Salem, Alexander, N. C.
36 Friendship " "
37 St. John's, Lexington, S. C.
38 Bethlehem, Lancaster, S. C.
39 Morning Star, Meck. N. C.
40 Hasses, Catawba, "
41 St. Paul's, " "
42 Miller's, " "

The last three voted conditionally.

The following voted in opposition:

1 Daniel's, Lincoln co., N. C.
2 Salem, " "
3 Bethphage, " "
4 Grace, Catawba, "
5 St. Peter's, " "
6 Trinity, Lincoln, "
7 Lutheran Union, Catawba, "
8 St. Martin's, " "
9 Emanuel's, Union, "
10 New Jerusalem, Davidson, "
11 Beck's, " "
12 Pilgrim's, Davidson, "
13 Emanuel's, " "
14 Flat Rock, Stanly, "
15 St. Martin's, " "
16 Mt. Pleasant, Alamance, "
17 Coble's, Guilford, "
18 Melanchton's Randolph, "
19 St. Martin's, Iredell, "
20 Sharon, " "
21 Stinebarger's, Va.
22 Zion's, Catawba, N. C.

The last stood opposed unless all agree.

From the above we find that 64 Congregations voted; 42 in favor of, and 22 in opposition to the revision.

Respectfully submitted.

P. C. HENKEL,
T. MOSER,
J. M. SMITH,
A. H. CROWELL,
H. MORGAN.

Upon motion a Committee was appointed to report upon the subject of a revision of our Constitution. Com: Rev. Messrs. J. Killian, A. Efird, S. Henkel, T. Moser, Col. G. H. Chapman, Dr. W. W. McGinnas and Mr. Philip Killian.

Synod adjourned until to-morrow morning at 9 O'clock.—Prayer by Rev. J. E. Seneker.

Fifth Session.

WEDNESDAY MORNING, Oct. 24, 9 O'clock.

The members of Synod assembled and the session was opened with singing and prayer by Rev. J. Killian.

The minutes of yesterday were read and approved.

The minutes of Monday were read and after amendment adopted.

The Report of Committee No. II, on minutes of sister Synods was read and adopted.

Report No. 2.

Your Committee appointed to report on the minutes of sister Synods, would respectfully submit the following:

No. 1. Are the minutes of the first Convention of the Union Synod of Indiana, convened it St. George,s Church, Shelby Co., Ind. Its Officers are Rev. E. S. Henkel, President; Rev. E. Rudisill, Secretary; and Rev. N. W. Grimes, Treasurer.

No 2. Are the minutes of the 29th Convention of the Hartwick Synod of the Ev. Lutheran Church, in the State of New York, convened in Lockport, Rev. W. N. Scholl, Pres.; Rev. P. A. Stroble, Sec., and Rev. D. Cline, Treasurer.

No. 3, Are the minutes of the third Annual Convention of the Melanchton Synod of the Ev. Lutheran Church, held at Hagarstown, Washington county, Maryland. Rev. D. J. Hauer, President; Rev. H. G. Bowers, Secretary; Rev. G. A. Nixdorf, Treasurer.

Your Committee finds nothing in these minutes having special reference to this body.

J. KILLIAN,
A. EFIRD,
P. KILLIAN.

The following Ministers belonging to this body were excused for non-attendance upon this meeting of Synod: Rev. Messrs. A. Henkel, Geo. Schmucker, Wm. Hancher, A. Fleenor, J. A. Seneker and T. Crouse.

The absence of Rev. T. Crouse having been caused by severe indisposition, the members of Synod express their sympathy with him in sickness.

The special Committee upon revision of our Constitution now handed in their Report.

We, the Commttee appointed to report on the subject of the revised Constitution, respectfully submit the following;

Upon examination of the papers coming from Congregations and individuals in connection with our Synod, and of the statements of the result of the vote taken in the congregations, in regard to the revised Constitution, we find that some of them failed to take action in reference to this matter, as required by a resolution passed at the last meeting of our Synod; and that the vote as far as presented to Synod, resulted in favor of the revision by a very considerable majority. But after careful and mature consideration, your Committee are constrained to believe that in view of the present aspect of things, it is inexpedient at this time to take final action on the revised Constitution.

And, *whereas* it might leave the impression that the confessional basis as set forth in the second article of the revised Constitution, influenced this action, and, *whereas* this might detract from the character of the Synod for orthodoxy, and be construed as a rejection of our confessional basis, your Committee would earnestly recommend the passage of the following resolution:

Be it *Resolved*, That this Synod adopts as its basis the following, and that the Ministers belonging to this Synod subscribe it:—

1. The Holy Scriptures, the inspired writings of the Old and New Testaments, alone, shall be the only rule and standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Necene and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (namely, the Apoligy, the Smalcald Articles, the Smaller and Larger Catichisms of Luther and the Formula of Concord) as a true and Scriptural declaration of the doctrines taught in the said Augsburg Confession.

Respectfully submitted.

J. KILLIAN,
A. EFIRD,
S. HENKEL,

T. MOSER.
G. H. CHAPMAN,
W. W. McGINNAS,
P. KILLIAN.

During a recess Rev. C. Moretz preached from Titus 8 : 8.

Sixth Session.

WEDNESDAY EVENING, Oct. 24, 2 O'clock.

Synod met and resumed the consideration of the last Report, which after a protracted discussion was adopted. A separate vote was taken unpon confessional bases as set forth in the Report. The result was unanimous in its favor.

Rev. H. Goodman and Lay-Delegates Jonas Hoffman, A. H. Crowell, F. L. Harman, Gen. D. Seagle, H. H. Conrad and Wm. S. Deal were excused from further attendance upon this meeting.

A Committee consisting of Rev. Messrs. A. J. Fox, J. M. Smith and T. Moser was appointed to examine and ordain Bro. E. E. Smyer, at Phanuel's Church, Rowan co., N. C.

Synod adjourned until to-morrow morning, 9 O'clock.

Seventh Session.

THURSDAY MORNING, Oct. 25, 9 O'clock.

Synod met and was opened with singing, and prayer by Rev. J. M. Smith.

The minutes of yesterday were read and approved.

Upon motion, the Treasurer was ordered to procure a blank-book into which shall be transcribed the confessional basis of this Synod, with the names of the ministers of this Synod affixed; also a list of the names of all the ministers belonging to this Synod arranged according to their age, in office, and a list of all the congregations connected with Synod. A prolocal of the transactions of all the future sessions of this Synod shall also be kept in this book, with any other important documents.

The following Report of Committee No. IV,—on petitions, was taken up acted upon.

Report No. 4.

We, the Committee appointed to examine and report on petitions and memorials addressed to this Synod, submit the following:

CLASS No. 1. No. 1. Is a petition from Jackson's Church, Watauga Co.,

N. C., in which the petitioners state their destitute condition, and earnestly entreat this Synod to send them a minister, and express themselves favorable to the revised Constitution.

No. 2. Is a petition from Emanuel's Church, Union county, N. C., in which the petitioners pray for the examination of Brother E. E. Smyer, and, if found qualified that he be ordained to the office of Deacon; they also pray for his services.

No. 3. Is a petition from St. John's Church, Lexington District, S. C, in which the petitioners express thanks for the services rendered them by Brothers A. and D. Efird, and pray that he next Synod be held in their Ch.

No. 4. Is a petition from New Jerusalem Church, Davidson county, N. C., in which the petitioners express their disapprobation of the Revised Constitution unless an article equivalent to the 5th of the old Constitution be inserted.

No. 5. Is a petition from St. Martin's, Stanly county, N. C., praying for the examination of Brother E. E Smyer, and, if found qualified, of his ordination to the office of Pastor, and also praying for his services. The petitioners also state that they unanimously reject the revision of the Constitution.

No. 6. Is a petition from Bethphage, Lincoln county, N. C., praying to be taken into connection with this body.

No. 7. Is a petition from St. Peter's Church, Lexington District, S. C., of nearly similar similar with No. 3.

Nos. 8 & 9. Are petitions from St. Jacob's, Bethlehem, Meetze's, St. Paul's, Cedar Grove, Emanuel's and Zion's churches, Lexington District, S. C., of similar import with last.

No. 10. Is a petition from Luther's Church, Burke county, N. C., expressing satisfaction with the labors of Rev. P. C. Henkel, and praying for a continuance of the same. The petitioners also pray for preaching on Sunday.

No. 11. Is a memorial from Bethphage, Lincoln, N. C., expressing thanks for the past labors of Rev. A. J. Fox, and praying for their continuance.

Class II. Nos. 1—4 Are petitions from Hasse's, Miller's, St. Paul's and Zion's churches, Catawba county, N. C., in which the petitioners express the opinion that interference with the old Constitution of the Synod will prove injurious to the churches, and pray, if any alteration be made, that a strict regard to the confessional basis of the primitive Lutheran be manifested; also deeming it necessary to retain the 5th Article of the old Constitution, so far as to prohibit the incorporation of the Synod; they also express a willingness to adopt the revision of the Constitution, if a union of the churches and ministers can be maintained, and if this cannot be done, they pray that the old Constitution be retained after amending the 2d Article, so as to render the Synod confessionally what the Lutheran Church was in the 16th Century. The petitioners from Miller's and St. Paul's return their thanks to Rev. P. C. Henkel for ministerial services

pray for their continuance. Those from Zion's return thanks for the services of Rev. H. Goodman, and pray for their continuance.

Nos. 5—7. Are memorials from Mt. Pleasant, Alamance; Coble's, Guilford; and Melancthon's, Randolph, N. C., in which they inform Synod that they reject the revision of our Constitution and give their reasons for such rejection. The memorialists from Melancthon's return thanks for the labors of Rev. M. T. Stirewalt, and pray that he may continue to serve them.

Nos. 8 & 9. Are memorials from St. Peter's church, Catawba county, N. C., expressing satisfaction with the labors of Rev. J. M. Smith, and praying for a continuance of the same. They inform Synod that they reject the revised Constitution.

No. 10. Is a petition from Koiner's church, Augusta county, Va., in which the petitioners state that a majority of their church is in favor of the revised Constitution. They express thanks for the services of the Rev. J. Killian, and urge the importance of catechetical instruction of our churches and pray that the next session of Synod be held in their church.

Nos. 11 & 12. Are memorials from Salem and Friendship churches, Alexander county, N. C., expressing thanks for the ministerial services of Rev. P C. Henkel, and praying for his continuance among the memorialists.

No. 13. Is a memorial from Sharon church, Iredell county, N. C., of similar import with Nos. 8 & 9.

Your Committee also find a number of certificates in our hands in regard to the vote taken in congregations concerning the revision of our Synodical Constitution.

Respectfully submitted.

P. C. HENKEL,
J. M. SMITH,
T. MOSER,
A. H. CROWELL,
H. MORGAN.

The Report was received and acted upon. Bro. T. Moser promised to visit the petitioners No. 1. as often as practicable.

Rev. J. R. Moser, who has been for some years laboring among the members of our Synod who have emigrated to the State of Missouri, now made to Synod a statement of the wants of our people in that State, and urged upon Synod the importance of making increased provisions for them.

After the statements of Bro. Moser, it was

Resolved, That, while we find ourselves unable to afford any immediate assistance to our Brethren in the State of Missouri, we recommend to any of our Ministers who can do so, to either visit them or locate among them.

On motion it was

Resolved, That, when this Synod adjourns, it adjourn to meet again (D. V.) in St. John's Church, Lexington District, S. C., and that it convene on Saturday before the second Sunday of Nov. A. D., 1861.

The Committee appointed at the last Synod to prepare a Code of By-Laws and Rules of Order for Synod, was continued after striking off the names of Rev. Messrs. A. J. Brown and J. M. Wagner. The Committee now consists of Rev. J. R. Peterson, Rev. A. J. Fox, Rev. P. C. Henkel, Rev. A. Efird and Rev. J. Killian.

A Committee consisting of Rev. A. Henkel, Rev. S. Henkel and Dr. S. G. Henkel, was appointed to collect all historical facts relating to the confessional basis of this Synod, and report to the next meeting.

Rev. J. E. Seneker and Messrs. Levi Beck, T. D. Beck, A. Seacrist and J. F. Plouk were excused from further attendance upon this meeting.

Upon motion it was

Resolved, That Rev. S. Henkel return the thanks of this Synod to the members of this Congregation for their hospitality to us during our stay among them.

Resolved, That our Treasurer be directed to send two copies of our Minutes to each Lutheran Synod in the United States, and five copies to each minister belonging to this Synod.

Synod took a recess.

Eighth Session.

THURSDAY EVENING, Oct. 25th, 1 O'clock.

Synod assembled and proceeded to business. The Treasurer of last Synod handed in his Report, and a Committee was appointed to audit his account.

Treasurer's Report,

With the Report of the Committee appointed to audit the same.

We, the Committee appointed to audit the Treasurer's Report, beg leave to submit the following:

Jacob Stirewalt in account with the Evangelical Lutheran Tennessee Synod.

1859.	Dr.	Cr.
Sept. 14. By amount of contribution for Minutes.		$98 00
1860.		
Jan. 2. To Cash paid to Joseph Funk & Sons for printing Minutes as per Receipts	$42 50	
Freight on Minutes from Harrisonburg	25	
50 sheets Wrapping-paper	50	
Wrapping thread	25	
Postage on 1136 ozs of Minutes	11 36	54 86
Balance due the Synod		$43 14

Respectfully submitted.

J. KILLIAN,
A. EFIRD.
P. KILLIAN.

A Committee consisting of Rev. Messrs. A. Efird, D. Efird and Mr. G. L. DeHihns, was appointed to correspond with the Officers of Railroads for the purpose of procuring half-fare Tickets for delegates to the next meeting of this Synod.

It was Resolved, That the present Treasurer be directed to pay to the Treasurer of last year $5.00 for his services.

Rev. J. R. Moser was appointed as a delegate to the next meeting of the Missouri Synod of the Evangelical Lutheran Church.

It was Resolved, That Rev. J. Killian preach a sermon on the subject of Christian Benevolence before the next meeting of Synod and that Rev. P. C. Henkel be his alternate.

Parochial Reports were called for and the following were handed in.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	BAPTISMS. Infants.	Adults	Slaves.	Confirmations.	Burials.
Rev. J. M. Smith,	3	350	46	5	1	65	10
" S. Henkel,	4	300	18	3	0	15	22
" J. Stirewalt,	6	450	49	4	0	21	22
" J. R. Peterson,	6	376	44	6	8	53	10
" A. J. Fox,*	6	500	112	3	3	61	48
" P. C. Henkel,	7	896	128	8	13	71	31
" T. Moser	4	250	23	3	2	15	5
" M. T. Stirewalt,	3	175	16	0	0	17	1
" A. Efird. }							
" D. Efird, }	9	903	101	5	1	82	30
" C. Moretz,	2	130	27	1	0	8	3
" J. Killian,	2	224	13	0	0	11	27
" J. H. Hunton,	5	310	17	0	0	6	2
" H. Wetzel,	2				0		
" H. Goodman,	1				0		
" J. R. Moser, †	1	40	55	1	0	27	

☞ * Report for two years. † Since May, 1852.

The following contributions were received by the Treasurer at the present meeting of Synod.

REV. A. EFIRD'S CHARGE.

St. Paul's Church	$1 00
Emanuel's "	40
Zion's "	1 00
Cedar Grove "	1 60
Meetze's "	1 30
	$5 30

REV. M. J. STIREWALT'S CHARGE.

Melanchton's Church, Coble's " Mt. Pleasant "	$3 00

REV. J. M. SMITH'S CHARGE.

St. Martin's Church,	$1 80
St. Peter's "	1 00
Sharon "	1 40
	$4 20

REV. J. E. SENEKER'S CHARGE.

Pilgrim's Church,	$1 10
New Jerusalem Church,	1 10
Beck's Church,	2 10
Emanuel's Church,	90
	$5 20

REV. T. MOSER'S CHARGE

St. Martin's Church, Cabarrus County, N. C.	$ 80
St. Martin's " Stanley " "	1 80
Lutheran Union "	80
Flat Rock "	1 00
	$4 40

REV. J. R. PETERSON'S CHARGE.

Lutheran Chapel,	$1 60
Philadelphia Church,	3 30
St. Luke's "	2 00
Christ's "	1 80
White Haven "	70
St. Mark's "	2 00
	$11 40

REV. P. C. HENKEL'S CHARGE.

Luther's Church,	$1 70
Salem "	80
Hasse's "	1 00
St. Paul's "	1 40
Friendship Church,	50
St. John's "	1 40
Miller's "	2 50
	$9 30

REV. HENKEL'S CHARGE.

Emanuel's Church,	$1 00
Mt. Calvary "	1 10
Stinebarger's "	60
Repp's School-House,	1 00
	$3 70

REV. J. STIREWALT'S CHARGE.

Rader's Church,	$1 00
Solomon's, "	70
Pene,	1 50
St. Jacob's "	60
St. Paul's, "	40
Rev. J. Stirewalt,	30
	$4 50

REV. J. H. HUNTON'S CHARGE. $2 50

REV. H. GOODMAN'S CHARGE.

Zion's Church,	$2 70
Rev. H. Goodman,	30
	$3 00

REV. J. KILLIAN'S CHARGE.

Bethlehem Church,	$1 50
Koiner's,	2 00
	$3 50

REV. A. J. FOX'S CHARGE.

Grace Church,	$1 60
Daniel's "	1 50
Trinity,	2 00
Bethphage, "	1 60
Salem, "	1 70
	$8 40

REV. C. MORETZ'S CHARGE.

Morning Star Church,	$2 00

REV. E. E. SMYER'S CHARGE.

Emanuel's Church,	$0 50

REV. H. WETZEL'S CHARGE.

Trinity Church,	$ 60
Phanuel's "	1 00
Mill Creek "	80
Zion's "	50
Rev. H. Wetzel,	1 10
	$4 00
MT. MORIAH CHURCH,	1 10
FROM CHURCHES IN TENNESSEE,	5 50
REV. D. EFIRD'S CHARGE,	4 00
From former Treasurer.	43 14
	$128 30

The business of this Meeting being finished, Rev. S. Henkel, in the name of Synod, tendered thanks to the members of the Congregation for the kind and hospitable manner in which they received and entertained us during our stay among them; after which the members of Synod and Congregation united with the President in singing a hymn, and upon bended knees asking the Divine blessing to rest upon the labors of the Synod while in convention. The Synod was then adjourned to meet again (D. V.,) at the time and place before determined.

J. R. PETERSON, *Secretary.*

NOTE.—Since the adjournment of Synod, a letter was received from Rev. C. Albrecht, who was appointed by the last meeting of the English District of the "Evangelical Lutheran Joint Synod of Ohio," as a delegate to the last meeting of this Synod. He did not receive information as to the place of our meeting until it was too late for him to meet with us.—This he regrets, and assures our Synod of the fraternal feeling of the Synod he was appointed to represent. Brother Albrecht says, "but Synod is earnestly desirous of forming a more intimate union with those Synods who have the same doctrinal basis and who hold and preach the same faith, that we may stand as one man to pray, and labor and contend for the pure faith once delivered to the saints." He informs us that the object of his "appointment was, if possible, to effect, by an interchange of delegates a more intimate union and co-operation of the two Synods 'in our churchly interests.'"

SECRETARY.

EXCELSIOR!

BEST WHEAT FAN

IN USE.

We are Agents for the Sale of the

MONTGOMERY-BALTIMORE

WHEAT-FAN;

which is warranted to clean Wheat of ALL *Cheat*, *Cockle*, *Smut*, and other impurities, with the chaff, by running twice-through. These Fans operate so easily that a boy can run one all day, with little fatigue. They are made in the best manner for durability and service—one will out-wear *three* ordinary Fans, and clean Wheat *tenfold* better. They are used universally by the Wheat growers of Maryland, Virginia, and some other States. We have sold a number in this section of N. C., and they have gave universal satisfaction, as per certificates in our possession.

The prices for these Fans, delivered in Statesville (which includes freight) is: for a No. 1 Fan, $39, and No. 2, $37.

The difference in price is on account of the size; both perform equally well.

These Fans being furnished only to ORDER, those wanting them, should apply early in the Spring, so that they might be shipped in good time.

E. B. Drake & Son,

Jan'y 1st, 1861. Statesville, N. C.

EXCELSIOR!

BEST WHEAT FAN

IN USE

We are Agents for the Sale of the

MONTGOMERY-BALTIMORE

WHEAT-FAN;

which is guaranteed to clean Wheat of Any Grass, Chaff, Dust, and other impurities, with the draft by running Fans through. The Fan operates so easily that a boy can run one all day, with little fatigue. They are made in the best manner for durability and convenience, and are made in two sizes, Fanning Fans, and clean Wheat ready for market. They are manufactured by the Wheat growers of Maryland, Virginia, and some other States. We have sold a number in this section of N. C., and they have given general satisfaction, as per certificates in our possession.

The prices for these Fans, delivered in Statesville (freight included), are as follows: No. 1 Fan, $[illegible] and No. 2, $[illegible].

The subscriber is prepared to take orders for the sale, with perfect confidence.

Please do not take the manufacturer's word for it, but correspond with those who have purchased them, and if satisfied, as they might be, [illegible].

R. R. Drake & Son,

[illegible] Statesville, N. C.

NORTH CAROLINA FOUNDRY
AND
MACHINE WORKS,
SALISBURY, N. C.

Frercks & Raeder,

[Successors to N. Boyden & Son,]

MANUFACTURERS OF

AGRICULTURAL IMPLEMENTS,

Cultivators, Corn-Shellers, Seed-Sowers,

PLOWS, HORSE-POWERS,

Threshers; Threshing, Separating and Cleaning

MACHINES;

Cider and Sugar Mills;

Telegraph Straw and Fodder Cutters;

Shafting and Machinery for Grist, Circular, and Vertical

SAW MILLS,

Gold, Copper and Silver Mines.

Dr. E. O. Elliott's Patent Mulay Saw-Mill

and Water-Wheels; Iron and Brass Casting, Forcings,

and Finished Work of every description.

Tobacco Presses and Fixtures.

and other kinds of Machinery,

REPAIRED AT SHORT NOTICE.

January 1st, 1861.

PROCEEDINGS

OF THE

FORTIETH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

HELD IN

St. John's Church, Catawba County, N. C.,

October 22–25, A. D., 1860.

PRINTED AT THE "IREDELL EXPRESS" JOB OFFICE,

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OFFICERS:

REV. A. J. FOX,	PRESIDENT,
" J. R. PETERSON,	*Secretary*,
" J. M. SMITH,	*Treasurer*.

The Forty-First Annual Meeting of the Evangelical Lutheran Tennessee Synod will convene in St. John's Church, Lexington District, S. C., on Saturday before the Second Sunday in November, A. D., 1861.

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Pursuant to a resolution of the last meeting of the Evangelical Lutheran Tennessee Synod, the Ministers and Lay-delegates composing the Fortieth Annual Meeting of said Synod assembled at St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, A. D., 1860.—The opening Sermon was preached by the President, REV. A. EFIRD, from James 5 ch. and 20th v. REV. A. J. BROWN followed with a Sermon from Heb. 11 ch., 24-26 vs.

On Sunday, at 10 o'clock, A. M., the exercises of worship were introduced by REV. J. KILLIAN who preached from the 3d verse of the 87th Psalm. He was followed with a Sermon by REV. S. HENKEL, preparatory to the Lord's Supper, based upon the latter clause of the 25th verse of the 11th ch. 1st Cor. After Confession and Absolution, the sacrament of the Holy-Supper was administeredd to the members of Synod with the congregation and members of neighboring congregations.

First Session.

MONDAY MORNING, October 22d, 9 o'clock.

The members of Synod assembled in the church for the transaction of business and, the first session was opened with singing a hymn and prayer by the President.

The Ministers roll was called and the absentees noted.

1	REV.	A. HENKEL,*	*New Market, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	J. KILLIAN,	*Waynesborough, Va.*
4	"	A. J. BROWN, ‡	*Blountville, Tenn.*
5	"	H. WETZEL,*	*Mt. Solon, Va.*
6	"	WM. HANCHER,*	*Mill Point, Tenn.*
7	"	A. J. FOX,	*Lincolnton, N. C.*
8	"	J. R. MOSER,	*Castor, Mo.*
9	"	J. STIREWALT,*	*New Market, Va.*
10	"	C. G. REITZEL,	*Flint Rock, N. C.*
11	"	P. C. HENKEL,	*Newton,* "
12	"	J. R. PETERSON,	*Dallas,* "
13	"	J M SHAFFER, †	*Morgantown, Tenn.*
14	"	GEO SCHMUCKER,*	*Upper Tract, Va.*

15 " T. MOSER,.....Taylorsville, N C
16 " J M WAGNER, * .....———
17 " A EFIRD,.....Lexington, S C
18 " J K HANCHER,‡.....Little Chuckey, Tenn
19 " T CROUSE,*.....Sandy Creek, N C
20 " J B EMMERT, ‡.....Elizabethton, Tenn
21 " D EFIRD,.....Countsville, S C
22 " J FLEENOR,‡.....Rocky Point, Va
23 " C MORETZ,.....Rose Vale, N C
24 " A FLEENOR,*.....Parrottsville, Tenn.
25 " J E SENEKER,.....Lexington, N. C.
26 " J A SENEKER *.....Cherry Grove, Tenn.
27 " J M SMITH,.....Catawba Station, N. C.
28 " M J STIREWALT,.....Sandy Creek, "
29 " J H HUNTON,*.....Woodstock, Va.
30 " J C BARB.‡.....Fundle X Roads, Tenn.
31 " J CLONINGER,‡.....Mossy Creek, "

DEACON.

Rev. J. COSTNER,*.....Dallas, N. C.

APPLICANT.

Mr. E. E. SMYER,†

---

* Absent and Excused. † To be Ordained by Committee. ‡ Dismissed at this meeting to form a new Synod.

Lay-Delegates were called upon to present Certificates of election to this meeting.

Mr. WM. S DEAL,.....St. John's Church, N. C.
" D E MILLER,.....Miller's Church, "
" F L HARMON,.....St. Paul's Church, "
" M M HUIT,.....Hasse's Church, "
" D LITTLE,.....Friendship Church, "
Dr. T STIREWALT,.....Salem Church, "
Mr. ANDREW SIGMON,.....Luther's Church, "
" DANIEL LEONARD,.....Grace Church, "
Gen. D SEAGLE,.....Daniel's Church, "
Capt. DAVID SEAGLE,.....Salem Church, "
Mr. D M WYOUT,.....Trinity Church, "
Dr. W W McGINNAS,.....Bethphage Church, "
Mr. DARIUS SEITZ,.....Zion's Church, "
" ELI SIGMAN,.....St. Peter's Church, "
" JACOB F GOODMAN,.....St. Martin's Church, "
" PETER LITTLE,.....Sharon Church, "
" JACOB HELDERMAN,.....St. Luke's Church, "
" CHRISTIAN EAKER,.....St. Mark's Church, "

" J F PLOUK,.....Philadelphia Church,
" JONAS HOFFMAN,.....Lutheran Chapel, "
" PHILIP CONDOR, ...Morning Star, N. C. and Bethlehem chs., S. C.
" ANDREW SEACRIST,.....Emanuel's Church, "
MAJ. F R BECK, ...Beck's Church, "
MR. LEVI BECK, ...New Jerusalem Church,
" H H CONRAD,.....Pilgrim's Church, "
" NIMROD MOSER,.....Mt. Pleasant Church,
" S C FOX,.....Coble's and Melanchton's Chs,
DR. S G HENKEL,.....Emanuel's, Mt. Calvary and Stineborger's Churches, Va.
MR. PHILIP KILLIAN,.....Coiner's and Bethlehem Chs, "
COL. G H CHAPMAN,.....St. John's Church, S. C.
MR. G L DEHIHNS,.....St. Peter's and St. Jacob's Churches, S. C.
" D BOOKMAN,.....Bethlehem Church, S. C.
" D J LEASE,.....St. Paul's, Zion's, Emanuel's, Meetze's and Cedar Grove Churches, S. C.
" EUSEBIUS HOVIS,.....Zion's Church, Mo.
" WM. M HARWARD,.....St. Martin's Church, Stanly county, N. C.
" D P BOGER,.....St. Martin's Church, Cabarrus county, "
" G E SMITH,.....Lutheran Union, N. C.
" JOHN FINK,.....Mt. Moriah and Phanuel's Churches, "
COL. H MORGAN,.....Flat Rock Church, "
" A H CROWELL,.....Emanuel's Church, "

The Synod being thus duly organized, an election for Officers for the ensuing year was held, which resulted as follows:

REV. A. J. FOX, PRESIDENT.
" J. R. PETERSON, SECRETARY.
" J. M. SMITH, TREASURER.

Upon application, Bethpage Church, Lincoln County, N. C., with its delegate was taken into connection with this Synod.

The papers inended for Synod were received and placed in the hands of a Committee to be arranged, classed and numbered. Committee, Rev. Messrs. C. Moretz, M. J. Stirewalt and Mr. D. Bookman.

During recess, Rev. J. R. Moser preached a Sermon from Matt. 5 ch. and 20 v.

Second Session.

MONDAY-EVENING, Oct. 22d, 2 o'clock.

Synod met and the President anuounced the following standing Committees :

I. *On Minutes of Last Synod :* Rev. Messrs. DANIEL EFIRD, C. MORETZ AND CAP. D. SEAGLE.

II. *On Minutes of Sister Synods :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

III. *On Letters addressed to Synod :* Rev. Messrs. J. R. MOSER, S. HENKEL and Mr. DANIEL LEONARD.

IV. *On Petitions addressed to Synod :* Rev. Messrs. P, C. HENKEL, T. MOSER, J. M. SMITH, Col. H. A. CROWELL and Col. H. MORGAN.

V. *On Ordination :* Rev. Messrs. P. C. HENKEL, J. KILLIAN, T. MOSER and S. HENKEL.

VI. *On Treasurer's Report :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

The Committee in whose hands were placed the papers of Synod, returned them and were dismissed.

The following Ministers belonging to the Synod and residing in the State of Tennessee, viz : A. J. BROWN, J. K. HANCHER, J. C. BARB, J. M. SHAFFER, J. CLONINGER, JAMES FLEENOR and J. B. EMMERT, with the congregations under their charge, laid petitions before this meeting, for an honorable dismission from this body for the purpose of forming a new Synod in East Tennessee.

The following is a copy of the petitions of Congregations praying for dismission, setting forth the reasons by which they are influenced and the principles by which they intend to be guided, inserted here by order of Synod :

To the Evangelical Lutheran Tenn. Synod, to be convened in St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, 1860 :—

DEAR BRETHREN :

WE, the members of Buchler's Church, Sulivan county, Tenn., respectfully ask your reverend body to grant us an honorable dismission

from the Ev. Luth Tenn. Synod, for the purpose of uniting with a new Lutheran Synod to be formed in Tennessee.

We have not taken this step hastily and rashly, but after long and prayerful reflection. We are satisfied that if a new Synod be formed in this State with proper views and feelings, upon the right basis, it will greatly conduce to the interest of the Redeemer's Kingdom in this section of His Moral Vineyard. In taking this important step it is proper and due as an act of respect to the parent Synod that, we should briefly set forth the considerations by which we have been influenced.

1. Our Synod is scattered over so wide an extent of territory as to render it at all times, when our synod meets in another State, very inconvenient and expensive for our ministers and delegates to attend its annual meetings, and in some instances utterly impracticable, without neglecting our domestic and private business.

2. The present arrangement in regard to the places at which Synod shall convene from time to time is such, that we cannot have a meeting of it in our own State, more than once in four years—thus depriving our congregations for three successive years of whatever advantages may result from a meeting of the Synod in our midst.

3. As our synod is at present organized, or is likely to be organized under any constitution that has been proposed for our adoption, we can transact among ourselves all the business ordinarily transacted, as well as it can be transacted by the whole Synod. Our principal business is to examine and ordain candidates for the ministry; and this can be done by the ministers and churches in any State connected with the Synod, and has been done by the brethren in Virginia for several years, and by us in Tenn. on one occasion, at our recent Conference-meeting.

4. The wide extent of territory over which we are scattered, and the great difficulty, if not the impossibility of having all the different sections of the Church fairly and fully represented in our Synodical-meetings, renders it a slow process to bring to an issue any important measure in which Synod may engage. Of this we have an illustration in the attempts which have been made to revise our Synodical Constitution.

These, dear brethren, are some of the leading considerations which have influenced us to the pursuance of our present course. Others might be stated, but we deem it unnecessary. It may be proper to add that we are by no means, disaffected towards our brethren with whom we have been so long and pleasantly connected—with whom we have so often met and taken sweet counsel, and contended for the Faith once delivered to the Saints, and which is so clearly set forth in our verable Augsburg Confession.—Nor do we in the formation of a new Synod contemplate any change in the doctrinal basis upon which our Synod was organized nearly half a century ago and upon which she has ever since uniformly and firmly stood. Under this banner our Synod has already achieved many a signal and glorious victory, and under this she is destined still to be victorious. With this we are satisfied and upon this we intend still to stand.

In view of the considerations above stated, we flatter ourselves you will grant us an honorable dismission from your verable body.

May the unerring Spirit of God guide you in all your deliberations, so that they may redound to the Glory of God and to the advancement of the Redeemer's Kingdom.

In answer the above petitions the following preamble and resolution were adopted by Synod:

Whereas our ministerial brethren in the State of Tennessee,—A. J. Brown, J. K. Hancher, J. C. Barb, J. M. Shaffer, J. Cloninger, J. Fleenor and J. B. Emmert, with their congregations have asked an honorable dismission from this body with a view to the formation of a new Synod in their own State, and *whereas* they give us the assurance, that in taking this step, they have no other object in view than the welfare of our beloved Lutheran Zion, and the more extensive dissemination of the time-honored and Heaven-blessed doctrines of our Church; therefore, be it

Resolved, That whilst we are sincerely sorry to sever the ties which have bound them to us as a part of our Synod, we feel it to be our duty to grant their request, with the fervent prayer that the smiles and rich blessings, of the Great Head of the Church may rest upon them, and that all their efforts to extend the Redeemer's Kingdom, may be crowned with abundant success.

Upon motion, business was suspended untill to-morrow morning, 9 o'clock. The session was closed with singing and prayer by Rev. T. Moser.

Third Session.

TUESDAY MORNING, October 23d, 9 o'clock.

Synod convened and business was introduced with reading a portion of Scripture, singing a hymn and prayer by Rev. J. R. Peterson.

The Minutes of yesterday were read.

Reports of Committees were heard.

Committee No. III on Letters reported.

Report No. III.

We, the Committee on Letters, beg leave to present the following report:—

No. 1. Is a letter from Rev. H. Wetzel, in which he assigns his reason for not attending this meeting of Synod, asks to be excused, presents his views in regard to the confessional basis of this Synod and desires Synod to exercise all due consideration and caution in her action in regard to it. He also gives the result of the vote in his charge upon the proposed revision of

our Synodal Constitution.

No. 2. Is a letter from Rev. J. H. Hunton, in which he expresses a desire to be present with us and states the reasons of absence from this meeting. He also gives his views in regard to the formation of a Joint Synod, and also the result of the vote of his congregations upon the revised constitution, together with his parochial report.

No. 3. Is a letter from Rev. J. Stirewalt, in which he invokes the blessings of Heaven upon the deliberations of Synod, expresses his desire to be with us, gives the reasons of his absence, asks to be excused, and reports the result of the vote of his congregations upon the revision of our constitution.

Your Committee recommend

First, That the said letters be read publicly in Synod;

Secondly, That the said Ministers be excused, and

Thirdly, That a special Committee be appointed to examine and report on the official statements of the vote taken in the respective congregations in regard to the proposed revised Constitution of Synod.

Respectfully submitted,

J. R. MOSER,
S. HENKEL.
DANIEL LEONARD.

The Report was adopted. Rev. Messrs. Wetzel, Hunton and Stirewalt were excused and a Committee appointed. Com: Rev. Messrs. P. C. Henkel, T. Moser, J. M. Smith, Col. A. H. Crowell and Col. H. Morgan.

The Report of Committee No. 1. on Minutes of last Synod was received and acted upon item by item.

Report No. 1.

We the Committee appointed to report the unfinished business of last Synod beg leave to submit the following:

1. On page 9 of Minutes we find a resolution requesting each Minister in our connection to preach at least one Sermon during the year upon the subject of Ministerial support and also one upon the subject of Missions.

2. On same page we find that the Committee upon the Liturgy was continued from a former meeting, to report at this.

3. On page 12 it was made the duty of one or more of our Ministers to attend to the spiritual wants of Phanuel's Church, Rockingham Co., Va.

4. Page 14. It was made the duty of certain Ministers of this Synod to attend to the spiritual wants of certain destitute Congregations.

5. On page 19 we find a resolution making it the duty of the Ministers of this Synod to take the vote of their respective charges upon the proposed revision of our Synodical Constitution.

6. Page 19. We direct attention to a resolution appointing a Committee

to prepare a Code of By-Laws and Rules of Order for this Synod.

Your Committee recommend the Synod to inquire whether the requirements of the resolutions referred to in the several items of our report have been complied with.

Respectfully submitted,

D. EFIRD,
C. MORETZ,
D. SEAGLE.

Synod took a recess and Rev. D. Efird preached from 2 Cor. 4: 18.

Fourth Session.

TUESDAY EVENING, Oct. 23, 2 O'clock.

Synod met and resumed business.

The Report of the First Committee was taken up and acted upon.

In regard to the *first* item it was

Resolved, That we are sorry to learn that some of our Ministers have not complied with the resolution of Synod referred to, and that we hereby renew said preamble and resolution, and insert them in the Minutes of this meeting; and that the Elders and Deacons of the respective Congregations be requested, in fulfillment of a duty, to take such steps as may be best calculated to secure an adequate support for the Ministers who labor for them in holy things, and that the Ministers be requested to read this resolution to their respective Congregations.

In compliance with the above resolution the following is inserted from the last Minutes.

"Whereas, Synod has heard with deep regret the inadequacy of the support of our Ministers, and the destitution of some of our Congregations, therefore, be it

Resolved, That each Minister of this Synod is hereby requested to preach at least one Sermon to each of his Congregations, during the ensuing Synodical year, on the duty of the congregations to give their Ministers an adequate support, and also one Sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry."

In reference to item 2nd, Synod learned that the work of revising our Liturgy is slowly advancing, and upon motion it was

Resolved, That the Committee upon the Liturgy be continued.

Synod was informed that the resolution referred to in item 3 had been complied with.

Item 4. Rev. Killian visited Zion's Church, Highland co., Va., but in consequence of feeble health, Bro. Q. S. Stirewalt did not.

Action upon item 5th of report was deferred to a future stage of our proceedings.

Through its chairman, the Committee to prepare By-Laws and Rules of Order for Synod, referred to in item 6th, informed Synod that they were ready to report when called upon.

The Report of Committee No. IV. was heard, but action upon it was delayed to some future period of this meeting.

The special Committee to report result of vote on the revision of our Constitution, reported as follows:

We the Committee appointed to report the result of the vote taken in the Churches connected with this Synod, in regard to a revision of our Constitution submit the following:

The following Churches voted in favor of the revision:

1 Christ's Church, Gaston co., N. C.
2 St. Mark's, " " "
3 Philadelphia, " "
4 Lutheran Chapel, " "
5 White Haven, Lincoln, "
6 St. Luke's, " " "
7 Bethlehem, Augusta co., Va.
8 Koiner's, " "
9 Emanuel's, "
10 Mt. Calvary, "
11 McGaheyville, "
12 St. Paul's, "
13 Trinity, "
14 Zion's, "
15 Phanuel's, "
16 Rader's, "
17 Solomon's, "
18 Pene, "
19 St. Jacob's, "
20 St. Paul's, "
21 Freiden's, "
22 Mt. Calvary, Shenandoah, Va.
23 St. Stephen's, " "
24 Zion's, " "
25 St. David's, " "
26 Jackson's, Watauga, N. C.
27 St. Peter's, Lexington Dis., S. C.
28 St. Jacob's, " "
29 Bethlehem, " "
30 Meetze's, " "
31 St. Paul's, " "
32 Emanuel's, " "
33 Zion's, " "
34 Cedar Grove, " "
35 Salem, Alexander, N. C.
36 Friendship. " "
37 St. John's, Lexington, S. C.
38 Bethlehem, Lancaster, S. C.
39 Morning Star, Meck. N. C.
40 Hasses, Catawba, "
41 St. Paul's, " "
42 Miller's, " "

The last three voted conditionally.

The following voted in opposition:

1 Daniel's, Lincoln co., N. C.
2 Salem, " "
3 Bethphage, " "
4 Grace, Catawba, "
5 St. Peter's, " "
6 Trinity, Lincoln, "
7 Lutheran Union, Catawba, "
8 St. Martin's, " "
9 Emanuel's, Union, "
10 New Jerusalem, Davidson, "
11 Beck's, " "
12 Pilgrim's, Davidson, "
13 Emanuel's, " "
14 Flat Rock, Stanly, "
15 St. Martin's, " "
16 Mt. Pleasant, Alamance, "
17 Coble's, Guilford, "
18 Melanchton's. Randolph, "
19 St. Martin's, Iredell, "
20 Sharon, " "
21 Stinebarger's, Va.
22 Zion's, Catawba, N. C.

The last stood opposed unless all agree.

From the above we find that 64 Congregations voted; 42 in favor of, and 22 in opposition to the revision.

Respectfully submitted.

P. C. HENKEL,
T. MOSER,
J. M. SMITH,
A. H. CROWELL,
H. MORGAN.

Upon motion a Committee was appointed to report upon the subject of a revision of our Constitution. Com: Rev. Messrs. J. Killian, A. Efird, S. Henkel, T. Moser, Col. G. H. Chapman, Dr. W. W. McGinnas and Mr. Philip Killian.

Synod adjourned until to-morrow morning at 9 O'clock.—Prayer by Rev. J. E. Seneker.

Fifth Session.

WEDNESDAY MORNING, Oct. 24, 9 O'clock.

The members of Synod assembled and the session was opened with singing and prayer by Rev. J. Killian.

The minutes of yesterday were read and approved.

The minutes of Monday were read and after amendment adopted.

The Report of Committee No. II, on minutes of sister Synods was read and adopted.

Report No. 2.

Your Committee appointed to report on the minutes of sister Synods, would respectfully submit the following:

No. 1. Are the minutes of the first Convention of the Union Synod of Indiana, convened it St. George.s Church. Shelby Co., Ind. Its Officers are Rev. E. S. Henkel. President; Rev. E. Rudisill, Secretary; and Rev. N. W. Grimes, Treasurer.

No 2. Are the minutes of the 29th Convention of the Hartwick Synod of the Ev. Lutheran Church, in the State of New York, convened in Lockport, Rev. W. N. Scholl, Pres.; Rev. P. A. Stroble, Sec., and Rev. D. Cline, Treasurer.

No. 3, Are the minutes of the third Annual Convention of the Melanchton Synod of the Ev. Lutheran Church. held at Hagarstown, Washington county, Maryland. Rev. D. J. Hauer, President; Rev. H. G. Bowers, Secretary; Rev. G. A. Nixdorf, Treasurer.

Your Committee finds nothing in these minutes having special reference to this body.

J. KILLIAN,
A. EFIRD,
P. KILLIAN.

The following Ministers belonging to this body were excused for non-attendance upon this meeting of Synod: Rev. Messrs. A. Henkel, Geo. Schmucker, Wm. Hancher, A. Fleenor, J. A. Seneker and T. Crouse.

The absence of Rev. T. Crouse having been caused by severe indisposition, the members of Synod express their sympathy with him in sickness.

The special Committee upon revision of our Constitution now handed in their Report.

We, the Committee appointed to report on the subject of the revised Constitution, respectfully submit the following;

Upon examination of the papers coming from Congregations and individuals in connection with our Synod, and of the statements of the result of the vote taken in the congregations, in regard to the revised Constitution, we find that some of them failed to take action in reference to this matter, as required by a resolution passed at the last meeting of our Synod; and that the vote as far as presented to Synod, resulted in favor of the revision by a very considerable majority. But after careful and mature consideration, your Committee are constrained to believe that in view of the present aspect of things, it is inexpedient at this time to take final action on the revised Constitution.

And, *whereas* it might leave the impression that the confessional basis as set forth in the second article of the revised Constitution, influenced this action, and, *whereas* this might detract from the character of the Synod for orthodoxy, and be construed as a rejection of our confessional basis, your Committee would earnestly recommend the passage of the following resolution:

Be it *Resolved*, That this Synod adopts as its basis the following, and that the Ministers belonging to this Synod subscribe it:—

1. The Holy Scriptures, the inspired writings of the Old and New Testaments, alone, shall be the only rule and standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Necene and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (namely, the Apoligy, the Smalcald Articles, the Smaller and Larger Catichisms of Luther and the Formula of Concord) as a true and Scriptural declaration of the doctrines taught in the said Augsburg Confession.

Respectfully submitted.

J. KILLIAN,
A. EFIRD,
S. HENKEL,

T. MOSER,
G. H. CHAPMAN,
W. W. McGINNAS,
P. KILLIAN.

During a recess Rev. C. Moretz preached from Titus 8 : 8.

Sixth Session.

WEDNESDAY EVENING, Oct. 24, 2 O'clock.

Synod met and resumed the consideration of the last Report, which after a protracted discussion was adopted. A separate vote was taken unpon confessional bases as set forth in the Report. The result was unanimous in its favor.

Rev. H. Goodman and Lay-Delegates Jonas Hoffman, A. H. Crowell, F. L. Harman, Gen. D. Seagle, H. H. Conrad and Wm. S. Deal were excused from further attendance upon this meeting.

A Committee consisting of Rev. Messrs. A. J. Fox, J. M. Smith and T. Moser was appointed to examine and ordain Bro. E. E. Smyer, at Phanuel's Church, Rowan co., N. C.

Synod adjourned until to-morrow morning, 9 O'clock.

Seventh Session.

THURSDAY MORNING, Oct. 25, 9 O'clock.

Synod met and was opened with singing, and prayer by Rev. J. M. Smith.

The minutes of yesterday were read and approved.

Upon motion, the Treasurer was ordered to procure a blank-book into which shall be transcribed the confessional basis of this Synod, with the names of the ministers of this Synod affixed; also a list of the names of all the ministers belonging to this Synod arranged according to their age, in office, and a list of all the congregations connected with Synod. A prolocal of the transactions of all the future sessions of this Synod shall also be kept in this book, with any other important documents.

The following Report of Committee No. IV,—on petitions, was taken up acted upon.

Report No. 4.

We, the Committee appointed to examine and report on petitions and memorials addressed to this Synod, submit the following:

CLASS No. 1. No. 1. Is a petition from Jackson's Church, Watauga Co.,

N. C., in which the petitioners state their destitute condition, and earnestly entreat this Synod to send them a minister, and express themselves favorable to the revised Constitution.

No. 2. Is a petition from Emanuel's Church, Union county, N. C., in which the petitioners pray for the examination of Brother E. E. Smyer, and, if found qualified that he be ordained to the office of Deacon; they also pray for his services.

No. 3. Is a petition from St. John's Church, Lexington District, S. C, in which the petitioners express thanks for the services rendered them by Brothers A. and D. Efird, and pray that he next Synod be held in their Ch.

No. 4. Is a petition from New Jerusalem Church, Davidson county, N. C., in which the petitioners express their disapprobation of the Revised Constitution unless an article equivalent to the 5th of the old Constitution be inserted.

No. 5. Is a petition from St. Martin's, Stanly county, N. C., praying for the examination of Brother E. E Smyer, and, if found qualified, of his ordination to the office of Pastor, and also praying for his services. The petitioners also state that they unanimously reject the revision of the Constitution.

No. 6. Is a petition from Bethphage, Lincoln county, N. C., praying to be taken into connection with this body.

No. 7. Is a petition from St. Peter's Church, Lexington District, S. C., of nearly similar similar with No. 3.

Nos. 8 & 9. Are petitions from St. Jacob's, Bethlehem, Meetze's, St. Paul's, Cedar Grove, Emanuel's and Zion's churches, Lexington District, S. C., of similar import with last.

No. 10. Is a petition from Luther's Church, Burke county, N. C., expressing satisfaction with the labors of Rev. P. C. Henkel, and praying for a continuance of the same. The petitioners also pray for preaching on Sunday.

No. 11. Is a memorial from Bethphage, Lincoln, N. C., expressing thanks for the past labors of Rev. A. J. Fox, and praying for their continuance.

Class II· Nos. 1—4 Are petitions from Hasse's, Miller's, St. Paul's and Zion's churches, Catawba county, N. C., in which the petitioners express the opinion that interference with the old Constitution of the Synod will prove injurious to the churches, and pray, if any alteration be made, that a strict regard to the confessional basis of the primitive Lutheran be manifested; also deeming it necessary to retain the 5th Article of the old Constitution, so far as to prohibit the incorporation of the Synod; they also express a willingness to adopt the revision of the Constitution, if a union of the churches and ministers can be maintained, and if this cannot be done, they pray that the old Constitution be retained after amending the 2d Article, so as to render the Synod confessionally what the Lutheran Church was in the 16th Century. The petitioners from Miller's and St. Paul's return their thanks to Rev. P. C. Henkel for ministerial services

pray for their continuance. Those from Zion's return thanks for the services of Rev H Goodman, and pray for their continuance.

Nos 5—7. Are memorials from Mt. Pleasant, Alamance; Coble's, Guilford; and Melancthon's, Randolph, N. C., in which they inform Synod that they reject the revision of our Constitution and give their reasons for such rejection. The memorialists from Melancthon's return thanks for the labors of Rev. M. T. Stirewalt, and pray that he may continue to serve them.

Nos. 8 & 9. Are memorials from St. Peter's church, Catawba county, N. C., expressing satisfaction with the labors of Rev. J. M. Smith, and praying for a continuance of the same. They inform Synod that they reject the revised Constitution.

No. 10. Is a petition from Koiner's church, Augusta county, Va., in which the petitioners state that a majority of their church is in favor of the revised Constitution. They express thanks for the services of the Rev. J. Killian, and urge the importance of catechetical instruction of our churches and pray that the next session of Synod be held in their church.

Nos. 11 & 12. Are memorials from Salem and Friendship churches, Alexander county, N. C., expressing thanks for the ministerial services of Rev. P C. Henkel, and praying for his continuance among the memorialists.

No. 13. Is a memorial from Sharon church, Iredell county, N. C., of similar import with Nos. 8 & 9.

Your Committee also find a number of certificates in our hands in regard to the vote taken in congregations concerning the revision of our Synodical Constitution.

Respectfully submitted.

P. C. HENKEL,
J. M. SMITH,
T. MOSER,
A. H. CROWELL,
H. MORGAN.

The Report was received and acted upon. Bro. T. Moser promised to visit the petitioners No. 1. as often as practicable.

Rev. J. R. Moser, who has been for some years laboring among the members of our Synod who have emigrated to the State of Missouri, now made to Synod a statement of the wants of our people in that State, and urged upon Synod the importance of making increased provisions for them.

After the statements of Bro. Moser, it was

Resolved, That, while we find ourselves unable to afford any immediate assistance to our Brethren in the State of Missouri, we recommend to any of our Ministers who can do so, to either visit them or locate among them.

On motion it was

Resolved, That, when this Synod adjourns, it adjourn to meet again (D. V.) in St. John's Church, Lexington District, S. C., and that it convene on Saturday before the second Sunday of Nov. A. D., 1861.

The Committee appointed at the last Synod to prepare a Code of By-Laws and Rules of Order for Synod, was continued after striking off the names of Rev. Messrs. A. J. Brown and J. M. Wagner. The Committee now consists of Rev. J. R. Peterson, Rev. A. J. Fox, Rev. P. C. Henkel, Rev. A. Efird and Rev. J. Killian.

A Committee consisting of Rev. A. Henkel, Rev. S. Henkel and Dr. S. G. Henkel, was appointed to collect all historical facts relating to the confessional basis of this Synod, and report to the next meeting.

Rev. J. E. Seneker and Messrs. Levi Beck, T. D. Beck, A. Seacrist and J. F. Plouk were excused from further attendance upon this meeting.

Upon motion it was

Resolved, That Rev. S. Henkel return the thanks of this Synod to the members of this Congregation for their hospitality to us during our stay among them.

Resolved, That our Treasurer be directed to send two copies of our Minutes to each Lutheran Synod in the United States, and five copies to each minister belonging to this Synod.

Synod took a recess.

Eighth Session.

THURSDAY EVENING, Oct. 25th, 1 O'clock.

Synod assembled and proceeded to business. The Treasurer of last Synod handed in his Report, and a Committee was appointed to audit his account.

Treasurer's Report,

With the Report of the Committee appointed to audit the same.

We, the Committee appointed to audit the Treasurer's Report, beg leave to submit the following:

Jacob Stirewalt in account with the Evangelical Lutheran Tennessee Synod.

1859.	Dr.	Cr.
Sept. 14. By amount of contribution for Minutes.		$98 00
1860.		
Jan. 2. To Cash paid to Joseph Funk & Sons for printing Minutes as per Receipts	$42 50	
Freight on Minutes from Harrisonburg	25	
50 sheets Wrapping-paper	50	
Wrapping thread	25	
Postage on 1136 ozs of Minutes	11 36	54 86
Balance due the Synod		$43 14

Respectfully submitted.

J. KILLIAN,
A. EFIRD.
P. KILLIAN.

A Committee consisting of Rev. Messrs. A. Efird, D. Efird and Mr. G. L. DeHihns, was appointed to correspond with the Officers of Railroads for the purpose of procuring half-fare Tickets for delegates to the next meeting of this Synod.

It was Resolved, That the present Treasurer be directed to pay to the Treasurer of last year $5.00 for his services.

Rev. J. R. Moser was appointed as a delegate to the next meeting of the Missouri Synod of the Evangelical Lutheran Church.

It was Resolved, That Rev. J. Killian preach a sermon on the subject of Christian Benevolence before the next meeting of Synod and that Rev. P. C. Henkel be his alternate.

Parochial Reports were called for and the following were handed in.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	BAPTISMS. Infants.	Adults	Slaves.	Confirmations.	Burials.
Rev. J. M. Smith	3	350	46	5	1	65	10
" S. Henkel	4	300	18	3	0	15	22
" J. Stirewalt	6	450	49	4	0	21	22
" J. R. Peterson,	6	376	44	6	8	53	10
" A. J. Fox,*	6	500	112	3	3	61	48
" P. C. Henkel,	7	896	128	8	13	71	31
" T. Moser	4	250	23	3	2	15	5
" M. T. Stirewalt,	3	175	16	0	0	17	1
" A. Efird, }							
" D. Efird, }	9	903	101	5	1	82	30
" C. Moretz,	2	130	27	1	0	8	3
" J. Killian,	2	224	13	0	0	11	27
" J. H. Hunton,	5	510	17	0	0	6	2
" H. Wetzel,	2				0		
" H. Goodman,	1				0		
" J. R. Moser, †	1	40	55	1	0	27	

☞ * Report for two years. † Since May, 1852.

The following contributions were received by the Treasurer at the present meeting of Synod.

REV. A. EFIRD'S CHARGE.

St. Paul's Church	$1 00
Emanuel's "	40
Zion's "	1 00
Cedar Grove "	1 60
Meetze's "	1 30
	$5 30

REV. M. J. STIREWALT'S CHARGE.

Melanchton's Church, Coble's " Mt. Pleasant "	$3 00

REV. J. M. SMITH'S CHARGE.

St. Martin's Church,	$1 80
St. Peter's "	1 00
Sharon "	1 40
	$4 20

REV. J. E. SENEKER'S CHARGE.

Pilgrim's Church	$1 10
New Jerusalem Church,	1 10
Beck's Church,	2 10
Emanuel's Church,	90
	$5 20

REV. T. MOSER'S CHARGE

St. Martin's Church, Cabarrus County, N. C.	$ 80
St Martin's " Stanley " "	1 80
Lutheran Union "	80
Flat Rock "	1 00
	$4 40

REV. J. R. PETERSON'S CHARGE.

Lutheran Chapel,	$1 60
Philadelphia Church,	3 30
St. Luke's "	2 00
Christ's "	1 80
White Haven "	70
St. Mark's "	2 00
	$11 40

REV. P. C. HENKEL'S CHARGE.

Luther's Church,	$1 70
Salem "	80
Hasse's "	1 00
St. Paul's "	1 40
Friendship Church,	50
St. John's "	1 40
Miller's "	2 50
	$9 30

REV. HENKEL'S CHARGE.

Emanuel's Church,	$1 00
Mt. Calvary "	1 10
Stinebarger's "	60
Repp's School-House,	1 00
	$3 70

REV. J. STIREWALT'S CHARGE.

Rader's Church,	$1 00
Solomon's, "	70
Pene,	1 50
St. Jacob's "	60
St. Paul's, "	40
Rev. J. Stirewalt,	30
	$4 50

REV. J. H. HUNTON'S CHARGE. $2 50

REV. H. GOODMAN'S CHARGE.

Zion's Church,	$2 70
Rev. H. Goodman,	30
	$3 00

REV. J. KILLIAN'S CHARGE.

Bethlehem Church,	$1 50
Koiner's,	2 00
	$3 50

REV. A. J. FOX'S CHARGE.

Grace Church,	$1 60
Daniel's "	1 50
Trinity,	2 00
Bethphage, "	1 60
Salem, "	1 70
	$8 40

REV. C. MORETZ'S CHARGE.

Morning Star Church,	$2 00

REV. E. E. SMYER'S CHARGE.

Emanuel's Church,	$0 50

REV. H. WETZEL'S CHARGE.

Trinity Church,	$ 60
Phanuel's "	1 00
Mill Creek "	80
Zion's "	50
Rev. H. Wetzel,	1 10
	$4 00
MT. MORIAH CHURCH,	1 10
FROM CHURCHES IN TENNESSEE,	5 50
REV. D. EFIRD'S CHARGE,	4 00
From former Treasurer.	43 14
	$128 30

The business of this Meeting being finished, Rev. S. Henkel, in the name of Synod, tendered thanks to the members of the Congregation for the kind and hospitable manner in which they received and entertained us during our stay among them; after which the members of Synod and Congregation united with the President in singing a hymn, and upon bended knees asking the Divine blessing to rest upon the labors of the Synod while in convention. The Synod was then adjourned to meet again (D. V.,) at the time and place before determined.

J. R. PETERSON, *Secretary.*

NOTE.—Since the adjournment of Synod, a letter was received from Rev. C. Albrecht, who was appointed by the last meeting of the English District of the "Evangelical Lutheran Joint Synod of Ohio," as a delegate to the last meeting of this Synod. He did not receive information as to the place of our meeting until it was too late for him to meet with us.—This he regrets, and assures our Synod of the fraternal feeling of the Synod he was appointed to represent. Brother Albrecht says, "but Synod is earnestly desirous of forming a more intimate union with those Synods who have the same doctrinal basis and who hold and preach the same faith, that we may stand as one man to pray, and labor and contend for the pure faith once delivered to the saints." He informs us that the object of his "appointment was, if possible, to effect, by an interchange of delegates a more intimate union and co-operation of the two Synods 'in our churchly interests.'"

SECRETARY.

EXCELSIOR!

BEST WHEAT FAN

IN USE.

We are Agents for the Sale of the

MONTGOMERY-BALTIMORE

WHEAT-FAN;

which is warranted to clean Wheat of ALL *Cheat*, *Cockle*, *Smut*, and other impurities, with the chaff, by running twice-through. These Fans operate so easily that a boy can run one all day, with little fatigue. They are made in the best manner for durability and service—one will out-wear *three* ordinary Fans, and clean Wheat *tenfold* better. They are used universally by the Wheat growers of Maryland, Virginia, and some other States. We have sold a number in this section of N. C., and they have gave universal satisfaction, as per certificates in our possession.

The prices for these Fans, delivered in Statesville (which includes freight) is: for a No. 1 Fan, $39, and No. 2, $37.

The difference in price is on account of the size; both perform equally well.

These Fans being furnished only to ORDER, those wanting them, should apply early in the Spring, so that they might be shipped in good time.

E. B. Drake & Son,

Jan'y 1st, 1861. Statesville, N. C.

NORTH CAROLINA FOUNDRY
AND
MACHINE WORKS,
SALISBURY, N. C.

Frercks & Raeder,

[Successors to N. Boyden & Son,]

MANUFACTURERS OF

AGRICULTURAL IMPLEMENTS,

Cultivators, Corn-Shellers, Seed-Sowers,

PLOWS, HORSE-POWERS,

Threshers; Threshing, Separating and Cleaning

MACHINES;

Cider and Sugar Mills;

Telegraph Straw and Fodder Cutters;

Shafting and Machinery for Grist, Circular, and Vertical

SAW MILLS,

Gold, Copper and Silver Mines.

Dr. E. O. Elliott's Patent Mulay Saw-Mill

and Water-Wheels; Iron and Brass Casting, Forcings,

and Finished Work of every description.

Tobacco Presses and Fixtures.

and other kinds of Machinery,

REPAIRED AT SHORT NOTICE.

January 1st, 1861.

PROCEEDINGS

OF THE

FORTIETH ANNUAL MEETING

OF THE

EVANGELICAL

Lutheran Tennessee Synod.

HELD IN

St. John's Church, Catawba County, N. C.,

October 22–25, A. D., 1860.

PRINTED AT THE "IREDELL EXPRESS" JOB OFFICE,

STATESVILLE, N. C.

1860.

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OFFICERS:

REV.	A. J. FOX,	PRESIDENT,
"	J. R. PETERSON,	*Secretary*,
"	J. M. SMITH,	*Treasurer*.

The Forty-First Annual Meeting of the Evangelical Lutheran Tennessee Synod will convene in St. John's Church, Lexington District, S. C., on Saturday before the Second Sunday in November, A. D., 1861.

RBR
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c. 3

Pursuant to a resolution of the last meeting of the Evangelical Lutheran Tennessee Synod, the Ministers and Lay-delegates composing the Fortieth Annual Meeting of said Synod assembled at St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, A. D., 1860.—The opening Sermon was preached by the President, REV. A. EFIRD, from James 5 ch. and 20th v. REV. A. J. BROWN followed with a Sermon from Heb. 11 ch., 24-26 vs.

On Sunday, at 10 o'clock, A. M., the exercises of worship were introduced by REV. J. KILLIAN who preached from the 3d verse of the 87th Psalm. He was followed with a Sermon by REV. S. HENKEL, preparatory to the Lord's Supper, based upon the latter clause of the 25th verse of the 11th ch. 1st Cor. After Confession and Absolution, the sacrament of the Holy-Supper was administeredd to the members of Synod with the congregation and members of neighboring congregations.

First Session.

MONDAY MORNING, October 22d, 9 o'clock.

The members of Synod assembled in the church for the transaction of business and, the first session was opened with singing a hymn and prayer by the President.

The Ministers roll was called and the absentees noted.

1	REV.	A. HENKEL,*	*New Market, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	J. KILLIAN,	*Waynesborough, Va.*
4	"	A. J. BROWN, ‡	*Blountville, Tenn.*
5	"	H. WETZEL,*	*Mt. Solon, Va.*
6	"	WM. HANCHER,*	*Mill Point, Tenn.*
7	"	A. J. FOX,	*Lincolnton, N. C.*
8	"	J. R. MOSER,	*Castor, Mo.*
9	"	J. STIREWALT,*	*New Market, Va.*
10	"	C. G. REITZEL,	*Flint Rock, N. C.*
11	"	P. C. HENKEL,	*Newton,* "
12	"	J. R. PETERSON,	*Dallas,* "
13	"	J M SHAFFER, †	*Morgantown, Tenn.*
14	"	GEO SCHMUCKER,*	*Upper Tract, Va.*

15 " T. MOSER,.....*Taylorsville, N C*
16 " J M WAGNER, *.....———
17 " A EFIRD,.....*Lexington, S C*
18 " J K HANCHER,‡.....*Little Chuckey, Tenn*
19 " T CROUSE,*.....*Sandy Creek, N C*
20 " J B EMMERT, ‡.....*Elizabethton, Tenn*
21 " D EFIRD,.....*Countsville, S C*
22 " J FLEENOR,‡.....*Rocky Point, Va*
23 " C MORETZ,.....*Rose Vale, N C*
24 " A FLEENOR,*.....*Parrottsville, Tenn.*
25 " J E SENEKER,.....*Lexington, N. C.*
26 " J A SENEKER,*.....*Cherry Grove, Tenn.*
27 " J M SMITH,.....*Catawba Station, N. C.*
28 " M J STIREWALT,.....*Sandy Creek,* "
29 " J H HUNTON,*.....*Woodstock, Va.*
30 " J C BARB,‡.....*Fundle X Roads, Tenn.*
31 " J CLONINGER,‡.....*Mossy Creek,* "

DEACON.

Rev. J. COSTNER,*.....Dallas, N. C.

APPLICANT.

Mr. E. E. SMYER,†

---

* Absent and Excused. † To be Ordained by Committee. ‡ Dismissed at this meeting to form a new Synod.

Lay-Delegates were called upon to present Certificates of election to this meeting.

Mr. WM. S DEAL,.....St. John's Church, N. C.
" D E MILLER,.....Miller's Church, "
" F L HARMON,.....St. Paul's Church, "
" M M HUIT,.....Hasse's Church, "
" D LITTLE,.....Friendship Church, "
Dr. T STIREWALT,.....Salem Church, "
Mr. ANDREW SIGMON,.....Luther's Church, "
" DANIEL LEONARD,.....Grace Church, "
Gen. D SEAGLE,.....Daniel's Church, "
Capt. DAVID SEAGLE,.....Salem Church, "
Mr. D M WYOUT,.....Trinity Church, "
Dr. W W McGINNAS,.....Bethphage Church, "
Mr. DARIUS SEITZ,.....Zion's Church, "
" ELI SIGMAN,.....St. Peter's Church, "
" JACOB F GOODMAN,.....St. Martin's Church,
" PETER LITTLE,.....Sharon Church, ,,
" JACOB HELDERMAN,.....St. Luke's Church, "
" CHRISTIAN EAKER,.....St. Mark's Church, "

" J F PLOUK,.....Philadelphia Church,
" JONAS HOFFMAN,.....Lutheran Chapel, "
" PHILIP CONDOR,.....Morning Star, N. C. and Bethlehem chs., S. C.
" ANDREW SEACRIST,.....Emanuel's Church, "
MAJ. F R BECK,.....Beck's Church, "
MR. LEVI BECK,.....New Jerusalem Church,
" H H CONRAD,.....Pilgrim's Church, "
" NIMROD MOSER,.....Mt. Pleasant Church,
" S C FOX,.....Coble's and Melanchton's Chs.
DR. S G HENKEL,.....Emanuel's, Mt. Calvary and Stineborger's Churches, Va.
MR. PHILIP KILLIAN,.....Coiner's and Bethlehem Chs, "
COL. G H CHAPMAN,.....St. John's Church, S. C.
MR. G L DEHIHNS,.....St. Peter's and St. Jacob's Churches, S. C.
" D BOOKMAN,.....Bethlehem Church, S. C.
" D J LEASE,.....St. Paul's, Zion's, Emanuel's, Meetze's and Cedar Grove Churches, S. C.
" EUSEBIUS HOVIS,.....Zion's Church, Mo.
" WM. M HARWARD,.....St. Martin's Church, Stanly county, N. C.
" D P BOGER,.....St. Martin's Church, Cabarrus county, "
" G E SMITH,.....Lutheran Union, N. C.
" JOHN FINK,.....Mt. Moriah and Phanuel's Churches, "
COL. H MORGAN,.....Flat Rock Church, "
" A H CROWELL,.....Emanuel's Church, "

The Synod being thus duly organized, an election for Officers for the ensuing year was held, which resulted as follows:

REV. A. J. FOX, PRESIDENT.
" J. R. PETERSON, SECRETARY.
" J. M. SMITH, TREASURER.

Upon application, Bethpage Church, Lincoln County, N. C., with its delegate was taken into connection with this Synod.

The papers inended for Synod were received and placed in the hands of a Committee to be arranged, classed and numbered. Committee, Rev. Messrs. C. Moretz, M. J. Stirewalt and Mr. D. Bookman.

During recess, Rev. J. R. Moser preached a Sermon from Matt. 5 ch. and 20 v.

Second Session.

MONDAY-EVENING, Oct. 22d, 2 o'clock.

Synod met and the President anuounced the following standing Committees :

I. *On Minutes of Last Synod :* Rev. Messrs. DANIEL EFIRD, C. MORETZ AND CAP. D. SEAGLE.

II. *On Minutes of Sister Synods :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

III. *On Letters addressed to Synod :* Rev. Messrs. J. R. MOSER, S. HENKEL and Mr. DANIEL LEONARD.

IV. *On Petitions addressed to Synod :* Rev. Messrs. P, C. HENKEL, T. MOSER, J. M. SMITH, Col. H. A. CROWELL and Col. H. MORGAN.

V. *On Ordination :* Rev. Messrs. P. C. HENKEL, J. KILLIAN, T. MOSER and S. HENKEL.

VI. *On Treasurer's Report :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

The Committee in whose hands were placed the papers of Synod, returned them and were dismissed.

The following Ministers belonging to the Synod and residing in the State of Tennessee, viz : A. J. BROWN, J. K. HANCHER, J. C. BARB, J. M. SHAFFER, J. CLONINGER, JAMES FLEENOR and J. B. EMMERT, with the congregations under their charge, laid petitions before this meeting, for an honorable dismission from this body for the purpose of forming a new Synod in East Tennessee.

The following is a copy of the petitions of Congregations praying for dismission, setting forth the reasons by which they are influenced and the principles by which they intend to be guided, inserted here by order of Synod :

To the Evangelical Lutheran Tenn. Synod, to be convened in St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, 1860 :—

DEAR BRETHREN :

WE, the members of Buchler's Church, Sulivan county, Tenn., respectfully ask your reverend body to grant us an honorable dismission

from the Ev. Luth Tenn. Synod, for the purpose of uniting with a new Lutheran Synod to be formed in Tennessee.

We have not taken this step hastily and rashly, but after long and prayerful reflection. We are satisfied that if a new Synod be formed in this State with proper views and feelings, upon the right basis, it will greatly conduce to the interest of the Redeemer's Kingdom in this section of His Moral Vineyard. In taking this important step it is proper and due as an act of respect to the parent Synod that, we should briefly set forth the considerations by which we have been influenced.

1. Our Synod is scattered over so wide an extent of territory as to render it at all times, when our synod meets in another State, very inconvenient and expensive for our ministers and delegates to attend its annual meetings, and in some instances utterly impracticable, without neglecting our domestic and private business.

2. The present arrangement in regard to the places at which Synod shall convene from time to time is such, that we cannot have a meeting of it in our own State, more than once in four years—thus depriving our congregations for three successive years of whatever advantages may result from a meeting of the Synod in our midst.

3. As our synod is at present organized, or is likely to be organized under any constitution that has been proposed for our adoption, we can transact among ourselves all the business ordinarily transacted, as well as it can be transacted by the whole Synod. Our principal business is to examine and ordain candidates for the ministry; and this can be done by the ministers and churches in any State connected with the Synod, and has been done by the brethren in Virginia for several years, and by us in Tenn. on one occasion, at our recent Conference-meeting.

4. The wide extent of territory over which we are scattered, and the great difficulty, if not the impossibility of having all the different sections of the Church fairly and fully represented in our Synodical-meetings, renders it a slow process to bring to an issue any important measure in which Synod may engage. Of this we have an illustration in the attempts which have been made to revise our Synodical Constitution.

These, dear brethren, are some of the leading considerations which have influenced us to the pursuance of our present course. Others might be stated, but we deem it unnecessary. It may be proper to add that we are by no means, disaffected towards our brethren with whom we have been so long and pleasantly connected—with whom we have so often met and taken sweet counsel, and contended for the Faith once delivered to the Saints, and which is so clearly set forth in our verable Augsburg Confession.—Nor do we in the formation of a new Synod contemplate any change in the doctrinal basis upon which our Synod was organized nearly half a century ago and upon which she has ever since uniformly and firmly stood. Under this banner our Synod has already achieved many a signal and glorious victory, and under this she is destined still to be victorious. With this we are satisfied and upon this we intend still to stand.

In view of the considerations above stated, we flatter ourselves you will grant us an honorable dismission from your verable body.

May the unerring Spirit of God guide you in all your deliberations, so that they may redound to the Glory of God and to the advancement of the Redeemer's Kingdom.

In answer the above petitions the following preamble and resolution were adopted by Synod:

Whereas our ministerial brethren in the State of Tennessee,—A. J. Brown, J. K. Hancher, J C. Barb, J. M. Shaffer, J. Cloninger, J. Fleenor and J. B. Emmert, with their congregations have asked an honorable dismission from this body with a view to the formation of a new Synod in their own State, and *whereas* they give us the assurance, that in taking this step, they have no other object in view than the welfare of our beloved Lutheran Zion, and the more extensive dissemination of the time-honored and Heaven-blessed doctrines of our Church; therefore, be it

Resolved, That whilst we are sincerely sorry to sever the ties which have bound them to us as a part of our Synod, we feel it to be our duty to grant their request, with the fervent prayer that the smiles and rich blessings, of the Great Head of the Church may rest upon them, and that all their efforts to extend the Redeemer's Kingdom, may be crowned with abundant success.

Upon motion, business was suspended untill to-morrow morning, 9 o'clock. The session was closed with singing and prayer by Rev. T. Moser.

Third Session.

TUESDAY MORNING, October 23d, 9 o'clock.

Synod convened and business was introduced with reading a portion of Scripture, singing a hymn and prayer by Rev. J. R. Peterson.

The Minutes of yesterday were read.

Reports of Committees were heard.

Committee No. III on Letters reported.

Report No. III.

We, the Committee on Letters, beg leave to present the following report:—

No. 1. Is a letter from Rev. H. Wetzel, in which he assigns his reason for not attending this meeting of Synod, asks to be excused, presents his views in regard to the confessional basis of this Synod and desires Synod to exercise all due consideration and caution in her action in regard to it. He also gives the result of the vote in his charge upon the proposed revision of

our Synodal Constitution.

No. 2. Is a letter from Rev. J. H. Hunton, in which he expresses a desire to be present with us and states the reasons of absence from this meeting. He also gives his views in regard to the formation of a Joint Synod, and also the result of the vote of his congregations upon the revised constitution, together with his parochial report.

No. 3. Is a letter from Rev. J. Stirewalt, in which he invokes the blessings of Heaven upon the deliberations of Synod, expresses his desire to be with us, gives the reasons of his absence, asks to be excused, and reports the result of the vote of his congregations upon the revision of our constitution.

Your Committee recommend

First, That the said letters be read publicly in Synod;

Secondly, That the said Ministers be excused, and

Thirdly, That a special Committee be appointed to examine and report on the official statements of the vote taken in the respective congregations in regard to the proposed revised Constitution of Synod.

Respectfully submitted,

J. R. MOSER,
S. HENKEL.
DANIEL LEONARD.

The Report was adopted. Rev. Messrs. Wetzel, Hunton and Stirewalt were excused and a Committee appointed. Com: Rev. Messrs. P. C. Henkel, T. Moser, J. M. Smith, Col. A. H. Crowell and Col. H. Morgan.

The Report of Committee No. 1. on Minutes of last Synod was received and acted upon item by item.

Report No. 1.

We the Committee appointed to report the unfinished business of last Synod beg leave to submit the following:

1. On page 9 of Minutes we find a resolution requesting each Minister in our connection to preach at least one Sermon during the year upon the subject of Ministerial support and also one upon the subject of Missions.

2. On same page we find that the Committee upon the Liturgy was continued from a former meeting, to report at this.

3. On page 12 it was made the duty of one or more of our Ministers to attend to the spiritual wants of Phannel's Church, Rockingham Co., Va.

4. Page 14. It was made the duty of certain Ministers of this Synod to attend to the spiritual wants of certain destitute Congregations.

5. On page 19 we find a resolution making it the duty of the Ministers of this Synod to take the vote of their respective charges upon the proposed revision of our Synodical Constitution.

6. Page 19. We direct attention to a resolution appointing a Committee

to prepare a Code of By-Laws and Rules of Order for this Synod.

Your Committee recommend the Synod to inquire whether the requirements of the resolutions referred to in the several items of our report have been complied with.

Respectfully submitted,

D. EFIRD,
C. MORETZ,
D. SEAGLE.

Synod took a recess and Rev. D. Efird preached from 2 Cor. 4: 18.

Fourth Session.

TUESDAY EVENING, Oct. 23, 2 O'clock.

Synod met and resumed business.

The Report of the First Committee was taken up and acted upon.

In regard to the *first* item it was

Resolved, That we are sorry to learn that some of our Ministers have not complied with the resolution of Synod referred to, and that we hereby renew said preamble and resolution, and insert them in the Minutes of this meeting; and that the Elders and Deacons of the respective Congregations be requested, in fulfillment of a duty, to take such steps as may be best calculated to secure an adequate support for the Ministers who labor for them in holy things, and that the Ministers be requested to read this resolution to their respective Congregations.

In compliance with the above resolution the following is inserted from the last Minutes.

"Whereas, Synod has heard with deep regret the inadequacy of the support of our Ministers, and the destitution of some of our Congregations, therefore, be it

Resolved, That each Minister of this Synod is hereby requested to preach at least one Sermon to each of his Congregations, during the ensuing Synodical year, on the duty of the congregations to give their Ministers an adequate support, and also one Sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry."

In reference to item 2nd, Synod learned that the work of revising our Liturgy is slowly advancing, and upon motion it was

Resolved, That the Committee upon the Liturgy be continued.

Synod was informed that the resolution referred to in item 3 had been complied with.

Item 4. Rev. Killian visited Zion's Church, Highland co., Va., but in consequence of feeble health, Bro. Q. S. Stirewalt did not.

Action upon item 5th of report was deferred to a future stage of our proceedings.

Through its chairman, the Committee to prepare By-Laws and Rules of Order for Synod, referred to in item 6th, informed Synod that they were ready to report when called upon.

The Report of Committee No. IV. was heard, but action upon it was delayed to some future period of this meeting.

The special Committee to report result of vote on the revision of our Constitution, reported as follows:

We the Committee appointed to report the result of the vote taken in the Churches connected with this Synod, in regard to a revision of our Constitution submit the following:

The following Churches voted in favor of the revision:

1 Christ's Church, Gaston co., N. C.
2 St. Mark's, " " "
3 Philadelphia, " "
4 Lutheran Chapel, " "
5 White Haven, Lincoln, "
6 St. Luke's, " " "
7 Bethlehem, Augusta co., Va.
8 Koiner's, " "
9 Emanuel's, "
10 Mt. Calvary, "
11 McGaheyville, "
12 St. Paul's, "
13 Trinity, "
14 Zion's, "
15 Phanuel's, "
16 Rader's, "
17 Solomon's, "
18 Pene, "
19 St. Jacob's, "
20 St. Paul's, "
21 Freiden's, "
22 Mt. Calvary, Shenandoah, Va.
23 St. Stephen's, " "
24 Zion's, " "
25 St. David's, " "
26 Jackson's, Watauga, N. C.
27 St. Peter's, Lexington Dis., S. C.
28 St. Jacob's, " "
29 Bethlehem, " "
30 Meetze's, " "
31 St. Paul's, " "
32 Emanuel's, " "
33 Zion's, " "
34 Cedar Grove, " "
35 Salem, Alexander, N. C.
36 Friendship. " "
37 St. John's, Lexington, S. C.
38 Bethlehem, Lancaster, S. C.
39 Morning Star, Meck. N. C.
40 Hasses, Catawba, "
41 St. Paul's, " "
42 Miller's, " "

The last three voted conditionally.

The following voted in opposition:

1 Daniel's, Lincoln co., N. C.
2 Salem, " "
3 Bethphage, " "
4 Grace, Catawba, "
5 St. Peter's, " "
6 Trinity, Lincoln, "
7 Lutheran Union, Catawba, "
8 St. Martin's, " "
9 Emanuel's, Union, "
10 New Jerusalem, Davidson, "
11 Beck's, " "
12 Pilgrim's, Davidson, "
13 Emanuel's, " "
14 Flat Rock, Stanly, "
15 St. Martin's, " "
16 Mt. Pleasant, Alamance, "
17 Coble's, Guilford, "
18 Melanchton's. Randolph, "
19 St. Martin's, Iredell, "
20 Sharon, " "
21 Stinebarger's, Va.
22 Zion's, Catawba, N. C.

The last stood opposed unless all agree.

From the above we find that 64 Congregations voted; 42 in favor of, and 22 in opposition to the revision.

Respectfully submitted.

P. C. HENKEL,
T. MOSER,
J. M. SMITH,
A. H. CROWELL,
H. MORGAN.

Upon motion a Committee was appointed to report upon the subject of a revision of our Constitution. Com: Rev. Messrs. J. Killian, A. Efird, S. Henkel, T. Moser, Col. G. H. Chapman, Dr. W. W. McGinnas and Mr. Philip Killian.

Synod adjourned until to-morrow morning at 9 O'clock.—Prayer by Rev. J. E. Seneker.

Fifth Session.

WEDNESDAY MORNING, Oct. 24, 9 O'clock.

The members of Synod assembled and the session was opened with singing and prayer by Rev. J. Killian.

The minutes of yesterday were read and approved.

The minutes of Monday were read and after amendment adopted.

The Report of Committee No. II, on minutes of sister Synods was read and adopted.

Report No. 2.

Your Committee appointed to report on the minutes of sister Synods, would respectfully submit the following:

No. 1. Are the minutes of the first Convention of the Union Synod of Indiana, convened it St. George.s Church, Shelby Co., Ind. Its Officers are Rev. E. S. Henkel, President; Rev. E. Rudisill, Secretary; and Rev. N. W. Grimes, Treasurer.

No 2. Are the minutes of the 29th Convention of the Hartwick Synod of the Ev. Lutheran Church, in the State of New York, convened in Lockport, Rev. W. N. Scholl, Pres.; Rev. P. A. Stroble, Sec., and Rev. D. Cline, Treasurer.

No. 3, Are the minutes of the third Annual Convention of the Melanchton Synod of the Ev. Lutheran Church, held at Hagarstown, Washington county, Maryland. Rev. D. J. Hauer, President; Rev. H. G. Bowers, Secretary; Rev. G. A. Nixdorf, Treasurer.

Your Committee finds nothing in these minutes having special reference to this body.

J. KILLIAN,
A. EFIRD,
P. KILLIAN.

The following Ministers belonging to this body were excused for non-attendance upon this meeting of Synod: Rev. Messrs. A. Henkel, Geo. Schmucker, Wm. Hancher, A. Fleenor, J. A. Seneker and T. Crouse.

The absence of Rev. T. Crouse having been caused by severe indisposition, the members of Synod express their sympathy with him in sickness.

The special Committee upon revision of our Constitution now handed in their Report.

We, the Committee appointed to report on the subject of the revised Constitution, respectfully submit the following;

Upon examination of the papers coming from Congregations and individuals in connection with our Synod, and of the statements of the result of the vote taken in the congregations, in regard to the revised Constitution, we find that some of them failed to take action in reference to this matter, as required by a resolution passed at the last meeting of our Synod; and that the vote as far as presented to Synod, resulted in favor of the revision by a very considerable majority. But after careful and mature consideration, your Committee are constrained to believe that in view of the present aspect of things, it is inexpedient at this time to take final action on the revised Constitution.

And, *whereas* it might leave the impression that the confessional basis as set forth in the second article of the revised Constitution, influenced this action, and, *whereas* this might detract from the character of the Synod for orthodoxy, and be construed as a rejection of our confessional basis, your Committee would earnestly recommend the passage of the following resolution:

Be it *Resolved*, That this Synod adopts as its basis the following, and that the Ministers belonging to this Synod subscribe it:—

1. The Holy Scriptures, the inspired writings of the Old and New Testaments, alone, shall be the only rule and standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Necene and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (namely, the Apoligy, the Smalcald Articles, the Smaller and Larger Catichisms of Luther and the Formula of Concord) as a true and Scriptural declaration of the doctrines taught in the said Augsburg Confession.

Respectfully submitted.

J. KILLIAN,
A. EFIRD,
S. HENKEL,

T. MOSER,
G. H. CHAPMAN,
W. W. McGINNAS,
P. KILLIAN.

During a recess Rev. C. Moretz preached from Titus 8 : 8.

Sixth Session.

WEDNESDAY EVENING, Oct. 24, 2 O'clock.

Synod met and resumed the consideration of the last Report, which after a protracted discussion was adopted. A separate vote was taken unpon confessional bases as set forth in the Report. The result was unanimous in its favor.

Rev. H. Goodman and Lay-Delegates Jonas Hoffman, A. H. Crowell, F. L. Harman, Gen. D. Seagle, H. H. Conrad and Wm. S. Deal were excused from further attendance upon this meeting.

A Committee consisting of Rev. Messrs. A. J. Fox, J. M. Smith and T. Moser was appointed to examine and ordain Bro. E. E. Smyer, at Phanuel's Church, Rowan co., N. C.

Synod adjourned until to-morrow morning, 9 O'clock.

Seventh Session.

THURSDAY MORNING, Oct. 25, 9 O'clock.

Synod met and was opened with singing, and prayer by Rev. J. M. Smith.

The minutes of yesterday were read and approved.

Upon motion, the Treasurer was ordered to procure a blank-book into which shall be transcribed the confessional basis of this Synod, with the names of the ministers of this Synod affixed; also a list of the names of all the ministers belonging to this Synod arranged according to their age, in office, and a list of all the congregations connected with Synod. A prolocal of the transactions of all the future sessions of this Synod shall also be kept in this book, with any other important documents.

The following Report of Committee No. IV,—on petitions, was taken up acted upon.

Report No. 4.

We, the Committee appointed to examine and report on petitions and memorials addressed to this Synod, submit the following:

CLASS No. 1. No. 1. Is a petition from Jackson's Church, Watauga Co.,

N. C., in which the petitioners state their destitute condition, and earnestly entreat this Synod to send them a minister, and express themselves favorable to the revised Constitution.

No. 2. Is a petition from Emanuel's Church, Union county, N. C., in which the petitioners pray for the examination of Brother E. E. Smyer, and, if found qualified that he be ordained to the office of Deacon; they also pray for his services.

No. 3. Is a petition from St. John's Church, Lexington District, S. C, in which the petitioners express thanks for the services rendered them by Brothers A. and D. Efird, and pray that he next Synod be held in their Ch.

No. 4. Is a petition from New Jerusalem Church, Davidson county, N. C., in which the petitioners express their disapprobation of the Revised Constitution unless an article equivalent to the 5th of the old Constitution be inserted.

No. 5. Is a petition from St. Martin's, Stanly county, N. C., praying for the examination of Brother E. E Smyer, and, if found qualified, of his ordination to the office of Pastor, and also praying for his services. The petitioners also state that they unanimously reject the revision of the Constitution.

No. 6. Is a petition from Bethphage, Lincoln county, N. C., praying to be taken into connection with this body.

No. 7. Is a petition from St. Peter's Church, Lexington District, S. C., of nearly similar similar with No. 3.

Nos. 8 & 9. Are petitions from St. Jacob's, Bethlehem, Meetze's, St. Paul's, Cedar Grove, Emanuel's and Zion's churches, Lexington District, S. C., of similar import with last.

No. 10. Is a petition from Luther's Church, Burke county, N. C., expressing satisfaction with the labors of Rev. P. C. Henkel, and praying for a continuance of the same. The petitioners also pray for preaching on Sunday.

No. 11. Is a memorial from Bethphage, Lincoln, N. C, expressing thanks for the past labors of Rev. A. J. Fox, and praying for their continuance.

Class II· Nos. 1—4 Are petitions from Hasse's, Miller's, St. Paul's and Zion's churches, Catawba county, N. C., in which the petitioners express the opinion that interference with the old Constitution of the Synod will prove injurious to the churches, and pray, if any alteration be made, that a strict regard to the confessional basis of the primitive Lutheran be manifested; also deeming it necessary to retain the 5th Article of the old Constitution, so far as to prohibit the incorporation of the Synod; they also express a willingness to adopt the revision of the Constitution, if a union of the churches and ministers can be maintained, and if this cannot be done, they pray that the old Constitution be retained after amending the 2d Article, so as to render the Synod confessionally what the Lutheran Church was in the 16th Century. The petitioners from Miller's and St. Paul's return their thanks to Rev. P. C Henkel for ministerial services

pray for their continuance. Those from Zion's return thanks for the services of Rev H Goodman, and pray for their continuance.

Nos 5—7. Are memorials from Mt. Pleasant, Alamance; Coble's, Guilford; and Melancthon's, Randolph, N. C., in which they inform Synod that they reject the revision of our Constitution and give their reasons for such rejection. The memorialists from Melancthon's return thanks for the labors of Rev. M. T. Stirewalt, and pray that he may continue to serve them.

Nos. 8 & 9. Are memorials from St. Peter's church, Catawba county, N. C., expressing satisfaction with the labors of Rev. J. M. Smith, and praying for a continuance of the same. They inform Synod that they reject the revised Constitution.

No. 10. Is a petition from Koiner's church, Augusta county, Va., in which the petitioners state that a majority of their church is in favor of the revised Constitution. They express thanks for the services of the Rev. J. Killian, and urge the importance of catechetical instruction of our churches and pray that the next session of Synod be held in their church.

Nos. 11 & 12. Are memorials from Salem and Friendship churches, Alexander county, N. C, expressing thanks for the ministerial services of Rev. P C. Henkel, and praying for his continuance among the memorialists.

No. 13. Is a memorial from Sharon church, Iredell county, N. C., of similar import with Nos 8 & 9.

Your Committee also find a number of certificates in our hands in regard to the vote taken in congregations concerning the revision of our Synodical Constitution.

Respectfully submitted.

P. C. HENKEL,
J. M. SMITH,
T. MOSER,
A. H. CROWELL,
H. MORGAN.

The Report was received and acted upon. Bro. T. Moser promised to visit the petitioners No. 1. as often as practicable.

Rev. J. R. Moser, who has been for some years laboring among the members of our Synod who have emigrated to the State of Missouri, now made to Synod a statement of the wants of our people in that State, and urged upon Synod the importance of making increased provisions for them.

After the statements of Bro. Moser, it was

Resolved, That, while we find ourselves unable to afford any immediate assistance to our Brethren in the State of Missouri, we recommend to any of our Ministers who can do so, to either visit them or locate among them.

On motion it was

Resolved, That, when this Synod adjourns, it adjourn to meet again (D. V.) in St. John's Church, Lexington District, S. C., and that it convene on Saturday before the second Sunday of Nov. A. D., 1861.

The Committee appointed at the last Synod to prepare a Code of By-Laws and Rules of Order for Synod, was continued after striking off the names of Rev. Messrs. A. J. Brown and J. M. Wagner. The Committee now consists of Rev. J. R. Peterson, Rev. A. J. Fox, Rev. P. C. Henkel, Rev. A. Efird and Rev. J. Killian.

A Committee consisting of Rev. A. Henkel, Rev. S. Henkel and Dr. S. G. Henkel, was appointed to collect all historical facts relating to the confessional basis of this Synod, and report to the next meeting.

Rev. J. E. Seneker and Messrs. Levi Beck, T. D. Beck, A. Seacrist and J. F. Plouk were excused from further attendance upon this meeting.

Upon motion it was

Resolved, That Rev. S. Henkel return the thanks of this Synod to the members of this Congregation for their hospitality to us during our stay among them.

Resolved, That our Treasurer be directed to send two copies of our Minutes to each Lutheran Synod in the United States, and five copies to each minister belonging to this Synod.

Synod took a recess.

Eighth Session.

THURSDAY EVENING, Oct. 25th, 1 O'clock.

Synod assembled and proceeded to business. The Treasurer of last Synod handed in his Report, and a Committee was appointed to audit his account.

Treasurer's Report,

With the Report of the Committee appointed to audit the same.

We, the Committee appointed to audit the Treasurer's Report, beg leave to submit the following:

Jacob Stirewalt in account with the Evangelical Lutheran Tennessee Synod.

1859.	Dr.	Cr.
Sept. 14. By amount of contribution for Minutes.		$98 00
1860.		
Jan. 2. To Cash paid to Joseph Funk & Sons for printing Minutes as per Receipts	$42 50	
Freight on Minutes from Harrisonburg	25	
50 sheets Wrapping-paper	50	
Wrapping thread	25	
Postage on 1136 ozs of Minutes	11 36	54 86
Balance due the Synod		$43 14

Respectfully submitted.

J. KILLIAN,
A. EFIRD,
P. KILLIAN.

A Committee consisting of Rev. Messrs. A. Efird, D. Efird and Mr. G. L. DeHihns, was appointed to correspond with the Officers of Railroads for the purpose of procuring half-fare Tickets for delegates to the next meeting of this Synod.

It was Resolved, That the present Treasurer be directed to pay to the Treasurer of last year $5.00 for his services.

Rev. J. R. Moser was appointed as a delegate to the next meeting of the Missouri Synod of the Evangelical Lutheran Church.

It was Resolved, That Rev. J. Killian preach a sermon on the subject of Christian Benevolence before the next meeting of Synod and that Rev. P. C. Henkel be his alternate.

Parochial Reports were called for and the following were handed in.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	BAPTISMS. Infants.	Adults	Slaves.	Confirmations.	Burials.
Rev. J. M. Smith,	3	350	46	5	1	65	10
" S. Henkel,	4	300	18	3	0	15	22
" J. Stirewalt,	6	450	49	4	0	21	22
" J. R. Peterson,	6	376	44	6	8	53	10
" A. J. Fox,*	6	500	112	3	3	61	48
" P. C. Henkel,	7	896	128	8	13	71	31
" T. Moser,	4	250	23	3	2	15	5
" M. T. Stirewalt,	3	175	16	0	0	17	1
" A. Efird, } " D. Efird, }	9	903	101	5	1	82	30
" C. Moretz,	2	130	27	1	0	8	3
" J. Killian,	2	224	13	0	0	11	27
" J. H. Hunton,	5	310	17	0	0	6	2
" H. Wetzel,	2				0		
" H. Goodman,	1				0		
" J. R. Moser, †	1	40	55	1	0	27	

☞ * Report for two years. † Since May, 1852.

The following contributions were received by the Treasurer at the present meeting of Synod.

REV. A. EFIRD'S CHARGE.

St. Paul's Church	$1 00
Emanuel's "	40
Zion's "	1 00
Cedar Grove "	1 60
Meetze's "	1 30
	$5 30

REV. M. J. STIREWALT'S CHARGE.

Melanchton's Church, Coble's " Mt. Pleasant "	$3 00

REV. J. M. SMITH'S CHARGE.

St. Martin's Church,	$1 80
St. Peter's "	1 00
Sharon "	1 40
	$4 20

REV. J. E. SENEKER'S CHARGE.

Pilgrim's Church,	$1 10
New Jerusalem Church,	1 10
Beck's Church,	2 10
Emanuel's Church,	90
	$5 20

REV. T. MOSER'S CHARGE

St. Martin's Church, Cabarrus County, N. C.	$ 80
St. Martin's " Stanley " "	1 80
Lutheran Union "	80
Flat Rock "	1 00
	$4 40

REV. J. R. PETERSON'S CHARGE.

Lutheran Chapel,	$1 60
Philadelphia Church,	3 30
St. Luke's "	2 00
Christ's "	1 80
White Haven "	70
St. Mark's "	2 00
	$11 40

REV. P. C. HENKEL'S CHARGE.

Luther's Church,	$1 70
Salem "	80
Hasse's "	1 00
St. Paul's "	1 40
Friendship Church,	50
St. John's "	1 40
Miller's "	2 50
	$9 30

REV. HENKEL'S CHARGE.

Emanuel's Church,	$1 00
Mt. Calvary "	1 10
Stinebarger's "	60
Repp's School-House,	1 00
	$3 70

REV. J. STIREWALT'S CHARGE.

Rader's Church,	$1 00
Solomon's, "	70
Pene,	1 50
St. Jacob's "	60
St. Paul's, "	40
Rev. J. Stirewalt,	30
	$4 50

REV. J. H. HUNTON'S CHARGE. $2 50

REV. H. GOODMAN'S CHARGE.

Zion's Church,	$2 70
Rev. H. Goodman,	30
	$3 00

REV. J. KILLIAN'S CHARGE.

Bethlehem Church,	$1 50
Koiner's,	2 00
	$3 50

REV. A. J. FOX'S CHARGE.

Grace Church,	$1 60
Daniel's "	1 50
Trinity,	2 00
Bethphage, "	1 60
Salem, "	1 70
	$8 40

REV. C. MORETZ'S CHARGE.

Morning Star Church,	$2 00

REV. E. E. SMYER'S CHARGE.

Emanuel's Church,	$0 50

REV. H. WETZEL'S CHARGE.

Trinity Church,	$ 60
Phanuel's "	1 00
Mill Creek "	80
Zion's "	50
Rev. H. Wetzel,	1 10
	$4 00
MT. MORIAH CHURCH,	1 10
FROM CHURCHES IN TENNESSEE,	5 50
REV. D. EFIRD'S CHARGE,	4 00
From former Treasurer.	43 14
	$128 30

The business of this Meeting being finished, Rev. S. Henkel, in the name of Synod, tendered thanks to the members of the Congregation for the kind and hospitable manner in which they received and entertained us during our stay among them; after which the members of Synod and Congregation united with the President in singing a hymn, and upon bended knees asking the Divine blessing to rest upon the labors of the Synod while in convention. The Synod was then adjourned to meet again (D. V.,) at the time and place before determined.

J. R. PETERSON, *Secretary.*

NOTE.—Since the adjournment of Synod, a letter was received from Rev. C. Albrecht, who was appointed by the last meeting of the English District of the "Evangelical Lutheran Joint Synod of Ohio," as a delegate to the last meeting of this Synod. He did not receive information as to the place of our meeting until it was too late for him to meet with us.—This he regrets, and assures our Synod of the fraternal feeling of the Synod he was appointed to represent. Brother Albrecht says, "but Synod is earnestly desirous of forming a more intimate union with those Synods who have the same doctrinal basis and who hold and preach the same faith, that we may stand as one man to pray, and labor and contend for the pure faith once delivered to the saints." He informs us that the object of his "appointment was, if possible, to effect, by an interchange of delegates a more intimate union and co-operation of the two Synods 'in our churchly interests.'"

SECRETARY.

EXCELSIOR!

BEST WHEAT FAN

IN USE.

We are Agents for the Sale of the

MONTGOMERY-BALTIMORE

WHEAT-FAN;

which is warranted to clean Wheat of ALL *Cheat*, *Cockle*, *Smut*, and other impurities, with the chaff, by running twice-through. These Fans operate so easily that a boy can run one all day, with little fatigue. They are made in the best manner for durability and service—one will out-wear *three* ordinary Fans, and clean Wheat *tenfold* better. They are used universally by the Wheat growers of Maryland, Virginia, and some other States. We have sold a number in this section of N. C., and they have gave universal satisfaction, as per certificates in our possession.

The prices for these Fans, delivered in Statesville (which includes freight) is: for a No. 1 Fan, $39, and No. 2, $37.

The difference in price is on account of the size; both perform equally well.

These Fans being furnished only to ORDER, those wanting them, should apply early in the Spring, so that they might be shipped in good time.

E. B. Drake & Son,

Jan'y 1st, 1861. Statesville, N. C.

NORTH CAROLINA FOUNDRY
AND
MACHINE WORKS,
SALISBURY, N. C.

Frercks & Raeder,

[Successors to N. Boyden & Son,]

MANUFACTURERS OF

AGRICULTURAL IMPLEMENTS,

Cultivators, Corn-Shellers, Seed-Sowers,

PLOWS, HORSE-POWERS,

Threshers; Threshing, Separating and Cleaning

MACHINES;

Cider and Sugar Mills;

Telegraph Straw and Fodder Cutters;

Shafting and Machinery for Grist, Circular, and Vertical

SAW MILLS,

Gold, Copper and Silver Mines.

Dr. E. O. Elliott's Patent Mulay Saw-Mill

and Water-Wheels; Iron and Brass Casting, Forcings,

and Finished Work of every description.

Tobacco Presses and Fixtures.

and other kinds of Machinery.

REPAIRED AT SHORT NOTICE.

January 1st, 1861.

[illegible]EDINGS

to a re[illegible]tion of the [illegible]

[illegible]

FORTIET[illegible]EETING

Th[illegible]

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EVANGELICAL

Lutheran Tennessee Synod.

HELD IN

St. John's Church, Catawba County, N. C.,

October 22–25, A. D., 1860.

PRINTED AT THE "IREDELL EXPRESS" JOB OFFICE,

STATESVILLE, N. C.

1860.

O[illegible]S:

REV. A. J. FOX,	PRESIDENT,
" J. R. PETERSON,	*Secretary*,
" J. M. SMITH,	*Treasurer*.

The Forty-First Annual Meeting of the Evangelical Lutheran Tennessee Synod will convene in St. John's Church, Lexington District, S. C., on Saturday before the Second Sunday in November, A. D., 1861.

RBR
E-13A
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c.4

Pursuant to a resolution of the last meeting of the Evangelical Lutheran Tennessee [illegible]d. [illegible]e Ministers and Lay-delegates composing the [illegible]l Meeting of said Synod assembled at St. Joh[illegible] [illegible]wba county, N. C., on Saturday before the Th[illegible]ober, A. D., 1860.—The opening Sermon wa[illegible]mitte[illegible] President, REV. A. EFIRD, from James 5 ch. [illegible]EV. A. J. BROWN followed with a Sermon from [illegible] ch., 24-26 vs.

On Sunday, at 10 o'clock, A. M., the exercises of worship were introduced by REV. J. KILLIAN who preached from the 3d verse of the 87th Psalm. He was followed with a Sermon by REV. S. HENKEL, preparatory to the Lord's Supper, based upon the latter clause of the 25th verse of the 11th ch. 1st Cor. After Confession and Absolution, the sacrament of the Holy-Supper was administeredd to the members of Synod with the congregation and members of neighboring congregations.

First Session.

MONDAY MORNING, October 22d, 9 o'clock.

The members of Synod assembled in the church for the transaction of business and, the first session was opened with singing a hymn and prayer by the President.

The Ministers roll was called and the absentees noted.

1	REV.	A. HENKEL,*	*New Market, Va.*
2	"	H. GOODMAN,	*Statesville, N. C.*
3	"	J. KILLIAN,	*Waynesborough, Va.*
4	"	A. J. BROWN, ‡	*Blountville, Tenn.*
5	"	H. WETZEL, *	*Mt. Solon, Va.*
6	"	WM. HANCHER,*	*Mill Point, Tenn.*
7	"	A. J. FOX,	*Lincolnton, N. C.*
8	"	J. R. MOSER,	*Castor, Mo.*
9	"	J. STIREWALT,*	*New Market, Va.*
10	"	C. G. REITZEL,	*Flint Rock, N. C.*
11	"	P. C. HENKEL,	*Newton,* "
12	"	J. R. PETERSON,	*Dallas,* "
13	"	J M SHAFFER, †	*Morgantown, Tenn.*
14	"	GEO SCHMUCKER,*	*Upper Tract, Va.*

15 " T. MOSER.....*Taylorsville, N C*
16 " J M WAGNER, *.....———
17 " A EFIRD,.....*Lexington, S C*
18 " J K HANCHER,‡.....*Little Chuckey, Tenn*
19 " T CROUSE,*.....*Sandy Creek, N C*
20 " J B EMMERT, ‡.....*Elizabethton, Tenn*
21 " D EFIRD.....*Countsville, S C*
22 " J FLEENOR,‡.....*Rocky Point, Va*
23 " C MORETZ,.....*Rose Vale, N C*
24 " A FLEENO.....*Parrottsville, Tenn.*
25 " J E SENE.....*Lexington, N. C.*
26 " J A SENE.....*Cherry Grove, Tenn.*
27 " J M SMITH,.....*Catawba Station, N. C.*
28 " M J STIREWALT,.....*Sandy Creek,* "
29 " J H HUNTON,*.....*Woodstock, Va.*
30 " J C BARB,‡.....*Fundle X Roads, Tenn.*
31 " J CLONINGER,‡.....*Mossy Creek,* "

DEACON.

Rev. J. COSTNER,*.....Dallas, N. C.

APPLICANT.

Mr. E. E. SMYER,†

---

* Absent and Excused. † To be Ordained by Committee. ‡ Dismissed at this meeting to form a new Synod.

Lay-Delegates were called upon to present Certificates of election to this meeting.

Mr. WM. S DEAL,.....St. John's Church, N. C.
" D E MILLER,.....Miller's Church, "
" F L HARMON,.....St. Paul's Church, "
" M M HUIT,.....Hasse's Church, "
" D LITTLE,.....Friendship Church, "
Dr. T STIREWALT,.....Salem Church, "
Mr. ANDREW SIGMON,.....Luther's Church, "
" DANIEL LEONARD,.....Grace Church, "
Gen. D SEAGLE,.....Daniel's Church, "
Capt. DAVID SEAGLE,.....Salem Church, "
Mr. D M WYOUT,.....Trinity Church, "
Dr. W W McGINNAS,.....Bethphage Church, "
Mr. DARIUS SEITZ,.....Zion's Church, "
" ELI SIGMAN,.....St. Peter's Church, "
" JACOB F GOODMAN,.....St. Martin's Church,
" PETER LITTLE,.....Sharon Church, "
" JACOB HELDERMAN,.....St. Luke's Church, "
" CHRISTIAN EAKER,.....St. Mark's Church, "

" J F PLOUK,.....Philadelphia Church,
" JONAS HOFFMAN,.....Lutheran Chapel, "
" PHILIP CONDOR, ...Morning Star, N. C. and Bethlehem chs., S. C.
" ANDREW SEACRIST,.....Emanuel's Church, "
MAJ. F R BECK, ...Beck's Church, "
MR. LEVI BECK, ...New Jerusalem Church,
" H H CONRAD.....Pilgrim's Church, "
" NIMROD MOSER,.....Pleasant Church,
" S C FOX.....[illegible]le's and Melanchton's Chs.
DR. S G HENKEL,.....[illegible]nuel's, Mt. Calvary and [illegible]borger's Churches, Va.
MR. PHILIP KILLIA[illegible] Coiner's and Bethlehem Chs, "
COL. G H CHAPMAN,.....St. John's Church, S. C.
MR. G L DEHIHNS,.....St. Peter's and St. Jacob's Churches, S. C.
" D BOOKMAN,.....Bethlehem Church, S. C.
" D J LEASE,.....St. Paul's, Zion's, Emanuel's, Meetze's and Cedar Grove Churches, S. C.
" EUSEBIUS HOVIS,.....Zion's Church, Mo.
" WM. M HARWARD,.....St. Martin's Church, Stanly county, N. C.
" D P BOGER,.....St. Martin's Church, Cabarrus county, "
" G E SMITH,.....Lutheran Union, N. C.
" JOHN FINK,.....Mt. Moriah and Phanuel's Churches, "
COL. H MORGAN,.....Flat Rock Church, "
" A H CROWELL,.....Emanuel's Church, "

The Synod being thus duly organized, an election for Officers for the ensuing year was held, which resulted as follows:

REV. A. J. FOX, PRESIDENT.
" J. R. PETERSON, SECRETARY.
" J. M. SMITH, TREASURER.

Upon application, Bethpage Church, Lincoln County, N. C., with its delegate was taken into connection with this Synod.

The papers inended for Synod were received and placed in the hands of a Committee to be arranged, classed and numbered. Committee, Rev. Messrs. C. Moretz, M. J. Stirewalt and Mr. D. B[illegible]man.

During recess, Rev. J. R. Moser preached a Sermon from Matt. 5 ch. and 20 v.

Second Session.

MONDAY-EVENING, Oct. 22d, 2 o'clock.

Synod met and the President anuounced the following standing Committees :

I. *On Minutes of Last Synod :* Rev. Messrs. DANIEL EFIRD, C. MORETZ AND CAP. D. SEAGLE.

II. *On Minutes of Sis[illegible] :* Rev. Messrs. J. KILLIAN, A. EFIRD and M[illegible]LLIAN.

III. *On Letters ad[illegible]d :* Rev. Messrs. J. R. MOSER, S. HENKE[illegible]IEL LEONARD.

IV. *On Petitions addressed to Synod :* Rev. Messrs. P, C. HENKEL, T. MOSER, J. M. SMITH, Col. H. A. CROWELL and Col. H. MORGAN.

V. *On Ordination :* Rev. Messrs. P. C. HENKEL, J. KILLIAN, T. MOSER and S. HENKEL.

VI. *On Treasurer's Report :* Rev. Messrs. J. KILLIAN, A. EFIRD and Mr. PHILIP KILLIAN.

The Committee in whose hands were placed the papers of Synod, returned them and were dismissed.

The following Ministers belonging to the Synod and residing in the State of Tennessee, viz : A. J. BROWN, J. K. HANCHER, J. C. BARB, J. M. SHAFFER, J. CLONINGER, JAMES FLEENOR and J. B. EMMERT, with the congregations under their charge, laid petitions before this meeting, for an honorable dismission from this body for the purpose of forming a new Synod in East Tennessee.

The following is a copy of the petitions of Congregations praying for dismission, setting forth the reasons by which they are influenced and the principles by which they intend to be guided, inserted here by order of Synod :

To the Evangelical Lutheran Tenn. Synod, to be convened in St. John's Church, Catawba county, N. C., on Saturday before the Third Sunday in October, 1860 :—

DEAR BRETHREN :

WE, the members of Buchler's Church, Sulivan county, Tenn., respectfully ask your reverend body to grant us an honorable dismission

from the Ev. Luth Tenn. Synod, for the purpose of uniting with a new Lutheran Synod to be formed in Tennessee.

We have not taken this step hastily and rashly, but after long and prayerful reflection. We are satisfied that if a new Synod be formed in this State with proper views and feelings, upon the right basis, it will greatly conduce to the interest of the Redeemer's Kingdom in this section of His Moral Vineyard. In taking this important step it is proper and due as an act of respect to the parent Synod that, we should briefly set forth the considerations by which we have been influenced.

1. Our Synod is scattered over [illegible] extent of territory as to render it at all times, when our syn[illegible] State, very inconvenient and expensive for our ministers [illegible] attend its annual meetings, and in some instances utterl[illegible]e, without neglecting our domestic and private business.

2. The present arrangement in regard to the places at which Synod shall convene from time to time is such, that we cannot have a meeting of it in our own State, more than once in four years—thus depriving our congregations for three successive years of whatever advantages may result from a meeting of the Synod in our midst.

3. As our synod is at present organized, or is likely to be organized under any constitution that has been proposed for our adoption, we can transact among ourselves all the business ordinarily transacted, as well as it can be transacted by the whole Synod. Our principal business is to examine and ordain candidates for the ministry; and this can be done by the ministers and churches in any State connected with the Synod, and has been done by the brethren in Virginia for several years, and by us in Tenn. on one occasion, at our recent Conference-meeting.

4. The wide extent of territory over which we are scattered, and the great difficulty, if not the impossibility of having all the different sections of the Church fairly and fully represented in our Synodical-meetings, renders it a slow process to bring to an issue any important measure in which Synod may engage. Of this we have an illustration in the attempts which have been made to revise our Synodical Constitution.

These, dear brethren, are some of the leading considerations which have influenced us to the pursuance of our present course. Others might be stated, but we deem it unnecessary. It may be proper to add that we are by no means, disaffected towards our brethren with whom we have been so long and pleasantly connected—with whom we have so often met and taken sweet counsel, and contended for the Faith once delivered to the Saints, and which is so clearly set forth in our verable Augsburg Confession.—Nor do we in the formation of a new Synod contemplate any change in the doctrinal basis upon which our Synod was organized nearly half a century ago and upon which she has ever since uniformly and firmly stood. Under this banner our Synod has already achieved many a signal and glorious victory, and under this she is destined still to be victorious. With this we are satisfied and upon this we intend still to stand.

In view of the considerations above stated, we flatter ourselves you will grant us an honorable dismission from your verable body.

May the unerring Spirit of God guide you in all your deliberations, so that they may redound to the Glory of God and to the advancement of the Redeemer's Kingdom.

In answer the above petitions the following preamble and resolution were adopted by Synod:

Whereas our ministerial brethren in the State of Tennessee,—A. J. Brown, J. K. Hancher, J. C. [illegible] Shaffer, J. Cloninger, J. Fleenor and J. B. Emmert, with th[illegible] have asked an honorable dismission from this body with[illegible] rmation of a new Synod in their own State, and *whereas* they [illegible] assurance, that in taking this step, they have no other object in view than the welfare of our beloved Lutheran Zion, and the more extensive dissemination of the time-honored and Heaven-blessed doctrines of our Church; therefore, be it

Resolved, That whilst we are sincerely sorry to sever the ties which have bound them to us as a part of our Synod, we feel it to be our duty to grant their request, with the fervent prayer that the smiles and rich blessings, of the Great Head of the Church may rest upon them, and that all their efforts to extend the Redeemer's Kingdom, may be crowned with abundant success.

Upon motion, business was suspended untill to-morrow morning, 9 o'clock. The session was closed with singing and prayer by Rev. T. Moser.

Third Session.

TUESDAY MORNING, October 23d, 9 o'clock.

Synod convened and business was introduced with reading a portion of Scripture, singing a hymn and prayer by Rev. J. R. Peterson.

The Minutes of yesterday were read.

Reports of Committees were heard.

Committee No. III on Letters reported.

Report No. III.

We, the Committee on Letters, beg leave to present the following report:—

No. 1. Is a letter from Rev. H. Wetzel, in which he assigns his reason for not attending this meeting of Synod, asks to be excused, presents his views in regard to the confessional basis of this Synod and desires Synod to exercise all due consideration and caution in her action in regard to it. He also gives the result of the vote in his charge upon the proposed revision of

our Synodal Constitution.

No. 2. Is a letter from Rev. J. H. Hunton, in which he expresses a desire to be present with us and states the reasons of absence from this meeting. He also gives his views in regard to the formation of a Joint Synod, and also the result of the vote of his congregations upon the revised constitution, together with his parochial report.

No. 3. Is a letter from Rev. J. Stirewalt, in which he invokes the blessings of Heaven upon the deliberations of Synod, expresses his desire to be with us, gives the reasons of his ab[illegible]ks to be excused, and reports the result of the vote of his cong[illegible] the revision of our constitution.

Your Committee recomm[illegible]mitte[illegible]

First, That the said letters be read publicly in Synod;

Secondly, That the said Ministers be excused, and

Thirdly, That a special Committee be appointed to examine and report on the official statements of the vote taken in the respective congregations in regard to the proposed revised Constitution of Synod.

Respectfully submitted,

J. R. MOSER,
S. HENKEL,
DANIEL LEONARD.

The Report was adopted. Rev. Messrs. Wetzel, Hunton and Stirewalt were excused and a Committee appointed. Com: Rev. Messrs. P. C. Henkel, T. Moser, J. M. Smith, Col. A. H. Crowell and Col. H. Morgan.

The Report of Committee No. 1. on Minutes of last Synod was received and acted upon item by item.

Report No. 1.

We the Committee appointed to report the unfinished business of last Synod beg leave to submit the following:

1. On page 9 of Minutes we find a resolution requesting each Minister in our connection to preach at least one Sermon during the year upon the subject of Ministerial support and also one upon the subject of Missions.

2. On same page we find that the Committee upon the Liturgy was continued from a former meeting, to report at this.

3. On page 12 it was made the duty of one or more of our Ministers to attend to the spiritual wants of Phanuel's Church, Rockingham Co., Va.

4. Page 14. It was made the duty of certain Ministers of this Synod to attend to the spiritual wants of certain destitute Congregations.

5. On page 19 we find a resolution making it the duty of the Ministers of this Synod to take the vote of their respective charges upon the proposed revision of our Synodical Constitution.

6. Page 19. We direct attention to a resolution appointing a Committee

to prepare a Code of By-Laws and Rules of Order for this Synod.

Your Committee recommend the Synod to inquire whether the requirements of the resolutions referred to in the several items of our report have been complied with.

Respectfully submitted,

D. EFIRD,
C. MORETZ,
D. SEAGLE.

Synod took a recess and Rev. D. Efird preached from 2 Cor. 4: 18.

Fourth Session.

TUESDAY EVENING, Oct. 23, 2 O'clock.

Synod met and resumed business.

The Report of the First Committee was taken up and acted upon.

In regard to the *first* item it was

Resolved, That we are sorry to learn that some of our Ministers have not complied with the resolution of Synod referred to, and that we hereby renew said preamble and resolution, and insert them in the Minutes of this meeting; and that the Elders and Deacons of the respective Congregations be requested, in fulfillment of a duty, to take such steps as may be best calculated to secure an adequate support for the Ministers who labor for them in holy things, and that the Ministers be requested to read this resolution to their respective Congregations.

In compliance with the above resolution the following is inserted from the last Minutes.

"Whereas, Synod has heard with deep regret the inadequacy of the support of our Ministers, and the destitution of some of our Congregations, therefore, be it

Resolved, That each Minister of this Synod is hereby requested to preach at least one Sermon to each of his Congregations, during the ensuing Synodical year, on the duty of the congregations to give their Ministers an adequate support, and also one Sermon urging the claims of our destitute congregations, and the necessity of encouraging young men to engage in the work of the ministry."

In reference to item 2nd, Synod learned that the work of revising our Liturgy is slowly advancing, and upon motion it was

Resolved, That the Committee upon the Liturgy be continued.

Synod was informed that the resolution referred to in item 3 had been complied with.

Item 4. Rev. Killian visited Zion's Church, Highland co., Va., but in consequence of feeble health, Bro. Q. S. Stirewalt did not.

Action upon item 5th of report was deferred to a future stage of our proceedings.

Through its chairman, the Committee to prepare By-Laws and Rules of Order for Synod, referred to in item 6th, informed Synod that they were ready to report when called upon.

The Report of Committee was heard, but action upon it was delayed to some [illegible] of this meeting.

The special Committee to [illegible] result of vote on the revision of our Constitution, reported as follows:

We the Committee appointed to report the result of the vote taken in the Churches connected with this Synod, in regard to a revision of our Constitution submit the following:

The following Churches voted in favor of the revision:

1 Christ's Church, Gaston co., N. C.
2 St. Mark's, " " "
3 Philadelphia, " "
4 Lutheran Chapel, " "
5 White Haven, Lincoln, "
6 St. Luke's, " " "
7 Bethlehem, Augusta co., Va.
8 Koiner's, " "
9 Emanuel's, "
10 Mt. Calvary, "
11 McGaheyville, "
12 St. Paul's, "
13 Trinity, "
14 Zion's, "
15 Phanuel's, "
16 Rader's, "
17 Solomon's, "
18 Pene, "
19 St. Jacob's, "
20 St. Paul's, "
21 Freiden's, "
22 Mt. Calvary, Shenandoah, Va.
23 St. Stephen's, " "
24 Zion's, " "
25 St. David's, " "
26 Jackson's, Watauga, N. C.
27 St. Peter's, Lexington Dis., S. C.
28 St. Jacob's, " "
29 Bethlehem, " "
30 Meetze's, " "
31 St. Paul's, " "
32 Emanuel's, " "
33 Zion's, " "
34 Cedar Grove, " "
35 Salem, Alexander, N. C.
36 Friendship " "
37 St. John's, Lexington, S. C.
38 Bethlehem, Lancaster, S. C.
39 Morning Star, Meck. N. C.
40 Hasses, Catawba, "
41 St. Paul's, " "
42 Miller's, " "

The last three voted conditionally.

The following voted in opposition:

1 Daniel's, Lincoln co., N. C.
2 Salem, " "
3 Bethphage, " "
4 Grace, Catawba, "
5 St. Peter's, " "
6 Trinity, Lincoln, "
7 Lutheran Union, Catawba, "
8 St. Martin's, " "
9 Emanuel's, Union, "
10 New Jerusalem, Davidson, "
11 Beck's, " "
12 Pilgrim's, Davidson, "
13 Emanuel's, " "
14 Flat Rock, Stanly, "
15 St. Martin's, " "
16 Mt. Pleasant, Alamance, "
17 Coble's, Guilford, "
18 Melanchton's Randolph, "
19 St. Martin's, Iredell, "
20 Sharon, " "
21 Stirebarger's, Va.
22 Zion's, Catawba, N. C.

The last stood opposed unless all agree.

From the above we find that 64 Congregations voted; 42 in favor of, and 22 in opposition to the revision.

Respectfully submitted.

P. C. HENKEL,
T. MOSER,
J. M. SMITH,
A. H. CROWELL,
H. MORGAN.

Upon motion a Committee was appointed to report upon the subject of a revision of ou[illegible]tion. Com: Rev. Messrs. J. Killian, A. Efird, S. H[illegible]oser, Col. G. H. Chapman, Dr. W. W. McGinnas an[illegible] Philip Killian.

Synod adjourned until to-morrow morning at 9 O'clock.—Prayer by Rev. J. E. Seneker.

Fifth Session.

WEDNESDAY MORNING, Oct. 24, 9 O'clock.

The members of Synod assembled and the session was opened with singing and prayer by Rev. J. Killian.

The minutes of yesterday were read and approved.

The minutes of Monday were read and after amendment adopted.

The Report of Committee No. II, on minutes of sister Synods was read and adopted.

Report No. 2.

Your Committee appointed to report on the minutes of sister Synods, would respectfully submit the following:

No. 1. Are the minutes of the first Convention of the Union Synod of Indiana, convened it St. George,s Church, Shelby Co., Ind. Its Officers are Rev. E. S. Henkel, President; Rev. E. Rudisill, Secretary; and Rev. N. W. Grimes, Treasurer.

No 2. Are the minutes of the 29th Convention of the Hartwick Synod of the Ev. Lutheran Church, in the State of New York, convened in Lockport, Rev. W. N. Scholl, Pres.; Rev. P. A. Stroble, Sec., and Rev. D. Cline, Treasurer.

No. 3, Are the minutes of the third Annual Convention of the Melanchton Synod of the Ev. Lutheran Church, held at Hagarstown, Washington county, Maryland. Rev. D. J. Hauer, President; Rev. H. G. Bowers, Secretary; Rev. G. A. Nixdorf, Treasurer.

Your Committee finds nothing in these minutes having special reference to this body.

J. KILLIAN,
A. EFIRD,
P. KILLIAN.

The following Ministers belonging to this body were excused for non-attendance upon this meeting of Synod: Rev. Messrs. A. Henkel, Geo. Schmucker, Wm. Hancher, A. Fleenor, J. A. Seneker and T. Crouse.

The absence of Rev. T. Crouse having been caused by severe indisposition, the members of Synod express their sympathy with him in sickness.

The special Committee upon revision of our Constitution now handed in their Report.

We, the Committee appointed on the subject of the revised Constitution, respectfully submit the following;

Upon examination of the papers coming from Congregations and individuals in connection with our Synod, and of the statements of the result of the vote taken in the congregations, in regard to the revised Constitution, we find that some of them failed to take action in reference to this matter, as required by a resolution passed at the last meeting of our Synod; and that the vote as far as presented to Synod, resulted in favor of the revision by a very considerable majority. But after careful and mature consideration, your Committee are constrained to believe that in view of the present aspect of things, it is inexpedient at this time to take final action on the revised Constitution.

And, *whereas* it might leave the impression that the confessional basis as set forth in the second article of the revised Constitution, influenced this action, and, *whereas* this might detract from the character of the Synod for orthodoxy, and be construed as a rejection of our confessional basis, your Committee would earnestly recommend the passage of the following resolution:

Be it *Resolved*, That this Synod adopts as its basis the following, and that the Ministers belonging to this Synod subscribe it:—

1. The Holy Scriptures, the inspired writings of the Old and New Testaments, alone, shall be the only rule and standard of doctrine and church discipline.

2. As a true and faithful exhibition of the doctrines of the Holy Scriptures, in regard to faith and practice, this Synod receives the three Ancient Symbols of the Church,—the Apostolic, Necene and Athanasian Creeds,—and the Unaltered Augsburg Confession of Faith. It receives also the other Symbolical Books of the Evangelical Lutheran Church, (namely, the Apoligy, the Smalcald Articles, the Smaller and Larger Catichisms of Luther and the Formula of Concord) as a true and Scriptural declaration of the doctrines taught in the said Augsburg Confession.

Respectfully submitted.

J. KILLIAN,
A. EFIRD,
S. HENKEL,

T. MOSER,
G. H. CHAPMAN,
W. W. McGINNAS,
P. KILLIAN.

During a recess Rev. C. Moretz preached from Titus 8 : 8.

Sixth Session.

WEDNESDAY EVENING, Oct. 24, 2 O'clock.

Synod met and resumed the consideration of the last Report, which after a protracted discussion was adopted. A separate vote was taken upon confes[illegible]es as set forth in the Report. The result was unanim[illegible] in favor.

Rev. H. Goodman and Lay-Delegates Jonas Hoffman, A. H. Crowell, F. L. Harman, Gen. D. Seagle, H. H. Conrad and Wm. S. Deal were excused from further attendance upon this meeting.

A Committee consisting of Rev. Messrs. A. J. Fox, J. M. Smith and T. Moser was appointed to examine and ordain Bro. E. E. Smyer, at Phanuel's Church, Rowan co., N. C.

Synod adjourned until to-morrow morning, 9 O'clock.

Seventh Session.

THURSDAY MORNING, Oct. 25, 9 O'clock.

Synod met and was opened with singing, and prayer by Rev. J. M. Smith.

The minutes of yesterday were read and approved.

Upon motion, the Treasurer was ordered to procure a blank-book into which shall be transcribed the confessional basis of this Synod, with the names of the ministers of this Synod affixed; also a list of the names of all the ministers belonging to this Synod arranged according to their age, in office, and a list of all the congregations connected with Synod. A prolocal of the transactions of all the future sessions of this Synod shall also be kept in this book, with any other important documents.

The following Report of Committee No. IV,—on petitions, was taken up acted upon.

Report No. 4.

We, the Committee appointed to examine and report on petitions and memorials addressed to this Synod, submit the following:

CLASS No. 1. No. 1. Is a petition from Jackson's Church, Watauga Co.,

N. C., in which the petitioners state their destitute condition, and earnestly entreat this Synod to send them a minister, and express themselves favorable to the revised Constitution.

No. 2. Is a petition from Emanuel's Church, Union county, N. C., in which the petitioners pray for the examination of Brother E. E. Smyer, and, if found qualified that he be ordained to the office of Deacon; they also pray for his services.

No. 3. Is a petition from St. John's Church, Lexington District, S. C, in which the petitioners express thanks for the services rendered them by Brothers A. and D. Efird, and pray that he next Synod be held in their Ch.

No. 4. Is a petition from N[illegible]salem Church, Davidson county, N. C., in which the petitioners ex[illegible] their disapprobation of the Revised Constitution unless an article equivalent to the 5th of the old Constitution be inserted.

No. 5. Is a petition from St. Martin's, Stanly county, N. C., praying for the examination of Brother E. E Smyer, and, if found qualified, of his ordination to the office of Pastor, and also praying for his services. The petitioners also state that they unanimously reject the revision of the Constitution.

No. 6. Is a petition from Bethphage, Lincoln county, N. C., praying to be taken into connection with this body.

No. 7. Is a petition from St. Peter's Church, Lexington District, S. C., of nearly similar similar with No. 3.

Nos. 8 & 9. Are petitions from St. Jacob's, Bethlehem, Meetze's, St. Paul's, Cedar Grove, Emanuel's and Zion's churches, Lexington District, S. C., of similar import with last.

No. 10. Is a petition from Luther's Church, Burke county, N. C., expressing satisfaction with the labors of Rev. P. C. Henkel, and praying for a continuance of the same. The petitioners also pray for preaching on Sunday.

No. 11. Is a memorial from Bethphage, Lincoln, N. C., expressing thanks for the past labors of Rev. A. J. Fox, and praying for their continuance.

Class II. Nos. 1—4 Are petitions from Hasse's, Miller's, St. Paul's and Zion's churches, Catawba county, N. C., in which the petitioners express the opinion that interference with the old Constitution of the Synod will prove injurious to the churches, and pray, if any alteration be made, that a strict regard to the confessional basis of the primitive Lutheran be manifested; also deeming it necessary to retain the 5th Article of the old Constitution, so far as to prohibit the incorporation of the Synod; they also express a willingness to adopt the revision of the Constitution, if a union of the churches and ministers can be maintained, and if this cannot be done, they pray that the old Constitution be retained after amending the 2d Article, so as to render the Synod confessionally what the Lutheran Church was in the 16th Century. The petitioners from Miller's and St. Paul's return their thanks to Rev. P. C. Henkel for ministerial services

pray for their continuance. Those from Zion's return thanks for the services of Rev. H. Goodman, and pray for their continuance.

Nos. 5—7. Are memorials from Mt. Pleasant, Alamance; Coble's, Guilford; and Melancthon's, Randolph, N. C., in which they inform Synod that they reject the revision of our Constitution and give their reasons for such rejection. The memorialists from Melancthon's return thanks for the labors of Rev. M. T. Stirewalt, and pray that he may continue to serve them.

Nos. 8 & 9. Are memorials from St. Peter's church, Catawba county, N. C., expressing satisfaction with the labors of Rev. J. M. Smith, and praying for a continuance of the same. They inform Synod that they reject the revised Constitution.

No. 10. Is a petition from Koiner's church, Augusta county, Va., in which the petitioners state that a majority of their church is in favor of the revised Constitution. They express thanks for the services of the Rev. J. Killian, and urge the importance of catechetical instruction of our churches and pray that the next session of Synod be held in their church.

Nos. 11 & 12. Are memorials from Salem and Friendship churches, Alexander county, N. C., expressing thanks for the ministerial services of Rev. P. C. Henkel, and praying for his continuance among the memorialists.

No. 13. Is a memorial from Sharon church, Iredell county, N. C., of similar import with Nos. 8 & 9.

Your Committee also find a number of certificates in our hands in regard to the vote taken in congregations concerning the revision of our Synodical Constitution.

Respectfully submitted.

P. C. HENKEL,
J. M. SMITH,
T. MOSER,
A. H. CROWELL,
H. MORGAN.

The Report was received and acted upon. Bro. T. Moser promised to visit the petitioners No. 1. as often as practicable.

Rev. J. R. Moser, who has been for some years laboring among the members of our Synod who have emigrated to the State of Missouri, now made to Synod a statement of the wants of our people in that State, and urged upon Synod the importance of making increased provisions for them.

After the statements of Bro. Moser, it was

Resolved, That, while we find ourselves unable to afford any immediate assistance to our Brethren in the State of Missouri, we recommend to any of our Ministers who can do so, to either visit them or locate among them.

On motion it was

Resolved, That, when this Synod adjourns, it adjourn to meet again (D. V.) in St. John's Church, Lexington District, S. C., and that it convene on Saturday before the second Sunday of Nov. A. D., 1861.

The Committee appointed at the last Synod to prepare a Code of By-Laws and Rules of Order for Synod, was continued after striking off the names of Rev. Messrs. A. J. Brown and J. M. Wagner. The Committee now consists of Rev. J. R. Peterson, Rev. A. J. Fox, Rev. P. C. Henkel, Rev. A. Efird and Rev. J. Killian.

A Committee consisting of Rev. A. Henkel, Rev. S. Henkel and Dr. S. G. Henkel, was appointed to collect all historical facts relating to the confessional basis of this Synod, and report to the next meeting.

Rev. J. E. Seneker and Messrs. Levi Beck, T. D. Beck, A. Seacrist and J. F. Plouk were excused from further attendance upon this meeting.

Upon motion it was

Resolved, That Rev. S. Henkel return the thanks of this Synod to the members of this Congregation for their hospitality to us during our stay among them.

Resolved, That our Treasurer be directed to send two copies of our Minutes to each Lutheran Synod in the United States, and five copies to each minister belonging to this Synod.

Synod took a recess.

Eighth Session.

THURSDAY EVENING, Oct. 25th, 1 O'clock.

Synod assembled and proceeded to business. The Treasurer of last Synod handed in his Report, and a Committee was appointed to audit his account.

Treasurer's Report,

With the Report of the Committee appointed to audit the same.

We, the Committee appointed to audit the Treasurer's Report, beg leave to submit the following:

Jacob Stirewalt in account with the Evangelical Lutheran Tennessee Synod.

1859.	Dr.	Cr.
Sept. 14. By amount of contribution for Minutes.		$98 00
1860.		
Jan. 2. To Cash paid to Joseph Funk & Sons for printing Minutes as per Receipts	$42 50	
Freight on Minutes from Harrisonburg	25	
50 sheets Wrapping-paper	50	
Wrapping thread	25	
Postage on 1136 ozs of Minutes	11 36	54 86
Balance due the Synod		$43 14

Respectfully submitted.

J. KILLIAN,
A. EFIRD.
P. KILLIAN.

A Committee consisting of Rev. Messrs. A. Efird, D. Efird and Mr. G. L. DeHihns, was appointed to correspond with the Officers of Railroads for the purpose of procuring half-fare Tickets for delegates to the next meeting of this Synod.

It was Resolved, That the present Treasurer be directed to pay to the Treasurer of last year $5.00 for his services.

Rev. J. R. Moser was appointed as a delegate to the next meeting of the Missouri Synod of the Evangelical Lutheran Church.

It was Resolved, That Rev. J. Killian preach a sermon on the subject of Christian Benevolence before the next meeting of Synod and that Rev. P. C. Henkel be his alternate.

Parochial Reports were called for and the following were handed in.

PAROCHIAL REPORTS.

PASTORS.	Congregations.	Communicants.	BAPTISMS. Infants.	Adults	Slaves.	Confirmations.	Burials.
Rev. J. M. Smith,	3	350	46	5	1	65	10
" S. Henkel,	4	300	18	3	0	15	22
" J. Stirewalt,	6	450	49	4	0	21	22
" J. R. Peterson,	6	376	44	6	8	53	10
" A. J. Fox,*	6	500	112	3	3	61	48
" P. C. Henkel,	7	896	128	8	13	71	31
" T. Moser,	4	250	23	3	2	15	5
" M. T. Stirewalt,	3	175	16	0	0	17	1
" A. Efird, }							
" D. Efird, }	9	903	101	5	1	82	30
" C. Moretz,	2	130	27	1	0	8	3
" J. Killian,	2	224	13	0	0	11	27
" J. H. Hunton,	5	310	17	0	0	6	2
" H. Wetzel,	2				0		
" H. Goodman,	1				0		
" J. R. Moser, †	1	40	55	1	0	27	

☞ * Report for two years. † Since May, 1852.

The following contributions were received by the Treasurer at the present meeting of Synod.

REV. A. EFIRD'S CHARGE.

St. Paul's Church	$1 00
Emanuel's "	40
Zion's "	1 00
Cedar Grove "	1 60
Meetze's "	1 30
	$5 30

REV. M. J. STIREWALT'S CHARGE.

Melanchton's Church, Coble's " Mt. Pleasant "	$3 00

REV. J. M. SMITH'S CHARGE.

St. Martin's Church,	$1 80
St. Peter's "	1 00
Sharon "	1 40
	$4 20

REV. J. E. SENEKER'S CHARGE.

Pilgrim's Church,	$1 10
New Jerusalem Church,	1 10
Beck's Church,	2 10
Emanuel's Church,	90
	$5 20

REV. T. MOSER'S CHARGE.

St. Martin's Church, Cabarrus County, N. C.	$ 80
St. Martin's " Stanley " "	1 80
Lutheran Union "	80
Flat Rock "	1 00
	$4 40

REV. J. R. PETERSON'S CHARGE.

Lutheran Chapel,	$1 60
Philadelphia Church,	3 30
St. Luke's "	2 00
Christ's "	1 80
White Haven "	70
St. Mark's "	2 00
	$11 40

REV. P. C. HENKEL'S CHARGE.

Luther's Church,	$1 70
Salem "	80
Hasse's "	1 00
St. Paul's "	1 40
Friendship Church,	50
St. John's "	1 40
Miller's "	2 50
	$9 30

REV. HENKEL'S CHARGE.

Emanuel's Church,	$1 00
Mt. Calvary "	1 10
Stinebarger's "	60
Repp's School-House,	1 00
	$3 70

REV. J. STIREWALT'S CHARGE.

Rader's Church,	$1 00
Solomon's, "	70
Pene,	1 50
St. Jacob's "	60
St. Paul's, "	40
Rev. J. Stirewalt,	30
	$4 50

REV. J. H. HUNTON'S CHARGE. $2 50

REV. H. GOODMAN'S CHARGE.

Zion's Church,	$2 70
Rev. H. Goodman,	30
	$3 00

REV. J. KILLIAN'S CHARGE.

Bethlehem Church,	$1 50
Koiner's,	2 00
	$3 50

REV. A. J. FOX'S CHARGE.

Grace Church,	$1 60
Daniel's "	1 50
Trinity,	2 00
Bethphage, "	1 60
Salem, "	1 70
	$8 40

REV. C. MORETZ'S CHARGE.

Morning Star Church,	$2 00

REV. E. E. SMYER'S CHARGE.

Emanuel's Church,	$0 50

REV. H. WETZEL'S CHARGE.

Trinity Church,	$ 60
Phanuel's "	1 00
Mill Creek "	80
Zion's "	50
Rev. H. Wetzel,	1 10
	$4 00
MT. MORIAH CHURCH,	1 10
FROM CHURCHES IN TENNESSEE,	5 50
REV. D. EFIRD'S CHARGE,	4 00
From former Treasurer.	43 14
	$128 30

The business of this Meeting being finished, Rev. S. Henkel, in the name of Synod, tendered thanks to the members of the Congregation for the kind and hospitable manner in which they received and entertained us during our stay among them; after which the members of Synod and Congregation united with the President in singing a hymn, and upon bended knees asking the Divine blessing to rest upon the labors of the Synod while in convention. The Synod was then adjourned to meet again (D. V.,) at the time and place before determined.

J. R. PETERSON, *Secretary.*

NOTE.—Since the adjournment of Synod, a letter was received from Rev. C. Albrecht, who was appointed by the last meeting of the English District of the "Evangelical Lutheran Joint Synod of Ohio," as a delegate to the last meeting of this Synod. He did not receive information as to the place of our meeting until it was too late for him to meet with us.—This he regrets, and assures our Synod of the fraternal feeling of the Synod he was appointed to represent. Brother Albrecht says, "but Synod is earnestly desirous of forming a more intimate union with those Synods who have the same doctrinal basis and who hold and preach the same faith, that we may stand as one man to pray, and labor and contend for the pure faith once delivered to the saints." He informs us that the object of his "appointment was, if possible, to effect, by an interchange of delegates a more intimate union and co-operation of the two Synods 'in our churchly interests.'"

SECRETARY.

7 3/4

EXCELSIOR!

BEST WHEAT FAN

IN USE.

We are Agents for the Sale of the

MONTGOMERY-BALTIMORE

WHEAT-FAN;

which is warranted to clean Wheat of ALL *Cheat*, *Cockle*, *Smut*, and other impurities, with the chaff, by running twice-through. These Fans operate so easily that a boy can run one all day, with little fatigue. They are made in the best manner for durability and service—one will out-wear *three* ordinary Fans, and clean Wheat *tenfold* better. They are used universally by the Wheat growers of Maryland, Virginia, and some other States. We have sold a number in this section of N. C., and they have gave universal satisfaction, as per certificates in our possession.

The prices for these Fans, delivered in Statesville (which includes freight) is: for a No. 1 Fan, $39, and No. 2, $37.

The difference in price is on account of the size; both perform equally well.

These Fans being furnished only to ORDER, those wanting them, should apply early in the Spring, so that they might be shipped in good time.

E. B. Drake & Son,

Jan'y 1st, 1861. Statesville, N. C.

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NORTH CAROLINA FOUNDRY
AND
MACHINE WORKS,
SALISBURY, N. C.

Frercks & Raeder,

[Successors to N. Boyden & Son,]

MANUFACTURERS OF

AGRICULTURAL IMPLEMENTS,

Cultivators, Corn-Shellers, Seed-Sowers,

PLOWS, HORSE-POWERS,

Threshers; Threshing, Separating and Cleaning

MACHINES;

Cider and Sugar Mills;

Telegraph Straw and Fodder Cutters;

Shafting and Machinery for Grist, Circular, and Vertical

SAW MILLS,

Gold, Copper and Silver Mines.

Dr. E. O. Elliott's Patent Mulay Saw-Mill

and Water-Wheels; Iron and Brass Casting, Forcings,

and Finished Work of every description.

Tobacco Presses and Fixtures.

and other kinds of Machinery,

REPAIRED AT SHORT NOTICE.

January 1st, 1861.